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International Handbook of Self-Study of Teaching and Teacher Education Practices

PART 1

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INTERNATIONAL HANDBOOK OF SELF-STUDY OF TEACHING
AND TEACHER EDUCATION PRACTICES

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International Handbook of Self-Study of Teaching and Teacher Education Practices

Part One

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TABLE OF CONTENTS

SECTION 2
DEVELOPING A PROFESSIONAL KNOWLEDGE BASE
FOR TEACHING

PART TWO

SECTION 3
REPRESENTING SELF-STUDY IN RESEARCH AND PRACTICE

SECTION 4
SELF-STUDY IN TEACHING AND TEACHER EDUCATION

PREFACE

For a considerable period of time there have been calls for teacher educators to teach in ways commensurate with the learning expectations they have for their student-teachers. Such calls have encouraged many teachers of teaching to carefully examine their own practice in order to develop deeper understandings of practice as well as to enhance the learning of their students. Such research has been termed self-study. Many involved in self-study have found it to be an empowering way of examining and learning about practice while simultaneously developing new opportunities for exploring scholarship in, and through, teaching. Hence, although the term rose to prominence through the work of teacher educators, others involved in teaching, and for that matter, professional practice more generally have also been attracted by the possibilities inherent in such work. However, although self-study may well be appealing, it does not diminish the need to constantly examine what is being done, how and why, in order to further our understanding of the field and to foster development in critical and useful ways so that the learning through self-study might be accessible and informative to others.

As a recognisable body of work self-study began to emerge early in the last decade of the twentieth century. At that time, self-study of teaching and teacher education practices expanded and developed as substantial interest in the field was generated. Not surprisingly then, the self-study community was concerned to consolidate the range of work available within the research literature so that the learning from and through self-study might be more easily available to the increasing number of educators seeking to develop their own scholarship in the field. As a direct result of this concern, initiatives were enacted that led to the development of this *International Handbook of Teaching and Teacher Education Practices*

This Handbook offers an extensive international review of research and practice of self-study as chapter authors have questioned: critical issues for self-study; the research and practice of self-study; that which comprises relevant and related literature; and, exemplars of self-study that highlight the importance and impact of such work to the field itself.

As self-study brings together the worlds of research and practice this Handbook offers practical and theoretical arguments in a symbiotic manner as each are highlighted and explicated in an examination of how they inform self-study as a whole. In so doing, the approach to self-study of teaching and teacher education practices used to shape this Handbook draws on the view that the creation of experiences from which theory, knowledge and practice are created

should, as much as possible, be modelled through the text so that chapters reflect the theoretical approach being examined through practical application through concrete examples. This approach has been used to shape this Handbook so that the Handbook itself is a real representation of the work on which it extensively reports. The Handbook has therefore been structured in four sections namely:

- Section 1:   Understanding the nature and development of self-study
- Section 2:   Developing a professional knowledge base for teaching
- Section 3:   Representing self-study in research and practice
- Section 4:   Self-study in teaching and teacher education

Each section was co-ordinated by a leading international scholar who accepted responsibility for the organisation of authors, reviews and editing of a section within the conceptual framework of the Handbook.

The Handbook has been designed so that each section is a coherent entity in its own right. In so doing, the introductory and concluding chapters for each section are critical as they define the issues within their section and examine how and why they are important to the work of self-study. Each section then forms an individually strong review of a given aspect of self-study. Further to this, the cumulative nature of the collective influence of sections is equally important as each section is conceptualised to build on, develop and extend the ideas, issues and approaches across a range of contexts, methods and practices such that the Handbook itself is constructed as a major text that fully encompasses the field of self-study. Therefore, Section 1 introduces the Handbook and does so by creating a major overview of the field drawing on a range of important issues and approaches that are central to an understanding of self-study. Section 2 moves into the specific realm of the knowledge base of teaching and examines the research, practice and argument germane to this aspect of self-study. Section 3 offers a close examination of the nature of representation and portrayal and purposefully explores the range of approaches developed, adapted and adjusted to respond to the needs and concerns of those involved in the work of self-study. The Handbook closes with Section 4 which focuses on teaching and teacher education through a concentration on the nature of practice and research through particular approaches within specific contexts.

The Handbook is therefore a coherent whole that allows the reader to move through it in a sequential fashion either at the big picture level of the Handbook as a complete entity in its own right, or by given individual sections. It also offers access to issues, approaches and themes as stand alone, authoritative examinations and reviews, through the way in which each chapter has been structured and written as an important source of information on a particular topic.

The CD-ROM that accompanies this Handbook provides supporting materials for four chapters; for two chapters, the materials are extensive.

The supporting materials for Chapter 25, by Sandra Weber and Claudia

Mitchell, are presented within a PowerPoint presentation that provides access to four resources:

- *The fishbowl effect* by Cherri Killam (photographs and text)
- *The monochrome frame: Mural-making as a methodology for understanding 'self'* by Max Biddulph (images and text)
- *An arts-based research bibliography*
- *Just where do you think you're going?* by Katharine Childs (video in PC and Mac formats)

The supporting materials for Chapter 27, by Nona Lyons and Helen Freidus, consist of three portfolios in HTML format produced at the Bank Street College of Education:

- *Authenticity portfolio* by Julie Parker
- *The slow way is the fast way* by Jennifer M. Suesse
- *Reading and literacy portfolio* by Marilyn Wiles-Kettenmann

In addition, supporting images are included for Chapter 8, by Susan Wilcox, Jinx Watson, and Margot Paterson and for Chapter 26, by Garry Hoban.

The authors who accepted the challenge to write for this Handbook did so in a most gracious and supportive manner for no task of this magnitude could easily be completed without the co-operation and assistance of dedicated academics. The fact that this Handbook was fully developed within the original time lines and that all participants willingly worked to complete their part of the project on time is a true reflection of the strength and nature of the self-study community. Beyond the authors, the chapter consultants completed their reviews in ways that offered assistance and advice such that authors received constructive and insightful criticism that helped them to strengthen their work and to extend their ideas in meaningful ways.

As an International Handbook, the sixty-one chapter authors range from countries as close to one another as the U.S.A. and Canada, and The Netherlands and Belgium, to those as distant from one another as Iceland and Australia, and the United Kingdom and New Zealand. Importantly though, the fact that these authors represent a diversity of states, countries, educational settings and experience in teaching and teacher education further reinforces the global perspectives brought to bear in this Handbook.

In addition to the Handbook offering an extensive review of research related to the topics under consideration, as noted earlier, it also features cases of particular self-studies that are designed to highlight the issues under discussion so that tangible examples of the work are not only reviewed but also demonstrated in ways that help the reader to more fully comprehend what such work really looks like. This feature has been included partly as a response to the need for the text to model that which is under consideration within a chapter, but also as an attempt to create real access to examples of research that have helped to shape the field. In so doing, these exemplars, while not intended as templates

or recipes of self-study, offer ways of conceptualising self-study so that others can adapt, adjust and extend these ideas and approaches in their own work.

Finally, there is little doubt that all of those involved in this project have worked long and hard in developing this Handbook. However, beyond the efforts of the chapter authors and consultants, I express my deepest gratitude to the section editors whose time, effort, support and co-operation have led to the quality product that is the *International Handbook of Self-study of Teaching and Teacher Education*. The section editors' careful attention to detail, ability to manage a complex and demanding process over an extended period of time and to do so cheerfully and with unstinting care has made this project a most rewarding experience for all involved. Thankyou.

J. John Loughran

SECTION 1

Understanding the Nature and Development of Self-Study

Section Editor: J. John Loughran

FOREWORD TO SECTION ONE

This section introduces the *International Handbook of Self-study of Teaching and Teacher Education Practices* and does so by setting a context for understanding the nature and development of self-study. The section opens with an examination of the history and roots of self-study by exploring the impetus for involvement in such work in concert with other research traditions that have influenced the field (e.g., reflective practice, teacher thinking and action research). This opening chapter also illustrates how purpose stands out as an important issue as it is a driving force for involvement in self-study due to participants' desire to teach in ways that are commensurate with the learning intentions they have for their students. Inevitably then, this creates a need for new ways of approaching research of practice as the researched and the researcher are inextricably linked. Thus, defining self-study emerges not so much as alignment with a particular method but rather through distinguishing aspects which not only shape the nature of self-study, but also offer: insights into the learning outcomes; relevance for others; and, applicability in different contexts.

An examination of the relationship between teaching and learning is crucial in understanding the nature of self-study and chapter two explores how views of learning influence approaches to teaching such that a desire to research those influences becomes another shaping force in constructing approaches to self-study. Chapter 2 brings into focus the importance of self-study in purposefully seeking to better align teaching and learning. In so doing, both intended and unintended outcomes are apprehended and consciously acted upon in the search for enhanced understanding of the complex world of teaching and learning; and more specifically, the teacher education world's concern for teaching and learning about teaching.

Chapter 3 focuses on self-study as teaching and begins to unpack the nature of self through a detailed examination of context and practice in relation to one's beliefs and actions in pedagogic situations. Personal aspects of self are played out against the academic need for explication of, and knowledge about, effective practice in ways that illustrate the importance to the pedagogue of being better informed about teaching. Therefore, self-study as teaching is embodied in approaches to pedagogy whereby one's own taken-for-granted assumptions about practice need to be made explicit so that meaningful questioning of practice might be encouraged.

Chapter 4 introduces self-study as research by examining the distinction between the "high theory of academe and the rich chaos of situated practice". In conceptualizing the distinction between each through dichotomy, it appears almost inevitable that differences between: university and school; theory and practice; academic and teacher; and, researcher and practitioner, emerge as ways of separating these worlds in ways that are not necessarily helpful. However, through such differentiation, questions about the nature of research, epistemological issues associated with the involvement of self, and, the influence of the political discourse of the academy surface. Consequently, this chapter illustrates how research discourse itself is embedded in the political context of the academy and how that too creates difficulties for different research fields as another binary, the insider and outsider, creates further challenges to be addressed. How these issues influence the work of teaching and teacher education is then important to the topic of this Handbook.

Chapter 5 builds on the work of self-study as teaching and research by drawing attention to the learning from and, teaching about, teaching. With learning as a major focus, context becomes an issue that is crucial in shaping the nature of the self-study as well as the understandings that emerge through such work. Therefore, the practitioner perspective on approaches to teaching and teacher education are important in terms of the explication of learning and its impact on practice. One major aspect of this chapter is in making concrete how self-study offers insights into understandings of practice so that meaningful changes in practice are not only encouraged but also documented, portrayed and disseminated to others.

Chapter 6 offers a detailed analysis of a body of self-study research drawn on the biennial CASTLE conferences held at Herstmonceux, England. This chapter discusses that which is gained from a systematic analysis of the basic features or "commonplaces" of self-study of teacher education practices. In so doing, many exemplars are drawn on in order to highlight these features and also to give access to the most prominent features for further analysis and consideration. As a result of the study of this literature, reflections on how the field might be enriched and advanced are considered in ways that help to create new challenges for the field.

Chapter 7 approaches self-study through an examination of voice. In this chapter, the notion of voice is used as an important way of reconsidering teaching and teacher education through a focus on that which is portrayed, by whom, and how. This review illustrates the heterophonic and polyphonous nature of voice in self-study and how that leads to an understanding of the authoritative and authentic nature of such work. However, voice in self-study also brings to the surface the sense of dissonance and contradictions that exist within the contexts of teaching and teacher education and so become important shaping forces in creating a discourse that is responsive to these very contexts. It is then argued, that such consideration of voice leads to a new discourse in teacher education. One that is borne of the participant practitioners whose concerns,

interests and struggles are germane to the work of teaching and teaching about teaching.

Chapter 8 considers self-study in fields allied to teaching and teacher education and argues that it is vital to professional practice because it allows practitioners to "engage in inquiry that contributes to their own capacity for expert and caring professional practice while also contributing to the growth of their professions". By drawing on the notion of reflection and paying careful attention to actively questioning individual and communal stories of practice, the authors of this chapter suggest that these processes lead to a deeper understanding of self and practice. Therefore, practitioners are empowered to transform their practice and in so doing situate themselves as lifelong learners. This matters as it through documenting and sharing the learning from different approaches to examining personal motives and assumptions that the development of ways of knowing about professional practice might be enhanced.

The section closes with a careful examination of all eight chapters through the eyes of two critical friends. This chapter is specifically designed to offer an example of the questioning, probing, framing and reframing that is at the heart of self-study. It is indeed a daunting task but the purpose is to aid both readers of this Handbook and the individual chapter authors in seeing other ways of considering the work of self-study. In accepting this difficult task, Bullough and Pinnegar "write from the perspective that in order for self-study to prosper as an intellectual enterprise and practice that it must at its heart be oppositional". They consider the difficulty of defining self-study yet highlight the importance of ongoing vigorous conversation as one way of averting the loss of engagement and inspiration that can occur when a definitive stance stands in the way of methodological creativity and development. They explore the problem of ontology and highlight the value of a "commitment to a quest for understanding and to a way of being with and for children, colleagues and our students". They examine the problem of form and the importance of audience in influencing that which is reported, and how it is reported. However, close examination of practice must surely be in order to further the cause of teaching and teacher education. Finally, they raise the problem of scholarship and carefully consider the obligations that must be met if "self-study is to impact in more than peripheral ways the academic conversation and scholarship of teaching and teacher education".

This section of the Handbook offers a big picture view of the field and the way that it is structured, dissected, analyzed and critiqued. It is designed to offer the reader access to a wealth of ideas and understandings drawn from a diverse range of self-study and related literature. The section also includes, as an appendix, a reprint (with publisher's permission) of a paper from the American Educational Research Journal (1992) by Diane Holt-Reynolds. This paper is an example of the type of work that was a precursor to the formation of Self-study of Teacher Education Practices. Diane was a founding member of the S-STEP SIG and this paper is included in recognition of her work in shaping the nature of self-study and as an example of the research issues, questions and dilemmas

that influenced the growing concentration on teaching and teacher education at that time.

I trust that the approach adopted in this section of the Handbook is beneficial to the reader in offering a beginning point for exploring that which is self-study of teaching and teacher education practices.

J. John Loughran

1

A HISTORY AND CONTEXT OF SELF-STUDY OF TEACHING AND TEACHER EDUCATION PRACTICES*

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Abstract

For a growing number of teacher educators, Self-study of Teacher Education Practices (S-STEP) has become an empowering way of examining and learning about practice while simultaneously developing opportunities for exploring scholarship in, and through, teaching. Over the past decade, the work in self-study has been increasingly shared, scrutinized and extended so that emerging understandings of some of the issues in self-study might be further encouraged and debated. This chapter is designed to offer insights into some of the factors that have led to the development of self-study of teaching and teacher education practices and to begin to describe and articulate some of the distinguishing aspects of this work that appear important in defining this field of study.

Korthagen (1995) reminds us that despite the popularity of the notion of reflection and reflective practice among teacher educators in the early 1980s, that it still took almost another decade for teacher educators to see the importance of doing themselves what they were encouraging teachers to do – study their own practice. One reason for this slow uptake may be related to the conflicting demands of the work of teacher education as opposed to the expectations of the academy:

> For a long time, the academic world was not supportive of the position of creative researchers who tried to build on another epistemological basis ...

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*Chapter Consultant: Vicki LaBoskey, Mills College, U.S.A. and Deborah Trumbull, Cornell University, U.S.A.

teacher educator/researchers who dared to carry out this difficult task [self-study] in an area in which this is largely unprecedented: the world of teacher education practices … these people are intimately familiar with the two worlds: the world of scientific research on education **and** the world of practice. And they try to combine the best of both worlds. (Korthagen, 1995, p. 100)

This attempt to combine the best of both worlds is one way of understanding why and how self-study has emerged as an approach to carefully examining teaching and learning. This chapter aims to explore the nature of self-study and in so doing, to also explore the historical roots of self-study of teaching and teacher education practices. The chapter begins with a brief overview of different uses of the term self-study over time in order to build a picture of how self-study is currently understood in the research literature. This is followed by an examination of the reasons for conducting self-study, a review of the historical context that led to the formalizing of self-study, then closes with an exploration of how self-study is framed, interpreted and portrayed.

Background

A simple search of the ERIC database shows that almost 2000 papers have been written in which self-study is used as a major descriptor. However, analysis illustrates a diversity of ways in which self-study has been used and interpreted over time. For example, a predominant early use of the term was related to the notion of students individually completing tasks through self-paced/self-evaluation approaches to learning (Glasser, 1966; Impellitteri, 1967; Kellett, 1966). In this understanding of self-study, the focus was largely on participants instructing themselves through the completion of diagnostic tests or other forms of information/knowledge attainment. This approach was no doubt innovative at the time as it placed more emphasis on the individual learner and suggested that responsibility for learning might be influenced by factors other than just the teacher. This use of self-study was one way of questioning the more traditional approach to classroom instruction.

Self-study was also used as a descriptor for exploring individuals' concept of self and was the focus of psychological studies whereby associated views about, and influences on, one's personality and the development of self image were examined in an attempt to better understand shaping factors in the development of, for example, beginning teachers (Tuska & Wright, 1966) or academic success (Simmons, 1968). In a similar vein, self-study was also used to explore understandings and practices of self-disclosure (DeLeon *et al.*, 1970) as well as the influence of introspection (Cosgriffe, 1966).

The use of self-study in many of these (and related other) works was then a window into some of the psychological aspects of self and offered a small but significant entry point into examination of one's own teaching (e.g., Blumenthal, 1977). Interestingly, in this early literature there are also examples of self-study

whereby the self was an institution (e.g., University or College) rather than an individual.

The purpose of studying the self, when the self was an institution, was related to questioning existing structures and functions within the institution, or finding new ways for that institutional self to carry out its role (Coffelt *et al.*, 1966; Minter & Thompason, 1968; Huberman, 1969; Sinclair Community College, 1969). In this case, the use of the term self-study relates more to notions of institutional evaluation and could in many ways be interpreted as auditing programs in order to determine whether the espoused intentions of a program are in accord with the practices within the program. This institutional use of the term self-study is one that has dominated the literature for a considerable period of time and although it is used across a range of disciplines and professional fields, it has also consistently been linked to evaluating institutional approaches to teacher education (Behling, 1984; Bender, 1984; Coombs & Allred, 1993; Mortimer & Leslie, 1970). A feature that all these interpretations (above) have in common is the expectation that beliefs and practices should be closely aligned and that the self (however that might be described, from the individual through to the institution) carries a major responsibility in establishing this alignment.

In respect to this handbook, the use of the term self-study is used in relation to teaching and researching practice in order to better understand: oneself; teaching; learning; and, the development of knowledge about these. Through this use of the term, the recent literature illustrates that there exists a clear impetus for practitioners to coalesce around these ideals of self-study in ways that encourages ongoing involvement in such work.

Self-study in relation to teaching and teacher education practices has emerged from the work of teachers and teacher educators themselves. That is, that their attempts to better understand the problematic worlds of teaching and learning have led to an increasing focus on their work so that researching their practice better informs them about their teaching and enhances their students' learning. Therefore, from the initial use of the term self-study has grown a strong and vibrant educational community that generally seeks to, "… investigate question[s] of practice … that are individually important and also of broader interest to the teacher education community" (Pinnegar & Russell, 1995, p. 6).

The Purpose of Self-Study

It is interesting to reflect upon the way in which educators have come to embrace the notion of self-study and how this field has spawned a diversity of practices across a range of settings. One reason for this variation appears to be related to the appeal of the underlying purpose of self-study and the desire for individuals to study and better understand their practice. Self-study has become a focal point for those pursuing a better knowledge of their particular practice setting and the work of those with a concern for teaching and learning in parallel fields (such as reflection, action research, teacher research, participant research and

practitioner research) has been influential in shaping how self-study is perceived and conducted.

An important touchstone for understanding the nature of self-study is the book *Reconceptualizing Teaching Practice: Self-Study in Teacher Education* (Hamilton *et al.*, 1998). This book considers the philosophical and methodological perspectives of self-study then explores these through individual and collaborative case-studies that are designed to bring these perspectives to life. Although it is not intended as a recipe for self-study, Hamilton's book is certainly a valuable starting point for coming to understand self-study. It offers reasons as to why teacher educators choose to pursue studies of this kind.

> As teacher educators, we recognize that we are teachers. We believe that research on teaching practice by teachers holds invaluable promise for developing new understandings and producing new knowledge about teaching and learning. Formalizing such study of practice through self-study is imperative. … The value of self-study depends on the researcher/teacher providing convincing evidence that they know what they claim to know. … This book provides evidence that self-study undertaken with rigor … will lead to both reconstruction and reconceptualization of teacher education. (Hamilton & Pinnegar, 1998, pp. 243–244)

Hamilton and Pinnegar suggest that the purpose for conducting a self-study is an important facet of such work and one does not need to delve too deeply into self-study reports to see that many authors make a point of the purpose for conducting their self-study. A common 'big picture' purpose for many self-studies is linked to the desire of the teacher educator to teach in ways commensurate with the hopes for their student-teachers' teaching (i.e., the notion of 'practice what you preach' or modeling). At first glance, this purpose seems more than reasonable and certainly highly appropriate to the world of teaching and teacher education, yet any reading of the literature immediately demonstrates that this purpose itself creates tensions, difficulties and dilemmas and, consequently, demands new ways of managing and responding to both the research and its outcomes. Although there are many purposes for conducting a self-study, it is perhaps helpful to consider one purpose in detail in order to highlight the interplay between a purpose for conducting a self-study and the problematic nature of such work.

Modeling

> Since the purpose of teacher education is to shape how student teachers will act when they eventually find themselves in schools, it is of central importance to see to it that their learning becomes deeply embedded in their perceptions of schooling and of their own future role in schools … That is why it is so valuable to involve students in the processes of self-study since it will demand of them precisely the critical reflection that they require as learners. (Barnes, 1998, ix–xiii)

Modeling is an important term in self-study. 'Practicing what you preach' has long been recognized as a powerful teacher as students learn much more from what a teacher does than what a teacher says. Therefore, teaching student-teachers using the methods and approaches that they themselves are encouraged to use in their own teaching matters – a lecture on co-operative group work does not necessarily offer great insights to teaching or learning through group work. Modeling through self-study may then entail involving students and sharing the steps of the investigation with them as well as illustrating how the classroom is a site for reflection and inquiry. However, the term modeling can create difficulties for it is easily misconstrued as, in some cases, it is viewed as a synonym for mimicry, or the creation of a model or template for easy replication.

Tochon (1992) recognizes this difficulty in his consideration of educators' narratives when he notes that modeling the self may be seen, by some, as an invitation to indoctrination. Fenstermacher (2002) similarly noted this possibility in his discussion about that which constitutes validity in research on self-study and the scholarship of teaching. Despite the possibility for misinterpretation of the term, modeling itself is often to the forefront of a teacher educator's mind, and through self-study, the language, intent and outcome of modeling is better understood.

For example, consider LaBoskey (1997) who highlighted the possibility for misinterpretation of modeling in her consideration of her teaching about the construction and use of teaching portfolios. Her self-study was driven by a purpose to do herself that which she asked her students to do. In participating in the process in the same way as her students, by placing herself in the same vulnerable position as her students and, in doing so in a public forum which was real and risky for her, she was modeling actions that she hoped would explicitly illustrate (to her students) the value of being seriously involved in the process of learning through developing a teaching portfolio. At the same time she was also conscious that her modeling could be misinterpreted as offering a 'model' or 'prototype' for the 'right way' to construct a portfolio and how to respond to questions about it, despite the fact that she explicitly intended her modeling to be a way of helping to show the value in the process (of portfolio construction) through real and personal involvement.

The literature suggests that an important intent in modeling, despite the possibility for misinterpretation, is that it is a way of illustrating that, "… experimenting and the inevitable mistakes and confusions that follow are encouraged, discussed, and viewed as departure points for growth … [and, in so doing, the teacher educator] make[s] this evident to the student-teacher" (MacKinnon, 1989, p. 23). In LaBoskey's (1997) case, she was hoping to illustrate for her students that learning through experience is an important shaping force in better understanding not only oneself, but also one's teaching. However, as she noted, a most important outcome for her was in the development of her understanding about, and empathy with, students in terms of their learning to articulate their views about their teaching. In this case, she came to feel what it was like to do the tasks she was setting for her students and in so doing came to better

understand and shape that work in more meaningful ways. Through modeling she learnt more about what she was doing with, and for, her student-teachers. Hence, although she had a clear purpose, she could not have anticipated some of the outcomes (cognitive and affective) that she would be confronted by in doing her self-study.

Modeling may be performed in many ways. There is the modeling of specific teaching practices (Goos & Moni, 2001; Hoban, 1997; LaBoskey, 1997), the exploration of teacher thinking during teaching (talk aloud approach, Hutchinson, 1996; Loughran, 1996), journal writing (Schiller & Streitmatter, 1994; Trumbull, 1996) and educative relationships (Whitehead, 1998), to list but a few. At the core of these teacher education practices is the practitioner's desire to influence their students' learning. Examining in detail the learning as a result of modeling illustrates interesting insights into the difficulties and dilemmas that can be created by pursuing this purpose in self-study.

Consider, for example, Schulte's (2001) work. As a graduate assistant, Schulte supervised student teachers in their final semester of an elementary education program. Her duties as a supervisor were to observe student teachers and hold pre- and post-observation conferences and to observe student teachers in their field placements as well as conducting seminars for all of her students each week. She was well aware from her reading of the literature that success in changing pre-service teachers' beliefs were often far from successful. However, she also knew that building upon pre-service teachers' beliefs was more likely to be successful than trying to replace them. With this knowledge in mind she embarked upon a self-study whereby she asked herself the question, "How am I able to help student teachers challenge their assumptions about teachers, students, and schooling?" As her study developed, she modeled her own approach to challenging her own assumptions and in so doing learnt that:

> Doubts and insecurities about my teaching continued to plague me despite my best efforts to understand them and learn from my mistakes … My coping mechanism was to share the process with my students so I was explicitly modeling the same kinds of fears and anxieties they were having. If I truly wanted my students to be life-long learners of teaching, then it makes sense that I should demonstrate the same by exposing my process to them … I was insecure and doubtful, but this study also led to a certain confidence. Forcing myself to "risk" my relationships with students so that I might challenge them to better understand multiple perspectives has provided me with a base of experiences to draw upon in the future. My students have said that many of the strategies and activities I used were successful, at least in the short term, in helping them to challenge their assumptions about teaching and themselves … Practice and my students' positive feedback have given me courage. (Schulte, 2001, pp. 109–110)

It seems clear then that when self-study practitioners explore their own modeling of practice, when they genuinely attempt to practice what they preach, they gain

new insights into teaching and learning. As opposed to the transmission of propositional knowledge (White, 1988) so common to the traditional lecture format of tertiary education classes, the interplay between teaching and learning becomes more accessible and valuable as this purpose of self-study (modeling) creates ongoing experiences that offer opportunities for both teachers and students to experience meaningful learning for themselves. As noted by Schulte (above) learning through self-study by modeling creates new ways to understand and shape teaching and learning environments by inviting learners to learn rather than expecting them to absorb information, ideas, and points of view. Further to this, it creates genuine situations whereby the teacher is also a learner and invites new ways of seeing into teaching and learning situations – it can give one the courage to continue to take risks and approach teaching and learning in new and meaningful ways.

Modeling also highlights the belief by many involved in self-study that learning about teacher education practices evolves over time (Schulte's study was based on work in her fourth and fifth semesters as a graduate assistant). By approaching the development of teaching about teaching in this way, teacher educators may learn how to challenge the traditional view of teacher education as training as they begin to learn how to address the privilege of public theory over private theory – theory grounded in personal experience (Bullough & Gitlin, 2001) – which is so often tacit and at the centre of the dilemmas, concerns, issues and tensions that trigger self-study.

In considering this modeling purpose of self-study, it becomes immediately apparent that self-study places personal demands on participants and creates situations and learning outcomes that require (in some cases) immediate response. Therefore, one might well question why self-study continues to attract the attention of teachers and teacher educators. The answer is bound up in the conditions that encouraged a call for work of this nature. These conditions are reviewed through a history of the formalization of self-study of teacher education practices (S-STEP) that came into being as a Special Interest Group (SIG) of the American Educational Research Association (AERA) in 1993.

Historical Roots of Self-study of Teacher Education Practices

In terms of formalizing self-study, a 'coming together' of like-minded people with similar interests, issues and concerns[1] occurred through a 1992 AERA Division K symposium titled 'Holding up the Mirror: Teacher Educators Reflect on their own Teaching'. The papers presented (Guilfoyle, 1992; Hamilton, 1992; Pinnegar, 1992; Placier, 1992 – collectively known as the Arizona Group – and Russell, 1992) in this symposium were critiqued by Fred Korthagen from the University of Utrecht, The Netherlands, and his critique of these papers, based on his extensive work in the field of reflection, helped to push the boundaries of the presenters' views of practice in such a way as to encourage others to similarly respond to the challenges being raised – both by Korthagen and the participants.

In this symposium, much interest focused on the manner in which the presenters publicly articulated, and honestly portrayed their personal and professional struggles in interactions with their students as they endeavored to enhance their learning about teaching. Through this process the participants were openly questioning the very nature of the way they themselves conducted their own teaching and were conscious of wanting to know if and how their teaching made a difference for their students' learning about teaching (which strongly links to the previous section on purpose and intent in self-study).

In the case of the Arizona Group, they were also confronted by an ongoing difficulty in terms of attempting to understand the unspoken rules about gaining tenure. For them, their interest and concern about the relationships embedded in teaching about teaching and learning about teaching were becoming increasingly important. However, for them, this created a dilemma – and was a point of identification with many in the audience – for it appeared (to them) that such research was not necessarily acceptable to the academy – a point noted by Korthagen in the introduction to this chapter. Thus to pursue such work (which now would be described as self-study) was perceived as inhibiting their chances of gaining tenure.

While the Arizona Group as emerging academics were concerned for their future prospects and were partly mystified by the unspoken rules of tenure, Russell, as an experienced and well established professor, was questioning many of the taken-for-granted assumptions of teacher education that he considered negated the very essence of what teacher education purported to do; to teach about teaching. Russell's questioning of the taken-for-granted assumptions about teacher education and the Arizona Group's concerns had many aspects in common yet the two parties were very different in terms of academic status. So although the issues may have been similar, perceptions of their relative position in the academy influenced how such questioning might be conducted as well as the standing that exploration of such questioning might carry.

Russell was, in effect, beginning to conceptualize what he would later publish as the tensions of teaching about teaching through the authority of position (as is commonly used in teacher education) and contrasting it to valuing and responding to the authority of experience (Munby & Russell, 1994; Russell, 1995). This differentiation of pedagogies underpinning approaches to teacher education (Russell's views) combined with the personal struggles associated with attempting to teach in meaningful ways (The Arizona Group) seemed to embrace a growing groundswell of interest at that time. Hence, the gathering of like-minded (teacher) educators was encouraged as others rallied around, driven by similar tensions in their own practice.

It could well be argued that the questioning of practice and the place of research on practice that began to be played out through this symposium was one public response to earlier calls for studies of teaching about teaching and of teacher educators themselves in line with the issues and concerns raised by Lanier and Little (1986). Hence, the Arizona Group were raising personal concerns about the difficulties experienced by new faculty members (see for

example, Boice, 1991; Diamond, 1988; Ducharme & Agne, 1989; Whitt, 1991) in conjunction with concerns about the nature of learning to teach about teaching (Knowles & Cole, 1991; Trumbull, 1990) that were being reported at the time. Yet in this particular case, the combined effect of the symposium (later published see Korthagen & Russell, 1995; Guilfoyle *et al.*, 1995) could well be regarded as having pricked the consciousness of many teacher educators as the right issues were being raised at the right time and in the right place. It invited others to respond to some of the earlier calls for action, to be involved, and to name their concerns so that they could act upon them.

At that time, Self-study of Teacher Education Practices had not yet been formally named, but there is little doubt that it was, in part, an extension of the notion of reflection (Dewey, 1933; Schön, 1983, 1987). Reflection was being encouraged through the work of other teacher education scholars (for example Calderhead & Gates, 1993; Clift, Pugach & Wilson, 1990; Grimmett & Erickson, 1988; LaBoskey, 1994; Russell & Munby, 1992; Tom, 1985; Zeichner, 1983; Zeichner & Liston, 1987) and its growing popularity was further impetus for questioning the taken-for-granted assumptions of practice. Those researchers involved in reflective practice were also questioning teacher education practices and they added to the groundswell that further pushed forward the ideas beginning to take shape around self-study. One outcome of this questioning was encompassed in a challenge to teacher educators to seriously look into their own teaching practice.

This questioning of practice was also developing through studies in other associated fields by individuals involved in, for example, action research (McNiff, 1988) and teacher as researcher (Cochran-Smith & Lytle, 1993). A confluence of questions, challenges and actions that could barely be ignored by the teacher education community led many to pursue studies that could be characterized as teacher educators as researchers of their own practice.

The threads of these areas of research were resonating in the lives and practices of many teacher educators. Collectively, these teacher educators were beginning to respond with a common sense of purpose as they tackled some of the salient questions that they perceived as needing to be answered. Some of these questions were, "How can I better help my students to learn?" and, "How do I live my values more fully in my practice?" Some teacher educators were also beginning to publicly examine and respond to instances in practice of being, "a living contradiction" (Whitehead, 1993). Importantly though, it was not that these questions were necessarily new, but more so, that they were being seriously considered and responded to by those involved in teaching about teaching.

The desire to help students better learn about teaching and to do so in ways that involved much more than telling became a recognizable characteristic of, and purpose in, the growing field of self-study. Therefore, a renewed focus on the complex nature of teaching and learning about teaching was a catalyst for careful attention to teacher education practices by the very people responsible for conducting that practice. Through this focus, teaching itself was being

re-examined in ways that highlighted the difficulties associated with many of the implicit aspects of practice.

This crucial need to question and articulate the tacit understandings of practice in ways that could make clear pedagogical reasoning (Shulman, 1986) drew on another emerging field of research, teacher thinking. This need to be able to access and examine the thoughts and actions of practitioners overtly linked to developments in studies of teacher thinking (e.g., Clark & Peterson, 1986). A point of difference though was that the examination and articulation of the thinking associated with self-study was being conducted by the practitioners themselves. The similarity in intent and purpose was nonetheless apparent and Clark's (1988) question certainly struck a chord with many as it reflected the very essence of the important challenge of the time:

> Do teachers of teachers have the courage to think aloud as they themselves wrestle with troubling dilemmas such as striking a balance between depth and breadth of content studied, distribution of time and attention among individual students ... teaching disasters, and the human mistakes that even experienced teacher educators make ... (Clark, 1988, p. 10)

Responding to questions such as Clark's was one way of casting light on the pedagogy of teacher education and for those teacher educators being drawn to self-study it spawned a number of responses.

One important outcome was the new access offered into teacher educators' thinking about their own teaching as it was beginning to be made much more explicit – for themselves and their student-teachers. The modeling and think aloud approach to teaching about teaching that developed illustrated ways of helping students learn about teaching in new ways. Some of the resultant research (Loughran, 1994, 1996) simultaneously highlighted aspects of teacher educators' knowledge of teaching about teaching that was a direct result of making the tacit explicit and was a clear indication to some of the possibilities for knowledge claims resulting from the process of self-study.

There was a growing commitment amongst teacher educators to this work and a desire to move it forward in a systematic fashion. By 1994 Self-Study of Teacher Education Practices was a fully functioning AERA SIG and self-study (carrying this new meaning as a descriptor) appeared for the first time in the AERA conference index. With the work now being categorized and therefore more easily recognizable, it also became more readily accessible to others.

The S-STEP SIG has built on these foundations by developing more formal professional networks and creating opportunities to further develop the work of self-study. To date, S-STEP has conducted four CASTLE Conferences and published Proceedings (Richards & Russell 1996; Cole & Finley, 1998; Loughran & Russell, 2000; Kosnik, Freese, & Samaras, 2002) and it is through these conferences that much of the work of self-study of teaching and teacher education has been sustained. Questioning, critiquing and debating the nature of self-study of teacher education practices have been common features of the CASTLE

conferences as a development of such things as language, method, rigor and practice of S-STEP have been examined and re-examined. One purpose for this form of public debate is linked to the need for enhanced understanding of the field and the importance of developing common meaning so that ideas, issues, concerns and practices can be shared and built upon by others.

As this section illustrates, self-study has become more formalized and the ideas more readily accessible through the development of the S-STEP SIG of AERA. In so doing, what once may have been viewed as individuals pushing ideas and interests about teaching and learning in less traditional ways has led to a transition in the position, or status, of self-study through questioning mainstream methodologies and practices. However, the organization of the S-STEP SIG should not be interpreted as limiting self-study to teacher educators or teacher education practices alone. More so, it is that this group has been more active in the manner in which they have worked to shape the nature of their teaching and learning environments by documenting their research and interrogating their findings within the self-study community.

Yet despite the development, refinement and clarification that has occurred through S-STEP it is clear that the 'one true way', the template for a self-study method, has **not** emerged. Rather self-study tends to be methodologically framed through the question/issue/concern under consideration so that it invokes the use of a method(s) that is most appropriate for uncovering evidence in accord with the purpose/intent of the study. Pinnegar (1998) offers one way of understanding this situation when she states:

> While the methods and methodologies of self-study are not much different from other research methods, self-study is methodologically unique. ... [self-study] is not another challenge in some kind of paradigm war, but instead ... although participant observation, ethnographic, grounded theory, or statistical methods might be used in any single study, self-study involves a different philosophical and political stance ... researchers who embrace self-study through the simple act of choosing to study their own practice, present an alternative representation of the relationship of the researcher and the researched ... as they explore the development of understanding in a practice context. (Pinnegar, 1998, pp. 31–32)

Hence across the self-study literature, a remarkable range of methods is used and, as a consequence, a range of reporting styles is equally evident. Therefore, to understand what a self-study might look like requires a consideration of the range of factors that shape the research as well as the nature of the subsequent portrayal that is constructed in order to communicate the findings to others.

Factors that Influence the Nature of Self-study

Despite the fact that there is no specified method for self-study, there is a range of factors that influence how a self-study might be conducted and communicated.

For example, Loughran and Northfield (1998) describe ten features that they see as shaping both a self-study and its subsequent portrayal in response to the purpose and demands of the research and the perceived audience of the report. This section of the chapter examines these factors through examples from the literature.

Self-study Defines the Focus of Study, Not the Way the Study is Carried Out

This feature is characterized by a need to understand the context of a given self-study and to use data gathering approaches that are determined by the study rather than being predefined.

Clandinnin and Connelly (1995) focused attention on context when they began to make the knowledge of context explicit as they, like many others (see for example, Bauman, 1996) illustrated that context matters because it can not be assumed that simply stating the site of an inquiry, or the main features of a study, will carry sufficient understanding with which others might identify. There may be some elements in common across different "similar" sites, but points of difference are in themselves sufficient to create issues, concerns and questions for others who might be attempting to apply the learning from a given self-study to their own context.

It has been made abundantly clear that teacher educators are practitioners who are continually adapting, adjusting and altering their practice in response to the needs and concerns in *their* context (Richert, 1997; Schuck & Segal, 2002). The same applies to the way in which they interpret and utilize others' learning in their own work. Hence a thorough understanding of the context in which a study is conducted is important in shaping how teacher educators might construct their own interpretation of others' results in their own situation. Understanding the context of a given self-study is then important in shaping the perceived relevance – or extent of application – of others' work to one's own.

Examples of this contextual factor abound in self-study reports. It is particularly strong in the work of Oda (1998) as she explains how her personal images and memories of growing up as an Asian-American influenced her self-study of teaching about cultural and linguistic diversity. Her explanation of her context becomes an important signpost in informing others involved in similar work about particular views and understandings that emerge in, and shape, her practice. In a very different context, Lomax, Evans and Parker (1998) make clear the issues surrounding their collaborative self-study as teacher educators in terms of both their expectations of themselves and their students as they attempt to make explicit how the experience of action research unfolds with their students. Their context embraces two aspects of their work: working with teachers in action research; and, working with teachers who teach pupils with special needs. Both of these contextual factors need to be clear to the reader as they impact on the nature of the work from both perspectives.

Another aspect of the importance of context and how it shapes a self-study is

in the work of Nicol (1997) and Hoban (1997). Each of these authors build a strong sense of context into their self-studies as they report on their approaches to dealing with what they view as inherent dilemmas in methods teaching in pre-service courses of mathematics and elementary science respectively. The system in which Nicol works in Canada is different to that of Hoban in Australia and so the contextual differences matter in shaping the way their studies progress and are reported. However, because they account for the particular nature of their contexts, a reader who might also be a method lecturer in a pre-service teacher education program is encouraged to see beyond context alone and to abstract the learning from the mathematics and science situations to their own.

All of these examples (above) illustrate the impact of context in different ways. Interestingly though, there is not necessarily a major heading in these reports informing the reader that context is the issue under consideration – although this could also be appropriate. The point is that an understanding of the context is integrated into the report, informing the reader throughout the account in ways that reflect how the study itself is buffeted by the nature of the setting and the associated influencing factors (an excellent example of this point is in the work of Brown, 2002). Through a consideration of context, the relationship with research and the subsequent learning by the researcher is made available in meaningful ways.

The next four aspects of importance to self-study I group together to consider as a whole for they are intertwined in the way they build on each other. These features are:

- the need for an individual to illustrate a commitment to checking data and interpretations with others. "It is through the involvement of others that data and interpretations can be viewed from perspectives other than one's own and therefore be scrutinized and professionally challenged" (Loughran & Northfield, 1998, p. 12);
- the difficulty for individuals in genuinely challenging interpretations of their own experiences. Being personally involved in experiences can limit one's ability to recognize oneself as a living contradiction and therefore impact the self-study;
- Colleagues are more likely to frame an experience in ways not thought of by the person carrying out the self-study and is, "a natural progression [from the two preceding points] in that the need to work with others broadens the possibilities for validation and clarification as well as reframing" (Loughran & Northfield, 1998, p. 13); and,
- Valuable learning outcomes are more likely if self-study is a shared task.

Thematically grouped, these four aspects comprise the challenge to the individual paradox of self-study and encompass the need to seriously pursue alternative perspectives on experience.

Seeking Alternative Perspectives

The term self-study does not universally convey an understanding of a commitment to checking data and interpretations with others, so to the unwary, it is

easy for self-study to be a misleading descriptor. An initial response to the term self-study may well conjure up notions of withdrawn, self-reflective individuals, more concerned for themselves than the world around them. It is not surprising then that, for some, there is unease with the term as a descriptor of their interest and actions, and this very point has been made (Barnes, 1998; Loughran & Northfield, 1998; Munby, 1996). In such cases, the term appears to carry with it constraints or barriers that are not intended but which nonetheless arise. Yet paradoxically, the involvement of others, the checking of data and interpretations is crucial in addressing this very 'egocentric' concern.

Louie *et al.* (2002) highlighted the prime importance of this point and made it abundantly clear as they illustrated how their individual views and interpretations were challenged, buffeted and changed through checking their data – and the subsequent conclusions – with each other. Berry (2001) also illustrated the importance of this aspect of self-study through the manner in which she reflected on her teaching through her journal, but then made these reflections public through the world wide web for feedback from her students. In so doing, she found that her students challenged some of her initial responses to situations as they highlighted different perspectives and interpretations on the same experiences.

> Writing a weekly public journal helped me in ways that may not have occurred if the journal had been private. ... In addition to learning from my own writing, students' responses to the journal entries helped me better understand my students' learning and my teaching practice. After one session I wrote that I had been feeling disappointed that I had not handed control of summarising the session over to the students (Open Journal – week 3). Soon after posting this entry, I received an e-mail from a student who described how my summary helped her learning at that point in her development. She helped me to understand the session through her eyes, in a way that I had not previously considered. (Berry, 2001, p. 5)

An extension of this feature of self-study is what Whitehead (1993) terms as being a "living contradiction". When he introduced the phrase to the (then) emerging self-study community, it immediately resonated with others. Being a living contradiction carries with it a recognition that being personally involved in a given situation may in fact negate the ability to apprehend contradictions in one's own practice – it is very difficult to step back from personal experience and examine it in a detached manner. Self-study calls for this stepping back to happen, it is central to the work of self-study. Therefore, being able to illustrate that one does respond to this difficulty is important in demonstrating that self-study is not about simply rationalizing existing behaviors, but honestly examining practice.

Kuzmic (2002) described how he was confronted by his own contradictions in practice only when he 'stepped back' from his work and then came to see that what he was advocating for his students was something that he was unwittingly negating. Through his self-study he learnt how his hopes and aspirations

for his students as teacher researchers were being supplanted by his implicit understandings of his university researcher position – with all the power and dominance that that entailed. He found it hard to see this in himself until he saw it in others; he subsequently came to recognize the same within. Being personally involved in the situation, initially, limited what he could see about himself.

Recognition of this aspect of self-study is also well noted by Hamilton (2002) as she pays particular attention to her position and the privileges she is afforded as a white woman. She considers carefully how her white privilege is, "too often an unseen barrier to social justice that dams the progress that might be made … As visible change agents, white scholars must ask questions and confront issues that are too easily overlooked in a privileged environment" (Hamilton, 2002, p. 187). Interestingly though, it was not this position of privilege that was the focus of her self-study, yet, perhaps, it was because of this different focus that she was able to see things in herself that caused her to begin to question her position and her actions in relation to her work in teacher education. As a consequence, she makes a clear and unequivocal call for others to begin to see in themselves issues that they might otherwise easily overlook because of who they are and the position of privilege that they are afforded.

This feature of self-study leads to a consideration of the notion of reframing (Schön, 1983). It is not sufficient to simply view a situation from one solitary perspective. Reframing involves seeing the situation through others' eyes in order to gain alternative perspectives. Hence there is an ongoing need to be able to view the teaching and learning situation from different perspectives. Thus the value of collaboration and the notion that self-study is enhanced when it is a shared adventure.

There are important differences between individual and collaborative self-studies. At the heart of this issue is the argument that reframing is much more difficult from an individual and personal perspective as opposed to acting in collaboration with others. This point stands out most in studies that report on the nature of framing and reframing that was realized through collaboration (for example, Arizona Group, 1996; Maltbie *et al.*, 1996; Cole & McIntyre, 1998; Feldman & Rearick, 1998; Freese, Kosnick & LaBoskey, 2000; Clift *et al.*, 2000). Such studies demonstrate how the link between reframing and collaboration has created new ways of seeing 'the taken for granted' and/or opened up new possibilities for the development of understanding. For some, the way of doing this has been through an overt concentration on their students' understandings and although this issue is considered in much more detail in chapter 5, a brief overview here is warranted.

Listening to Students

Zeichner (1999), Fenstermacher (1997) and Barnes (1998) all noted the importance of the explicit link between self-study and the students of teaching. The S-STEP literature also illustrates that students are crucial as participants and

mirrors for information, feedback and advice (e.g., Hutchinson, 1996; Freese, 1998; Trumbull & Cobb, 2000).

Within the S-STEP literature, students are not simply part of the study; they are also fundamental in shaping and responding to the study, because the purpose of studying one's own practice is often linked to a desire for practice to impact on student learning. Hence students' views, understandings and participation are of more importance than an 'easily accessible' or 'simple data source'; students are fundamental to understandings of practice.

Consider, for example, the work of Russell and Bullock (1999). Bullock, a student in Russell's class, is a source of feedback and data for: framing and reframing; pedagogy; learning; and, evaluation. But how this occurs is far from simple. In their account Russell makes explicit to his students his pedagogical reasoning and risk taking, which includes the highs and the lows of his practice, in order to help them see 'learning about practice in practice' and to therefore hopefully help them to make links with their own teaching experiences. Bullock grasps the opportunities offered by Russell and begins to illustrate how the experiences created for him begin to shape his own practice as he apprehends similar possibilities in his own teaching.

> Tom was adept at not giving 'the right answer' ... instead he would ask more questions ... I now realize that he was avoiding the pitfalls associated with ... 'Answerland' – the near-universal tendency of teachers and students to focus on the pursuit of right answers ... He could have just as easily said 'I disagree because ... ', but instead he asked me questions that required me to look at deeper issues. I have since explored the notion of interpreting experiences in different ways. (Russell & Bullock, 1999, pp. 138–139)

This (quote) may have been a cue to Russell that his modeling of *My Teaching Is The Message* was perhaps being recognized. However, without a sustained and thoughtful study of his practice and his students' learning, he would surely only be interpreting, or assuming, that what he was attempting to portray was being apprehended by his students. The importance of genuine involvement and collaboration with students in S-STEP is further underlined when Bullock goes on to write,

> ... 'How we teach is the message'. It is a concept I have taken very much to heart. If I want students to construct an understanding of the world around them, I must create an environment rich in experience. Through questioning, Tom helped me create links between various ideas and philosophies that I was discovering ... and [I was] seeing independently. ... [that I had a] concern about students being active learners as opposed to 'theory sponges'. (Russell & Bullock, p. 140)

The data in this study is rich and strong and together teacher and student examine their learning about teaching and how they came to better understand their teaching and their students' responses to their teaching. They highlight

how developing new and powerful perspectives on practice is intensive and time consuming, but they also make a plea that in sharing their experiences of their research it might help others, "… to take similar risks to overcome the invisible and private nature of most teaching and thinking about teaching" (p. 150).

There are many equally powerful S-STEP reports that include similar attitudes and approaches to including students' perspectives (Freese, 1999; Hoban, 1997; Hutchinson, 1998; LaBoskey, 1997; Nicol, 1997). However, one issue fundamental to all of these studies is that the students are at least as important to the study as the teacher educator. Hence the question is not the usual, "Should students be included in this study?" more so the question is, "How can I include students in ways that will help me (and them) learn more through this study?"

Clearly, students of teaching are the best placed to be critical judges of the day to day experiences 'dished up' in teacher preparation programs. Consequently, students' interpretations, acceptance or rejection of such experiences inevitably influences their personal and collective understandings of the complexity of teaching and learning. And how appropriate, helpful and applicable their own learning about teaching might be to their subsequent practice as teachers, an issue surely at the heart of teacher education. If students of teaching are offered opportunities to be collaborators and sources of feedback in self-study, then their learning might also be enhanced so that they similarly question, and learn through their own experience of practice. Therefore by acknowledging the involvement of students in self-studies, there is a greater likelihood that these students will also be positively influenced in their experiences of teaching and learning – thus enhancing the likelihood of educational change in their own post-teacher education teaching that has long been highly sought and consistently called for in the teacher change and learning literature, yet so rarely achieved (see for example, Cochran-Smith & Lytle, 1999; Fullan, 1993, 1995, 1999; Fullan & Hargreaves, 1992; Wilson & Berne, 1999). This work of self-study, however, demands confidence as such work is risky business.

Self-confidence and Vulnerability

The sixth aspect pertains to the self-confidence that is so important in conducting a self-study and relates to the need to be comfortable with the sense of vulnerability necessary to genuinely study personal conflicts and the sense of dissonance that is so often the driver for self-study as a professionally rewarding experience. Berry (see section 4 of this Handbook) outlines a number of tensions that she sees as crucial (cognitively and affectively) in influencing the nature of self-study.

In choosing to examine any of these tensions as a focus for one's own research there is an implicit expectation that a real sense of self-confidence would be necessary in order to carry through with the personally challenging and confronting aspects of so doing for the differences between the personal images of one's beliefs and the public images of one's practice must highlight discrepancies. This issue was studied in detail by Kelchtermans (1996) when researching teacher vulnerability whereby he came to articulate the nature of such discrepancies in

terms of two, "interwoven domains: the professional self (a teacher's conceptions about her/himself as a teacher) and the subjective educational theory (the personal system of a teacher's knowledge and beliefs about teaching) ... [and he noted that] teachers' sense of vulnerability [emerge through critical incidents] ... and always provoke emotions of distress, unease, doubt and uncertainty" (p. 308). This makes clear the need for self-confidence to accompany exposing such vulnerability.

For example, there is little doubt that attempting to better understand how one manages the tension of, "making explicit the complexities and messiness of teaching and helping student teachers feel confident to proceed" could call into question one's perceived 'expert status' as a teacher of teachers, consequently any such investigation would inevitably expose one's own shortcomings, doubts and concerns; an obvious invitation to be confronted by one's own vulnerability (cf. Berry & Loughran, In Press). The demand that self-study requires self-confidence and unmasks vulnerability is also explained by Hamilton and Pinnegar (2000) through the notion of trustworthiness and the critical role the self-study plays in illuminating this perspective:

> Basing a teacher education program on trustworthiness has two main problems. The first between the teacher educator and the future teacher and has to do with our students' perceptions of us. The second resides in our own integrity ... The larger problem for using trustworthiness as the basis for teacher education lies not in the misjudgment our students might make of us (as their teachers, we already have that vulnerability); more importantly, it is the judgment we must make of ourselves. As teacher educators, are we willing to act with complete integrity? Are we willing to be trustworthy? (Hamilton & Pinnegar, 2000, p. 238)

In paying careful attention to the development of self-confidence and ensuring that being vulnerable is not a 'destructive' action, there is also a need to respond appropriately to the learning from self-study as it unfolds. This leads to the seventh aspect.

The Outcomes of Self-study Demand Immediate Action

A common aspect of researching teaching about teaching for teacher educators is that new findings and teaching become interwoven (similar to that noted by Baumann (1996) when he was considering the situation for teacher researchers). In teaching there is a sense of the need to act immediately on new possibilities and to adjust one's teaching in accord with these possibilities. The research focus therefore alters and, as adjustments are made, new insights and possibilities emerge. Hence the intertwining of teaching and researching is such that as one alters so does the other, so the traditional notion of research whereby *holding the problem in place while it is researched* is not so straightforward in self-study. In researching teaching, the problem under investigation develops, shifts and changes in response to the continual shifts in the teaching.

This means that one outcome of teacher educators researching their own practice is that they commonly design and implement new approaches – classroom interventions that are intended to achieve change. These are not always successful, and may be 'failures'[2] especially when first tried. An emerging difficulty for teachers then is that, unlike traditional researchers, they have to deal with the consequences of their interventions as part of their daily routine with their class(es). Negative consequences can affect a class for the remainder of the program/course and that is also a matter of concern for teachers concerned with the teaching and learning environment in which they and their students collaborate. This means that research can be a high-risk activity for teachers and can therefore significantly affect their primary role as a teacher and illustrates again why self-confidence and vulnerability impact on self-studies.

Jeppesen (2002) illustrates this point well through her efforts to encourage students to use linking as a learning strategy. Mid-way through her teacher-research project she responded to a particular learning situation (see vignette, overloading students with all this thinking, Jeppesen, 2002, pp. 108–111) in a manner that forced her to be confronted by the consequences of her actions. In this case, her research focus led her to make dramatic (and instantaneous) changes in her teaching practice that rebounded on her research in ways not common in more traditional studies of researching teaching. Being the teacher and the researcher meant that actions in either domain demanded immediate attention and response. This leads to the next important feature of self-study and it is one that hinges on a subtle but crucial differentiation between reflection and self-study.

There are Differences between Self-study and Reflection on Practice

> Self-study builds on reflection as the study begins to reshape not just the nature of the reflective processes but also the situation in which these processes are occurring … reflection is a personal process … self-study takes these processes and makes them public, thus leading to another set of processes that need to reside outside the individual. (Loughran & Northfield, 1998, p. 15)

At the heart of both reflection and self-study is the 'problem' that initiates the investigation. Yet, problem in this case is not a negative term, it is, as explained in the next section, linked to the notion of a curious or puzzling situation or dilemma, tension, issue or concern. It is something that causes one to stop and pay more careful attention to a given situation.

Reflection is a thoughtful process, but it is something that largely resides within the individual. Reflection may be indicative of a way in which a teacher might learn and develop professionally, however, self-study pushes the virtues of reflection further. It may build on the work of reflection; it may be an extension of this reflective approach and/or attitude to learning about practice, because self-study demands that the knowledge and understanding derived be communicated (and as has become clear in the literature, this occurs in a variety of ways),

so that it might be challenged, extended, transformed and translated by others. And, this is due to the fact that a defining feature of self-study is that it is available for such public critique and dissemination, rather than solely residing in the mind of an individual. The next aspect is one that develops as a result of the focus of self-study and sits comfortably within the 'researching practice' traditions.

Dilemmas, Tensions and Disappointments Tend to Dominate Data Gathering in Self-study

As experienced teacher researchers have consistently noted (see for example Boyle, 2002; Berry & Milroy, 2002; Mitchell, 2002; Mitchell & Mitchell, 1997), it is not so much "that which works well" that attracts the researcher's attention as that which does not work as anticipated. Hence, "successes tend to be glossed over in an almost 'to be expected' fashion as the mind focuses on the unexpected and the unexplained … constant attention to apparent 'failures' is demanding and somewhat unrepresentative of the total situation being experienced" (Loughran & Northfield, 1998, p. 15).

The normally helpful notion of the "research question" might, in many self-studies, be better described as a dilemma, contradiction or tension derived from or created through particular approaches or expectations of practice. In some instances these dilemmas, tensions or contradictions might be framed in terms of the Whitehead (1993) questions, "How do I help my students to learn better" or "When/why am I being a living contradiction". As such, self-study may be an attempt to better understand how to manage the dilemma (as a dilemma itself is something that is continually problematic), rather than a search for *the correct* response to a specific question.

This way of viewing the problem is similar to that described by Shulman (1992) and Mitchell and Mitchell (1997) in their extensive work in the development of cases. Their studies highlight how the nature of *what it is that is being investigated* is qualitatively different when the practitioner defines the problem rather than the problem being introduced/imposed by an external observer whose own work is at a distance from the practitioner.

This point is illustrated well by Clandinnin (1995) whereby her dilemma centered on coming to recognize and understand her story of, and therefore consequent approach to, becoming a teacher educator.

> As a student in my teacher education class, I was a student character in what we call the sacred theory-practice story. I was there to be filled with theory that I could then apply to my teaching practice … my unnamed dilemma, however, was that I knew I needed to be judged as adequate … by the university teachers. So even as I recognized the inauthentic nature of the sacred story, I needed to live and tell a 'cover story' that would convince my university teachers that I both knew enough theory and could apply it well enough in practice. … Dissatisfied and uncertain about the constraints of what I can now name as the sacred story, the alternative

[teacher education] program offered new possibilities [as] … we attempted
to live out a new plot line, one that would be a competing story to the plot
line of the sacred story. (Clandinnin, 1995, pp. 28–29)

Through being dissatisfied Clandinnin came to frame that which created/encouraged this sense of unease or discomfort. And, because teacher educators commonly focus on the big picture in teaching and learning situations, examination of a dilemma or contradiction in practice carries with it different expectations and demands to traditional research. Therefore, investigating features of being a living contradiction and seeking to better understand the complexity of teaching and learning influence self-study in ways that a more traditional approach to the research question may not so readily encapsulate. This is not to denigrate a more traditional approach but rather to highlight that recognizing the difference has as much to do with what is being studied as it has with the purpose for that study; examining a tension, dilemma or contradiction then leads to a different form of research question and different conceptualization of a research program.

One way of considering this element of self-study is through the work of Bullough (1997). He offers rich detail in explaining the factors that have shaped his development as a teacher educator as he grapples with the question, "Why do I teach teachers as I do?" He explains how his principles of practice have been influenced, "Through seeking an active conversation between private and public theory, played out in my classroom, I have come to behold teacher education more richly and more fully, albeit still only partially" (p. 20). Therefore an answer for Bullough is not confined to the question, "Why do I teach teachers as I do?" Rather, his answer is enmeshed in his ways of examining his practice and his students' learning as well as in ways that foster a recognition of his framework of principles of practice largely derived from seeking to develop an understanding of the big picture of his practice.

In his discerning overview of his own practice, Bullough does not appear to seek solutions to his questions, rather he hopes to explore them with his students so that such examination might shed light on how his principles of practice are enacted – as they are continually being tested and challenged in their teaching and learning situations. This approach could well be described as an ongoing filter for instances of being a living contradiction, and importantly, is an illustration of a search for meaning rather than a search for a solution to a given problem (Bullough & Gitlin's (1995, 2001) collaborative work illustrates how these ideas can also be pursued to shape teacher preparation programs more generally).

The final aspect that appears crucial in influencing the nature of self-study is the audience for whom the report is intended.

The Importance of the Audience in Shaping the Nature of Self-study Reports

There is little doubt that, "If self-study is to move beyond the individual, it needs to resonate with others in similar situations. Therefore, the way self-study is

reported is important in helping to make the findings clear and meaningful to others" (Loughran & Northfield, 1998, pp. 15–16).

There have been ongoing calls for the evidence on which the assertions, knowledge and conclusions from self-studies are based to be to the fore in S-STEP reports (Whitehead, 1994, 1995; Munby & Russell, 1995; Allender & Whitehead, 2000) and what the call for evidence generally highlights is the diverse nature of the data used in self-studies. For some, this has created tension; for others, it has been liberating in opening their eyes to what counts as data and how such data might be reported. Much of the argument about evidence is embodied in questioning, "Who is the self-study for and what is the intended audience for the report?" In viewing the argument this way, Barnes (1998) in reviewing the first CASTLE conference noted:

> On the one hand, there was reflective investigation of one's own teaching, often highly informal. On the other, was a version of self-study that approached formal research with all the priorities and concerns that implies. The difference appeared to be related to the different audiences to whom the self-study was to be addressed. When the reflective investigation of a course was solely intended to enlighten those who were teaching it, there could be an emphasis upon openness. ... Such studies could be systematic and based upon collected material. Since everyone concerned had been involved in its collection and interpretation, its validity could be assumed ... in contrast ... once self-study becomes public, once it is involved with the micro-politics of status and power in academia, then the validity of its methods, its evidence and its interpretive arguments become extremely important ... [those] papers that fell into this category were profoundly concerned with validity and persuasiveness and the standing of their studies in the institutions where they worked. (Barnes, 1998, p. x)

As Barnes suggests, a self-study designed for oneself (e.g., Hamilton, 1995; Pinnegar, 1995) will carry different expectations of evidence and acceptability of data, than will a self-study intended for teacher educators considering their teaching approaches together (e.g., Schuck & Segal, 2000; LaBoskey & Henderson, 2000; Louie *et al*., 2000) or indeed a self-study that focuses on an educational institution and its practices (Myers, 1995, 2000; Russell, 2000). However, it may not be so much that the need for the type of data changes with the expectations of the study, but, that although a diversity of data are always available, the relative importance of some data is highlighted over others in particular settings and for particular audiences.

For example, Mindscapes (Cole, Elijah, Finley, & Knowles, 1994) was a collaborative self-study whereby analysis of data became the basis for the 'script' of the performance that became the public reporting of these participants' learning through self-study. Performance has also been important in reporting self-studies such as those by Austin *et al.* (1996, 1999), Cole and McIntyre (1998), Mitchell and Weber (2000) and Weber and Mitchell (2002). In these cases, the

performance was purposely organized so that the audience would be further engaged in discussion and debate about the nature of the particular self-study. And, it would seem fair to assert, that through performance, that which is being represented offers new ways of accessing thoughts, ideas, actions and feelings in ways that are not possible when they are simply displayed as text on a page. Performance then is an attempt to offer a lived example of the "practice what you preach", or the "walk the talk" expectation central to many self-studies as the form of representation adopted is explicitly chosen in an attempt to better reflect the nature of the study itself. Performance then is an extension of the learning from self-study for both the author(s) and the audience.

The interplay of the inquiry, its value, and form of representation, inevitably impact on whether or not a self-study will speak to those envisaged as its audience. As is the case with all research, the audience is the final arbiter of the integrity of the work and is an increasingly strong determinant in shaping the manner in which self-studies are portrayed for others. Audience is also important in terms of community, whereby many of those involved in S-STEP see themselves as working together to be a positive influence in their field of endeavor – teaching and learning about teaching.

The S-STEP community itself is an important audience and it serves a number of functions. Community offers support in encouraging the examination of the work of teachers and teacher educators while simultaneously creating an informed audience for critique and modeling (Hamilton & Pinnegar, 1998). Through developing an S-STEP community and capitalizing on the collective intellectual assets available, there are immediate opportunities and forums for sharing experiences and developing understanding of self-study.

As has become obvious, and expected, through the CASTLE conferences, this community also offers an environment in which the audience encourages approaches to teaching and learning about teaching through risk-taking as well as honest sharing of teaching and researching successes and failures in teacher education, each of these being pushed further by an explicit call to present reports in new and engaging ways and in ways that are more congruent with the self-study itself. A community also offers valuable support through networking and linking to other teachers, teacher educators and teacher education programs and approaches. This broadens participants' access to, and understanding across, diverse fields of academic endeavor.

Finally, community also offers extensive possibilities for mentoring and modeling that can help with one issue that has often created confusion, anxiety, tension and distress in the academy – tenure and the challenge to develop, and have accepted, one's scholarship. This issue was one of the original catalysts for the development of the S-STEP SIG and the community that has subsequently developed has done so in ways that purposefully attempt to move beyond the sometimes singular, isolated and unduly competitive nature of academia by placing a high priority on people.

Overview

Generally then, self-studies of teaching and teacher education practices tend to be recognized more by the manner in which they respond to these features and the underlying purpose which initiates the study, rather than by a particular method or context, despite the fact that an early contentious issue surrounding S-STEP was related to method. However, as has become increasingly clear, questions pertaining to method might equally be asked of any form of research so that answering questions such as: "Does the method employed actually help to shed light on the problem being examined?" and "Is the method used able to uncover data that is valid and convincing for others?", is, in terms of method, what matters most. It is then perhaps more helpful to consider questions related to "the method of self-study" in terms of Cole and Knowles' (1996) expectation that concrete and public ways of sharing self-studies must be employed in order that such research will be accessible and transparent to others; how that happens is a matter of academic choice.

Conclusion

Feiman-Nemser and Floden (1986) highlighted the importance of the individual or the 'self' in research on practice and the shift in the research focus (over the previous two decades) from studying teaching at a distance to trying to understand how teachers defined their own work. This shift in focus, they argued, was important because the knowledge of teachers (which is largely untapped) is an important source of insights for the improvement of teaching. The same clearly applies to self-study, as the knowledge that might be made available through such research is of immediate importance in informing other educationalists not only about teaching, but also teaching about teaching and, learning about teaching.

   As this focus on those involved in teaching has intensified, so too has the growing interest in self-study as the participants in teaching and teacher education have espoused their desire to do more than just deliver a subject, course or program. Self-study then is an academic activity that is responsive to these individuals' desire to better understand the nature of teaching and teaching about teaching and in so doing, improve the quality of teacher education. Self-study of teacher education practices can be perceived as offering both an invitation and a challenge for teachers and teacher educators. The invitation involves using self-study to better understand one's own practice and, from the learning through this, to influence the very nature of teaching and teacher education programs. The challenge is for self-study to demonstrate rigorous, valid and meaningful responses to this invitation that enhance our understanding of the complex worlds of teaching and teacher education. Zeichner (1999) showed little doubt about his view of the response to this challenge when he noted that:

   Contrary to the frequent image of the writings of teacher educators in the

> wider educational research community as shallow, under-theorized, self-
> promotional, and inconsequential, much of this work has provided a deep
> and critical look at practices and structures in teacher education. ... This
> disciplined and systematic inquiry into one's own teaching practice provides
> a model for prospective teachers of the kind of inquiry that more and more
> teacher educators are hoping their students employ. (Zeichner, 1999, p. 11)

Self-study allows teachers and teacher educators to maintain a focus on their
teaching and their students' learning – both high priorities. At the same time,
self-study also offers opportunities to improve teacher education through an
application of the learning about teaching practice. However, just because self-
study may be seductive to many teachers and teacher educators there is no
suggestion that the nature of such work should be unquestioningly accepted.
There is a constant need to examine what is being done, how and why, in order
to further our understanding of the field and to foster development in critical
and useful ways so that the learning through self-study might be informative,
accessible and useable for others.

In teaching and teacher education, for numerous reasons, there has been a
long history of research that has had little influence on practice. One reason
often cited by teachers themselves is that much of the research from the 'Ivory
Tower' has little to say to them as the end users of such research. However,
when these 'end users' of research shape the focus of inquiry and, conduct the
inquiry, then research has an immediate value to them.

As I trust this chapter has made clear, for those involved in self-study, the
focus of such study matters and, the subsequent research is inevitably directly
applicable and valuable in their work – otherwise there would be little point in
pursuing it. Through an exploration of the context and history of self-study the
hope is that it will be informative, useful and applicable to those who might
also be encouraged to 'make a difference' in teaching and teacher education.

Notes

1. An example of the type of work that was a precursor to the formalization of S-STEP is that of
   Diane Holt-Reynolds. One of her papers (published in AERJ in 1992 and reprinted with permis-
   sion as an appendix at the end of section one of this Handbook) highlights the types of issues,
   concerns and research in teaching and learning about teaching that were influential in shaping a
   growing understanding of the need and value of self-study. Diane was a founding member of
   S-STEP whose work was particularly influential in the field of personal history, beliefs and
   practices in teaching about teaching.
2. Failure in this case refers to the fact that what was being implemented did not work 'as planned'.
   In light of the development of understanding of teaching through risk taking and learning from
   experience, failure is in fact an aid to the learning and understanding of pedagogy so that as
   Dewey (1933) describes it, "... failure is not mere failure. It is instructive" (p. 114). Therefore,
   failure is an important learning event in teacher research.

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2

THE NATURE OF TEACHING AND LEARNING IN SELF-STUDY*

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Abstract

Understanding the relationship between teaching and learning is essential to an appreciation of self-study as a field of inquiry in its own right. The individual research trajectories in the fields of teaching and learning, particularly in recent years, illustrate sufficient common ground to support the contention that enhanced teaching practice is dependent upon teachers problematizing the ways and contexts in which they learn and make sense of that practice. While this shift, and its current recognition within the academy, is cause for celebration, we suggest that teachers' problematizing their practice is a not new phenomenon. Indeed, we argue that Schwab was only partly correct when he characterized teaching as having four commonplaces. We contend that self-study is, and always has been, the fifth commonplace and, as such, is the cornerstone of professional practice. Without self-study teaching becomes repetitive not reflective – merely the duplication of models and strategies learned elsewhere and brought to bear unproblematically in one's own classroom. Tracing the interconnectedness between teaching, learning, and self-study is instructive for appreciating how inquiry is construed, defined, and enacted within the profession.

For much of our professional careers we have been directly involved in teacher education and the preparation of beginning teachers in our Bachelor of Education program. In 1997 our increasing dissatisfaction with both the existing teacher education program at our institution and our existing practices within that program led us to establish an experimental teacher education cohort for our one-year after-degree elementary students. This experiment, which continues

today, sought to overcome the most significant challenge we faced as teacher educators: fragmentation. While we were able to identify many areas of the existing program that suffered from fragmentation, there were two areas in particular that constrained the nature of teaching and learning for student teachers and instructors: the fragmentation between the ten on-campus courses that students are required to undertake and the fragmentation between the on-campus and the practica components of our one-year B.Ed. program.

As a focus for the cohort, we chose the concepts of community and inquiry and these are reflected in the cohort name: Community and Inquiry for Teacher Education (CITE). In addition to making some fundamental changes to the administrative and instructional dimensions for framing the cohort, we added a third dimension, inquiry (or research if you like). We believed that not only was it important for our students to be active inquirers into their evolving practices as teachers but also for us to be active inquirers into our own practices as teacher educators. We believed it was essential that research be an explicit part of the way we framed the cohort as our previous experience had demonstrated that too often teacher educators in pre-service programs become buried under administrative demands and programmatic details that limit any substantive engagement in the assumptions and approaches to education that give meaning to their work. By nominating inquiry as an essential element of our participation in CITE, we signaled our intention to not only model a key focus of the cohort but also live that focus as educators within the CITE community.

Since the inception of CITE, the instructors, in concert with the student teachers, have generated over 30 different research publications and presentations at local, national, and international forums on education. Our investigations have, among other things, explored issues such as creating and sustaining community (e.g., Erickson & Clarke, 2001; Erickson, Darling, Clarke, & Mitchell, in press; Farr Darling, 2000, 2001), technology and teacher education (e.g., Clarke & Mitchell, 2001; Erickson, 1999; Mitchell, in press; Mitchell & Wakefield, 2001), student teacher identity (Farr Darling, 2000; Clarke & Kelleher, 1999), researching practice (Korteweg & Mitchell, 2001), and school/university partnerships (Clarke, 2002; Mitchell, Wakefield & Nishi, 1999; Mitchell, Williams, & Panteleo, 1999). These explorations continue today with the outcomes guiding reform efforts across the broader teacher education program at our institution.

While the substance of the above explorations is not the focus of this chapter, they provide the backdrop and the impetus for the way in which we have framed this chapter. Although we characterize the above inquiries as research, in the early days of our work within CITE we did not appreciate nor consciously think about our investigations as self-study. However, we were engaged in self-study, and like our colleagues in other institutions at that time who were pursuing similar work, we lacked the language of the self-study genre and a community of self-study practitioners that in more recent times has enabled a coherence to emerge around the defining features of self-study in education.

In this chapter we, and the authors in succeeding chapters, will explore these features but before embarking upon that journey we are reminded of Mishler's

(1979) provocative title for his seminal article "Meaning in context: Is there any other kind?" In an attempt to contextualize self-study, and to appreciate the significance of its development in education in recent years, the task we have set ourselves in this chapter is addressing three questions essential to the nature and substance of such inquiries in teaching and teacher education: What is learning?; What is teaching?; and, What is inquiry? In responding to these questions, we place self-study within the broader context of educational practice and at the same time provide some parameters under which such studies are currently undertaken.

What is Learning? Who is the Learner?

These two deceptively simple questions are in many respects at the heart of most of our educational endeavours. Whether we are dealing with pupil learning or adult learning, becoming clearer about what we mean by saying that 'someone has learned something' and providing an account of 'how someone learns something' remains an important aim of educational inquiry in general. This claim is reminiscent of Schwab's (1969) analysis of the four commonplaces of teaching – the learner, the teacher, the subject matter and the milieu. We will return to Schwab's frame later in our chapter. Further, we will argue, as others have before us, that learning is central to many of the issues facing those engaged in the practices of self-study. For example, Barnes's (1998) statement that, "… good teaching is a form of learning" (p. xii) and McNiff's (1993) book title, "Teaching as Learning" illustrate this tight coupling between teaching and learning. Our answers, as an educational community, to questions about the nature of the learning process have changed considerably over the past fifty years as we have shifted from a predominantly behaviourist model of learning to more cognivist and phenomenological models. In fact, there is a much greater diversity of perspectives on learning now than fifty years ago with respect to the preferred ways of thinking about and studying these questions. A review of key changes related to the issues addressed here will be pursued later in this chapter. However, it is not our intent to provide an in-depth analysis of these changes in learning perspectives, as others have undertaken this task very capably in book-length analyses (e.g., Davis, Sumara, & Luce-Kapler, 2000; Hoban, 2002). Our purposes in this chapter are much more modest – we wish to provide an overview and bring some clarity to those issues related to the nature of learning and of the learner that are germane to the field of self-study of teaching and learning practices.

Some Distinctions: Who is the Learner?

We begin by making some distinctions that are based in part upon the extensive literature in the field of learning and in part upon our own agenda and preferred analysis of these issues. Our first such general distinction is revealed by choosing to address the question of 'Who is the Learner?' The very act of posing this

question suggests that there is some conceptual clarity to be gained by distinguishing between different types of learners, particularly because self-study projects most often entail an analysis of one's own learning as an educator and/or the learning of our students. In addition to individual learning agendas, there are also accounts of group or collaborative learning (LaBoskey, Davies-Samway, & Garcia, 1998; Lomax, Evans, & Parker, 1998; Loughran & Northfield, 1996, 1998; Tidwell & Heston, 1998).

There are fairly distinct literatures on 'student as learner' and 'teacher as learner'. An early bifurcation of this literature was based upon a movement in the adult learning literature wherein a strong case was made for distinguishing between adult learners and younger children and adolescent learners. In fact, the term andragogy was introduced to the educational literature by Knowles (1970) as a counterpart to pedagogy in an effort to establish a separate field of inquiry into the nature and conditions for promoting adult learning. He proposed that five basic issues needed to be considered and addressed in establishing formal learning environments for adults:

- letting learners know why something is important to learn;
- showing learners how to direct themselves through information;
- relating the topic to the learners' experiences;
- people will not learn until they are ready and motivated to learn; and,
- people must be helped to overcome inhibitions, behaviors, and beliefs about learning.

Although many subsequent writers claimed that andragogy represented an approach to adult learning that was distinctly different from younger learners, that claim was disputed by others in the field and even Knowles himself admitted that four of the five conditions for learning, outlined above, applied equally well to children, with the primary difference being that children have fewer experiences to draw upon – the third issue above (see http://www.learnativity.com/andragogy.html).We think these learning conditions represent a very structured and formalized organization of the learning environment with a strong distinction between the roles of the teacher and the learner where the teacher is taking most of the responsibility for the learning. As such, teacher-centred (versus student-centred) learning is predominant in each of the five issues considered by Knowles. Although this perspective is somewhat surprising coming from an adult educator, given that the more recent emphasis in adult education has been on self-directed learning (Candy, 1991), it is likely consistent with the overall perspective on establishing formal learning environments that were prevalent at that time.

How do We Best Think About Learning?

Since Knowles first introduced this distinction between adult and younger learners close to thirty years ago, we have gradually seen a convergence in the dominant learning theories that inform both the adult education and the student

learning literatures with a significant shift towards more cognitivist and phenom-enological models, particularly at the level of analysis of examining the under-lying conditions that influence and promote learning (Candy, 1991; Pratt, 1998). We are encouraged by this shift in the adult education literature on learning and we think that it would be a worthwhile development if there were to be more interaction between the community of adult educators and the self-study community of educators.

While we are aware of the many variants of cognitive-based learning theories, the dominant family name that has gained general acceptance is that of con-structivism and we are now seeing its strong influence in both the 'student as learner' and 'teacher as learner' literatures (e.g., Candy, 1991; Cobb, 1994; Cobb & Bowers, 1999; Hoban, 2002; Richardson, 1997; Schoenfeld, 1999; Davis & Sumara, in press). One of the upshots of this convergence is a general agreement that most claims about learning are largely dependent upon the context of the learning environment. In other words, the search for universal type laws of learning, which apply equally well to all contexts, has been largely abandoned. Hence, many of the more recent accounts of learning recognize the inherent situated and contextually-bound nature of learning and are described in terms such as situated cognition, social constructivism, phenomenography and, com-plexity theory (Brown, Collins, & Duguid, 1989; Brown & Duguid, 2000; Davis *et al.*, 2000; Hoban, 2002; Marton & Booth, 1997; Wenger, 1998). It is this inherent situatedness of learning, or what Spillane, Reiser and Reimer (2002) call "situativity theory" (p. 412), that makes the self-study of the learning prac-tices of ourselves and our students so germane to both contemporary theoretical perspectives on learning and to the improvement of teaching practices.

This shift in learning perspectives towards a greater recognition of the complex interplay of personal factors and social learning conditions, which transcends the study of a single individual learning a specific concept, leads us to another of the dominant distinctions that we wish to consider. In other words, the notion that learning is described in terms of an individual constructing personal meaning in relation to their interactions and experiences with phenomena has been challenged by a description of learning as a social phenomenon resulting from the multi-faceted interactions between an individual and a complex set of social and cultural forces. Bruner's work on learning and cognition spanning over fifty years represents a very interesting representation of this shift from a focus on the individual learner constructing new ideas and hypotheses based upon their existing cognitive structure (Bruner, Goodnow, & Austin, 1956; Bruner, 1960, 1966) to a research program on learning that is predominantly socio-cultural in its emphasis (Bruner, 1986, 1990, 1996). His current focus might best be summa-rized as, "The study of situated learning in pursuit of particular goals in a particular cultural setting constrained by biological limits is the stuff not only of good policy research but good psychological science" (Bruner, 1996, p. 173).

A forum for the expression of this tension in the student learning literature occurred in an issue of *Educational Researcher* in 1994 when Cobb drew together a group of three papers devoted to a discussion of the personal and the social

construction of knowledge (Bereiter, 1994; Cobb, 1994; and Driver, Asoko, Leach, Mortimer, & Scott, 1994). At the time Cobb argued that this tension represented two different approaches that are complementary (using a figure and ground metaphor) and the choice of which approach to use ought to be determined by the particular problem of learning that we are trying to understand. Driver *et al.* (1994) expressed the view that, "learning science thus involves being initiated into the ideas and practices of the scientific community and making these ideas and practices meaningful at an individual level" (p. 6); an approach that they described as an enculturation view. This enculturation view of learning is also dominant in the work by Lave and Wenger (Lave & Wenger, 1991; Lave, 1996; Wenger, 1998) and Nespor (1994). While Driver *et al.* were employing this enculturation view of learning to explain student classroom learning, Nespor's work shifted to university students and Lave and Wenger's work was primarily in adult settings. The underlying convergence of the approaches taken to studying learning in these different settings is much greater than the specific differences in the type of learning that was studied in their respective works.

Teacher Learning

The field of teacher learning does not have as long a history as does the literature on student learning. Furthermore it has two main branches – one which is focused primarily on contexts associated with beginning teachers enrolled in teacher preparation programs, sometimes called "The Learning to Teach" literature (Kagan, 1992; Wideen, Mayer-Smith, & Moon, 1998), and another literature that is associated with examining the professional growth of experienced teachers – most often referred to as the "Professional Development" or "Staff Development" literature. Both of these literatures are germane to our concern of examining the nature of learning in 'self-study practices' as the former literature constitutes the practice context in which many teacher educators carry out their own inquiries and the latter context has provided many of the theoretical models for conceptualizing teacher learning. We will elaborate on this point below.

One of the primary tensions in the Learning to Teach literature has been the ongoing debate between whether the nature of learning to teach is best described in terms of developmental stages or in terms of a more "ecological model" (Wideen *et al.*, 1998). The former literature dates back to work done in the sixties and seventies by Francis Fuller and her colleagues as they created a developmental model referred to as a "Concerns-based Model of Teaching" (Fuller, 1969; Fuller & Bown, 1975). Kagan's (1992) interpretation of the learning to teach literature from the 1980's was that the literature provided empirical support for a developmental model, although this conclusion was contested, initially by Grossman (1992) on conceptual and methodological grounds and later by Dunkin (1996) who was critical of the methods used by Kagan in her synthetic review. Wideen *et al.* (1998) also undertook an extensive synthetic review of the learning to teach literature six years later, but arrived at a very

different conclusion than did Kagan. They argued that the complexity of the effects of the many different factors and contexts that characterize most teacher preparation programs are such that a more "ecological model" should be adopted by researchers as they attempt to understand the myriad of different relationships which are operative as individuals gain increasing competency in the social practices of teaching. In many ways this conceptual difference mirrors the differences outlined earlier in the student learning literature between a focus on the individual slowly maturing and developing increased competencies and understanding of their physical and social worlds versus a focus on the various social-cultural factors which shape and socialize individuals into a particular "community of practice" (Wenger, 1998).

If we turn to the extensive literature on learning with regards to experienced teachers we see a number of perspectives and themes that have emerged over the past thirty years. An earlier dominant paradigm for studying both teaching practice and teacher learning might be called 'the teacher thinking' model, wherein researchers attempted to identify and document the thinking processes that teachers were using in their practice (Clark & Peterson, 1986). This was accomplished either through inferential techniques from video and audiotapes of classroom activities or through self-report data gained from interviewing teachers or using techniques such as stimulated recall, where teachers could watch video tapes of themselves teaching and then try to recall or reconstruct what they were thinking at the time (Leinhardt, 1983). A natural extension of this perspective was the "expert – novice" studies (Berliner, 1986; Carter, Sabers, Cushing, Pinnegar, & Berliner, 1987; Leinhardt, 1983a) that emerged in the 1980's where researchers compared the performances and/or reasoning of experienced teachers with those of novices with a view to revealing potential pathways of progress for the novice teachers and to better understand the nature of expertise in teaching. The teacher-thinking paradigm was strongly rooted in the cognitivist camp of learning and clearly was a very individualistic approach to learning. In the early 1980's a number of alternative perspectives on ways of thinking about professional practice and expertise emerged. As was the case in the student learning literature, there was a widespread concern that the approach of trying to articulate the 'mental models' constructed by individuals to account for their understanding and performance was much too simplistic and reductionistic. Furthermore, it did not take into account the very different teaching contexts faced by teachers (cf. Leinhardt, 1990). One response to this discontent was a revival of Dewey and his 'pragmatist approach' to knowledge and teacher thinking (Garrison, 1994; House, 1994). One proponent of this change was Donald Schön and his reworking of Dewey's ideas with his introduction of a series of constructs and terms focusing on "reflective practice" (Schön, 1983, 1987, 1988). While Schön engaged in a variety of case studies in a large number of allied professional fields, a number of teacher educators actively explored the implications of the notions of reflective practice in both the learning to teach context (Clarke, 1995, 1998; Erickson & McKinnon, 1991; Loughran, 1996; McKinnon & Erickson, 1988) and the experienced teacher contexts (Clift,

Houston, & Pugach, 1990; Russell & Munby, 1991). While the work on reflective practice was strongly situated in professional practice settings, nonetheless the analysis of the nature of teacher learning (or as Schön would call it, 'reflection-in-action' and 'reflection-on-action') was still largely undertaken at the individual teacher level. The on-going tensions between the personal and the social, as outlined above, was also present at the height of Schön's popularity in the eighties.

> Accompanying this ambitious program of inquiry into professional knowledge are several caveats. These can perhaps best be described in terms of the tension that exists between those theoretical perspectives which focus primarily upon the personal context versus the social context of knowledge constructions. Schön, in grappling with the problem of how it is that individual practitioners can act competently in an uncertain and complex practice setting, has clearly opted for the former. (Erickson, 1988, p. 204)

Accompanying the move to reflective practice was another largely individualistic approach to understanding the nature of teachers' knowledge, which came to be known as "personal practical knowledge" (Connelly & Clandinin, 1985, 1999) or as "craft knowledge" (Grimmett & McKinnon, 1992). In some important respects this work on personal and craft knowledge, which focused extensively on the use of narratives, teacher stories, and autobiographical methods to explore teachers' understanding of their own practice, was an important precursor to the field of self-study as it exists today. Not only did it provide the field with an important repertoire of methods for describing and analyzing teaching practice, it also provided a rich language, set of conceptual frames, and a rationale for conducting the rich diversity of self-study practices evident in many of the chapters in this handbook and in the existing literature, as discussed in a section below. We will revisit aspects of this brief history within the context of self-study and the politics of knowledge later in the chapter.

Returning to the tension between the personal and the social influences on learning, there have been a number of proposals to create some form of synthetic position to bring these two perspectives together as illustrated by Bruner's more recent writings (1991, 1996) on the relationships between culture and agency, and Cobb's (1994) analysis of a 'figure – ground' relationship between the personal and the social. Salomon (1993) also rejected the separation of the personal and the social as a necessary dichotomy and argued that the best way to conceptualize learning is to think of it as a complex interplay between an individual's personal understandings and the social setting in which she/he is engaged.

> The claim that individuals' representations [or learning] totally account for their intellectual activity is an overstatement as much as is the claim that partnerships with tools or peers totally account for the quality of the process or that the activity itself fully accounts for it. Different factors participate

in the process interactively, although their specific influence may vary under different circumstances. (Salomon, 1993, p. 125)

Similarly Hoban (2002) takes up the challenge to try to bring a synthesizing perspective on teacher learning by opting for what he refers to as "systems thinking approach". He argues that the field of teacher learning has been fragmented as a result of the oscillation of researchers between the personal and social influences with the end result that no consensual and coherent theoretical framework has emerged to orient efforts at planning long-term teacher learning – an outcome he suggests also explains the lack of any systematic educational change in our schools. His response is to argue for a systems-based framework, grounded in complexity theory, that, "incorporates the central tenets of both perspectives by focusing on the relationships between and among personal, social and contextual conditions for teacher learning" (Hoban, 2002, p. 65).

Another comprehensive account of teacher (and student) learning, derived from a complexity perspective, is that offered by Davis, Sumara, and Luce-Kapler (2000). They posit that a complex learning theory involves thinking about learning as potentially occurring in the interplay between and within a series of nested complex systems or subsystems, each having its own integrity, but with no firm boundaries between them. According to Davis *et al.* (2000),

> To understand the phenomenon of personal cognition, one must simultaneously regard the learner as an autonomous agent working to fit in with her or his context, as a component of a larger social order, as a complex collection of dynamic bodily subsystems, and so on. In this way, such popularly held dichotomies as mind/body, self/other, individual/collective, and human/natural are replaced with the assertion that such phenomena are enfolded in and unfold from one another. (p. 73)

In other words, they extend their purview well beyond the relationships of personal vs. social to bring in other biological systems such as bodily subsystems of organs and cells at the micro level and the biosphere at the macro level. They draw upon an evolutionary model to argue that learning occurs at each level of these subsystems through similar processes of adaptation and change. In their words, "At each level, cognition is seen as a complex process of co-evolution – that is, of agents (whether species, societies, social groups, person, or cells) adapting to and affecting one another and their dynamic circumstances. This is not a mechanical process, but a complex choreography" (p. 73).

The preceding has been a necessarily brief tour of some of the significant issues and trends characterizing the teacher and student learning literatures over the past thirty years. For our purposes in this chapter we now must ask whether and how these issues are played out in the field of self-study practices – the issue that we turn to next.

How is Learning Construed in the Self-Study Literature?

Because the field of self-study is still developing it is difficult to articulate its boundaries, not to mention more specific issues like preferred methods, underlying theoretical frameworks and perspectives on learning. While the idea and concept of a self study of some type of practice, or more likely an institution, has been in existence for some time, its emergence as a research approach for studying particular educational practices has been attributed by Bullough and Pinnegar (2001) to the coalescence of a group of teacher educators at the American Educational Research Association (AERA) in 1992. Within the North American context, this forum illustrated a substantive interest by the academy in self-study scholarship. The importance of this turn cannot be underestimated as the potential impact on both teaching and teacher education was palpable for those present, as we were, and for the potential influence upon legitimizing new ways of thinking about, researching, and writing about professional practice.

To be sure other researchers were writing about their own self-studies prior to the establishment of the Self-Study of Teacher Education Practices (S-STEP) special interest group (http://www.ku.edu/~sstep/) at AERA in 1992, but the formation of this group provided a critical community for the deliberation of purposes, methods and theoretical frames which would serve to provide both research exemplars and eventually an academic identity for its constituents. Furthermore, this community was able to create two important forums for their collective writings – the AERA conference itself, where many papers on self-study have been presented over the past 10 years and an accompanying biennial conference called "The Castle Conference", which is held at Herstmonceux Castle in England.

To illustrate the various ways in which issues of learning have been addressed in the self-study literature we have decided to look at selected papers from the first Castle Conference as published in the text "*Reconceptualizing teaching practice: Self-study in teacher education*" (Hamilton, 1998) and the third Castle Conference as assembled in the proceedings "*Exploring myths and legends of teacher education*" (Loughran & Russell, 2000).

While some of these papers explicitly discuss the author's preferred theoretical perspective on learning that they are using in their self-study inquiry, many do not. This is not surprising for several reasons. First, a number of these contributions have a focus not directly related to the author's own learning or their students' learning, rather the articles are devoted to discussing more general issues in the field, such as: clarifying the nature of self-study research; methodological and ethical issues in self study; and, comparative pieces outlining the processes and outcomes of self-study in contrast to other research genres. Second, many papers in this field are experimenting with alternative methods for the representation of their findings such as 'readers theatre', poetry, and other 'arts-based' presentations and hence standard discussions of one's theoretical frame are not a part of the genre. And finally, as Bullough and Pinnegar (2001) indicate, many researchers use narrative and auto-biographical techniques in their case

studies, which often take on the form of story telling as their primary mode of communicating the findings. The use of stories in this manner often results in the telling of an "underlying story" (Schön, 1991), which reveals indications of the theoretical perspectives that are directing the telling of "manifest stories". According to Schön, underlying stories contain, "... fundamental messages or arguments the various authors seek to communicate through the telling of a manifest story. They have a generic, prototypical character, often linked, more or less explicitly, to the author's favored theoretical perspective. An author tends to carry an underlying story around, embodying it now in one manifest story, now in another" (Schön, 1991, p. 346). The challenge for readers is to disembed the "underlying story" or theoretical commitments being used by the authors of these stories.

Let us begin with those articles and papers that explicitly discuss either their own preferred perspective on learning that is guiding their work or include a section on the relationship between self-study and learning. We might well begin with Barnes's (1998) commentary on the first Castle Conference where he openly asserts that "good teaching is a form of learning", which parallels exactly the title of McNiff's (1993) book entitled *Teaching as Learning*. Since one of the purposes of self-study is about improving our teaching, it follows that it is also about improving the learning for both teachers and students. Loughran and Northfield (1998), in developing a framework for self-study practices, explicitly state that self-study should, "lead to genuine reframing (Schön, 1983) of a situation so that learning and understanding through reflection might be enhanced ..." (p. 7). They are clearly signaling the central focus of this relationship between self-study and learning as well as indicating their preference for a theory of learning based on a Schönean or Deweyan notion of personal reflection. Similarly this strong focus on learning was present in their earlier book *Opening the Classroom Door* (Loughran & Northfield, 1996). The explicit use of Dewey's view of learning from experience and/or Schön's notion of reflective practice as a frame for understanding how professionals learn from an on-going reflective analysis of their practice was a common framework used in many of the papers that we examined. This was true for those papers where the discussion of this theoretical frame was quite explicit, such as those listed above and others (Dinkelman, 2000; Goninan, 2000; Kaplan, 2000; Kniskern, 2000) as well as where this frame seemed to be a part of the "underlying story" (Berry & Loughran, 2000; Hutchinson, 1998).

Other self-study authors who explicitly discuss their views on learning include Tidwell and Heston (1998), who provide us with some insight into their own journey from thinking about learning as a form of transmission to taking on more of an 'information processing' view of learning to finally seeing the nature of a constructivist approach to learning (pp. 56–57). In a similar vein, McAndrews (2000) explicitly addressed three learning-related questions: how her understanding of reading and learning theories changed over the course of her inquiry; how to enhance her students' learning and to engage them in thinking more about their learning; and, how best to teach reading from a

constructivist perspective. Typically most authors who acknowledged that they were drawing upon a constructivist perspective of learning left the degree of specification of this perspective at a very general and abstract level, although Tidwell and Heston outlined some of the pedagogical features that followed from their own reframing of this perspective. In their words:

> Much of what [we] now try to do in class is informed by three fundamental beliefs: (1) the value of frustration; (2) the importance of transforming students' understanding; and (3) the need to restructure students' emotional frameworks for learning. (Tidwell & Heston, 1998, p. 58)

In addition to the strong reflective practice orientation to learning in the self-study literature another dominant interpretive frame that is used to provide accounts of learning and/or changes in practice is that of "narrative inquiry" (Clandinin & Connelly, 1991, 1996) and "biography" (Cole & Knowles, 1995; Goodson, 1992). As with the reflective practice frame, some of the papers were very explicit in declaring the purpose and rationale for using this frame to better understand their own positioning and their subsequent learning about their practice from their use of these methods. Oda's (1998), "self-study that explored the effects of my own Asian-American cultural influences on my teacher education classes" (p. 113) is a good example of how Oda used autobiographical work to delve into the importance of themes like "harmony and conflict" in both her own upbringing as well as in her practice as a teacher educator. Similarly, Brown (2000) asks, "How did societal meanings embedded in my own racial identity as an African American woman and racial identities of my European American students inform my course revision and my reexamination of my role as an educator?" (p. 30).

The use of the narrative framework in the self-study literature has taken on many different manifestations in terms of data collection and analysis. Freese, Kosnik and LaBoskey (2000) used e-mail correspondence in their collaborative inquiry into their own understanding of what it means to undertake self-study inquiry. It constituted a type of, "chronicle over time; a record of the realities of three teacher educators' lives; and the ups and downs of self-study" (p. 77). Freidus (2000), on the other hand, drew upon the discourse of teacher focus groups, which she argued comprises a set of narrative practices that enabled them, "to develop a better understanding of self and context, a greater repertoire of instructional strategies, a vision of themselves as a community of learners, and a stronger foundation for working collegially and collaboratively" (p. 84).

Another group of researchers (Labosky & Henderson, 2000; Lyons, 2000; and Mulligan, 2000) have employed narrative methods to elicit understandings from both pre-service and experienced teachers and represented these understandings using portfolios. Johnson, Lewis, Dahl and Prieto (2000) and Pinnegar, Lay, and Dulude, (2000) relied on more conventional story writing as a means of promoting changes in educators' understandings of their practices. Johnson *et al.* (2000), in commenting on the effectiveness of their teacher study groups, claim

that, "... our experiences in teacher study groups have provided evidence that a key to powerful learning and change is learning that affirms a continuous sense of self. We also learned that the patterns we observed occur across all levels of practice, from university to primary classrooms" (p. 121).

From the above claims we can see that there are strong connections, both theoretically and practically, between self-study and learning. Perhaps this linkage was most directly stated by Pereira (2000) when he asserted that, "... mathematics teachers must change the way they learn before they can change the way they teach. They must reconstruct themselves as learners before they can reconstruct themselves as teachers" (p. 205).

In the above sections we have provided a brief sketch of how the contemporary perspectives on learning have evolved over the past fifty years and how some of the earlier tensions and distinctions between a focus on the individual learner has been shifted to more complex, socio-cultural models of learning. In the process we claimed that there has been a gradual dissolving of some of the earlier distinctions between the ages or developmental stages of the learner, while other distinctions have been accentuated such as the importance of situating our understanding of the learning context. Further we argued that the issue of how best to frame and represent learning is one of the dominant issues at the heart of the emergent self-study literature. Thus the above analysis of learning and learners sets the stage for a closer examination of the related concepts of teaching and teachers in the next section.

What is Teaching? Who is the Teacher?

It is important to distinguish between someone who might legitimately claim to be a 'teacher,' and therefore, is 'teaching,' and someone who is involved in 'teacher-like' tasks but for whom the title of 'teacher' and the ascribed practice of 'teaching' are inappropriate (Lanier & Little, 1986). To assist this process we draw on the concept of a 'profession' and, in particular, two features of that concept essential to this discussion: a profession is regarded as an occupation requiring (i) instruction in a specialized field of study; and, (ii) certification (as judged by a regulatory body) prior to practicing in that field (Hoyle, 1995). Specialization implies that a person has advanced knowledge in a particular field of study. Certification implies that a person has demonstrated a satisfactory level of competence within that area of specialization. These features of a profession allow for the construction of definitions for teacher and teaching that avoid the ambiguity noted at the beginning of the paragraph.

Next, we define teaching as the professional practice of engaging learners in the construction of knowledge directly related to a particular area of study. The use of the concept profession here allows for a distinction between those who may legitimately claim to be teaching as opposed to those whose work is similar to teaching but falls into a distinctly different category (e.g., counselors, mentors, coaches, educational assistants, etc.). We define a teacher as someone for whom

Table 2.1.   Definitions for the terms 'teacher,' 'teaching,' and 'professional practice'

Term	Definition
Teacher	A teacher is someone for whom teaching is a significant part of his or her professional practice and regular (daily/weekly) responsibility.
Teaching	Teaching is a professional practice where a teacher engages learners in the construction of knowledge related to a particular area of study.
Professional Practice	A professional practice is an occupation requiring advanced instruction in a specialized field of study prior to certification by an independent regulatory body.

teaching is a significant part of his or her professional practice and daily responsibility. The inclusion of 'daily responsibility' is to acknowledge that those claiming to be teachers have current and relevant experience in teaching. This is in keeping with the requirement by many regulatory bodies where professional certification requires practitioners to have recent experience in that field (e.g., in many jurisdictions, if one ceases to practice in a particular profession and, at a later point, wishes to re-enter that profession, there is a requirement to undertake additional course work and field experience before re-certification). These are operational definitions intended to facilitate this discussion and are not intended to capture the multiple nuances that a detailed taxonomic treatment would provide (Table 2.1).

The definitions in Table 2.1 provide the boundary conditions that allow us to identify **to whom** and **to what** we are referring when we talk about teachers and teaching. The definitions also remind us that teaching not only refers to elementary or secondary school teachers but also others for whom teaching is a regular part of their professional practice and daily work, such as museum educators, diabetes educators, nurse educators, etc. Thus, the self-study of teaching encompasses a diverse range of pedagogical contexts, all of which have clear public and judicial ramifications for the practitioner.

What is Inquiry? Who is the Inquirer?

The concept of inquiry has long been associated with making a contribution to knowledge in a particular field of study. As such, most forms of inquiry follow clearly delineated methods that govern the nature and substance of a particular investigation. In some instances these methods are highly specific and referred to as 'cannons of inquiry' (Smith, 1983). In other instances, the methods employed are more flexible and responsive to the context of the investigation. Both approaches, and a mix of possibilities that lie between the two, demand a high degree of rigour and extensive public scrutiny to ensure, at minimum, the

validity of any knowledge claims emanating from a particular inquiry (Erickson, 1986; Yin, 1984). The concept of validity, while varying among different fields of study, is something to which one can refer for well established criteria upon which judgments about particular claims in a field can be made.

As education is a multi-dimensional field ranging from large-scale inquiries that inform Ministry policy to single case-studies that explore individual learning difficulties, educational inquiry draws upon an extraordinary number of inquiry methods. Among these methods are the inquiry practices that individuals who investigate their own practice – self-study – draw upon. Self-study inquiries, as Lewison (2003) notes, are,

> A generally agreed upon set of insider research practices that promote teachers taking a close, critical look at their teaching and the academic and social development of their students. … Although known by many names – teacher research, action research, practitioner research, insider research – teacher inquiry involves classroom teachers in a cycle of inquiry, reflection, and action. In this cycle, teachers question common practice, approach problems from new perspectives, consider research and evidence to propose new solutions, implement these solutions, and evaluate the results, starting the cycle anew. (p. 100)

Furthermore, it is important to note that self-study, as articulated above, *is research*. We emphasize the word research to deliberately signal that self-study in teaching and teacher education is a systematic and rigorous process for teachers to explore what they do and how they do it (Cochran-Smith & Lytle, 1993). The word research here is consistent with the type of activities that Hargreaves (2000) uses to delineate between the pre-professional and professional phases in the history of teaching. In the professional phases, characterized by a recognition of complexity and uncertainty, Hargreaves argues that now more than ever, it is imperative for teachers to engage in systematic and sustained inquiry that, "lifts teachers out of the pre-professional prejudice that only practice makes perfect" (p. 167). Failure to do this, Hargreaves cautions, will result in deprofessionalization forces wresting control of curricula and pedagogical practices from teachers (witness recent calls for "centralized curricula, and testing regimes)" (p. 168).

Self-study takes on many forms of inquiry and includes practitioners at all levels of the educational enterprise. Underlying all forms, is the analysis of one's own practice with all the attendant challenges and celebrations associated with such scrutiny. These inquiries represent an active enterprise with outcomes sometimes represented as *teacher knowing* (implying learning that is in a state of evolution) rather than *teacher knowledge* (implying learning that is fixed and stable). The former lies as the centre of new ways of thinking about the scholarship of teaching and has enabled concepts such as 'uncertainty' and 'doubt' to enter the academic lexicon on teaching, which, some argue, allow for more authentic renderings of teaching practice.

Further, it is no coincidence that paralleling the recognition of self-study as a legitimate from of research, is the development of richer and more varied representational forms that capture the essence of these inquiries that were noted earlier; forms that were unheard of in educational research 25 years ago. Indeed, some of these forms, drawing upon new digital tools and media, are extremely difficult to represent in purely textual forms.

Mindful of Cochran-Smyth and Lytle's (1993) admonishment about the dangers of shuttered insularity within self-study communities, we believe it is important to contrast and cross-reference self-study practices, methods, and models. This comparative dimension is particularly important as self-study – largely a case literature – requires peer review, commentary, and critique to ensure robust and defensible forms of inquiry. A crucial aspect of legitimacy is public credibility, that is, negotiating the tension between one's own practice and the more public understandings of that practice. Bullough and Pinnegar (2001) astutely capture this tension in their analysis of self-study researchers and the broader context in which their studies are situated.

> Quality self-study research requires that the researcher negotiate a particularly sensitive balance between biography and history … such study does not focus on the self per se but on the space between self and the practice engaged in. There is always a tension between those two elements, self and the arena of practice, between self in relation to practice and the others who share the practice setting. (Bullough & Pinnegar, 2001, p. 15)

Often the question, "What is the nature of teaching and learning?" has had two different answers depending upon who is the inquirer. For example, in the not too distant past, an emphasis by universities on a particular conception of knowledge – technical rational – was so pervasive that little else other than research conducted by academics informed generally accepted notions of teaching and learning. From this perspective, knowledge about teaching and learning was something externally produced and often at arms length from the classroom teacher. At an appropriate time and place, the 'knowledge' emanating from this research would be 'passed on' to teachers. This issue, taken up more fully in a section that follows on the politics of knowledge had significant consequences for practitioners. McNiff (1993) – an ardent supporter of self-study – notes the pervasive influence of the technical rational view on her own early career as an educator:

> I was a child of the empiric initial and in-service training that cripples the individual … I had fitted my practice into others' forms of thought. I had accepted their claim that knowledge was theirs, not mine, and that I had to perform a certain way in order to acquire knowledge. (p. 3)

However, despite the constraints that McNiff describes, teachers in schools have always enjoyed a status and claim to knowledge (or knowing) that is distinctly within the practitioner domain. This is one reason why enacted curricula in the

classroom are often different from the Ministry mandated curricula. The curriculum in the classroom always bears the mark of teacher knowledge gleaned, examined, and reconstructed through experience at 'the chalk face.' Teachers draw on their own wits, observations, intuitions, and articulation of what it is that they do and how they do it to guide their practice. Often idiosyncratic, rarely documented, and always complicated, this knowledge is the essence of their teaching and bears the imprint of an authentic rendering of the complexities associated with a highly social and inherently situated practice.

Teaching: Professional Practice or Technical Work?

Sachs (1997) argues that inquiry is a hallmark of professional practice but, following Fullan (1993), worries that, at times, teachers become so preoccupied with pupil learning that they often neglect their own learning as professionals:

> One of the hallmarks of being identified externally as a professional is to continue learning throughout a career, deepening knowledge, skill judgment, staying abreast of important developments in the field and experimenting with innovations that promise improvements in practice (Sykes, 1990). Here lies one of the paradoxes for teacher professionalism for as Fullan (1993) notes, as a profession, we are not a learning profession. While student learning is a goal, often the continuing learning of teachers is overlooked. While continuous learning and the improvement of our practice should be at the core of teacher professionalism in many instances this is not so. (Sachs, 1997, p. 7)

We share this concern but believe there is an important distinction between a preoccupation with student learning (which includes class scheduling, record keeping, and report writing) and a preoccupation with how students learn. Schön (1988), among others, argues that the latter is the cornerstone of professional practice. He calls this process "giving kids reason" (p. 19). It is a process whereby teachers are continuously alert to the ways in which learners' actions and words provide glimpses in to the ways in which they construct and make sense of the world. We argue that a focus on how students learn is a necessary precursor to being curious about one's own practice – a defining feature of self-study! Indeed, Schön's conceptualization of reflective transformation is strongly evocative of current self-study practices.

> We can encourage one another to tell stories about experiences that hold elements of surprise, positive or negative. Stories are products of reflection, but we do not usually hold onto them long enough to make them into objects of reflection in their own right. When we get into the habit of recording our stories, we can look at them again, attending to the meanings we have built into them and attending, as well, to our strategies for narrative description. When we can pay attention to the assumptions and ways of

framing experience … [we] can see ourselves as builders of repertoires rather than accumulators of procedures and methods. (Schön, 1988, p. 26)

When inquiry is reframed in terms of 'how students learn,' then it becomes embedded in practice and teacher learning is a natural (even unavoidable) outcome. Without inquiry, one's teaching practice becomes perfunctory and routinized. We argue that when teachers cease to be inquisitive about their practice – inquisitive about how students learn – then their practice ceases to be professional. This is an important distinction for us since inquiry is a defining feature of professional practice that distinguishes it from labour or technical work.

As the authors in this handbook amply illustrate, inquiry is embedded in professional practice. Their accounts demonstrate how self-study is enacted and propositions are developed to enhance daily teaching practice. Their studies are carried out in the, "indeterminate, swampy zones of practice" (Schön, 1987, p. 3) and require the support of colleagues engaged in similar enterprises to sustain on-going and critical engagement of the issues and challenges that such investigations present. These authors' accounts confirm Hamilton and Pinnegar's (1998) observation that, "the multilayered, critically imbued, reality-ladened world is the text of the self-study scholars" (p. 235); an observation no doubt familiar to readers of this handbook but for a long time rarely valued or recognized beyond self-study practitioners.

Self-Study – The Fifth Commonplace

The recent ascent of self-study as a legitimate form of inquiry in the research literature is not due to its sudden adoption by teachers and teacher educators. We argue that self-study has always been an essential element of professional practice. As noted above, the early works of Dewey (1916) around the concept of 'deliberation,' and more recently Schön's (1983) notion of reflection represent attempts to explain how it is that professionals engage in and improve their practice. Others who have provided similar explanations include: Clandinin (1986) – Personal Practical Knowledge, Fenstermacher (1994) – Practical Arguments, and Grimmett and MacKinnon (1992) – Craft Knowledge. Each of these researchers have understood that problematizing and acting upon curiosities, challenges, and surprises, etc., that arise in daily practice constitutes the hallmark of professional practice. Further, Davis, Sumara, and Luce-Kapler (2000) emphasize that it is both the conscious and unconscious elements of professional practice that must be subject to such examination, and that this informs our on-going practice.

As such, we argue that self-study is not a new phenomenon to the world of teaching and teacher education. Indeed, we argue that Schwab was only partly correct when he characterized teaching as having four commonplaces, whereby he noted that for teaching to occur, someone (a teacher) must be teaching someone (a student) about something (a curriculum) at some place and some

time (a milieu) (Schwab, 1978). There is, and always has been a fifth common-place. For teaching to occur, there must be a **some how**, a way for an educator to know, recognize, explore, and act upon his or her practice. For us that **some how** is self-study.

This fifth common place is a cornerstone to professional practice; it is the essence of the teaching and learning dynamic. Without this commonplace teaching becomes repetitive, not reflective – merely the duplication of models and strategies learned elsewhere and brought to bear unproblematically in one's own classroom. Although self-study may not have been recognized as such by researchers over the years, we contend that only through self-study have professionals come to know, problematize, and improve their practice.

Therefore, the emergence of self-study on the landscape of teaching and teacher education literature has more to do with the 'politics of knowledge' as it is played out within the academy rather than its practice by teachers in their daily engagement with learners. This is not a trivial point and bears further scrutiny to fully understand why self-study is suddenly receiving so much attention as this point in time.

Self-Study and the Politics of Knowledge

There have been at least four distinct trends in educational research since the 1950's. Each trend has had a distinct impact on the role played by the academy in recognizing the value of self-study research: research on pupils; research on teachers; research with teachers; and, research by teachers (see Figure 2.1).

The first trend is associated with a behaviorist psychological perspective on student learning (e.g., a focus on I.Q. tests, knowledge retention, knowledge transfer, etc.). Educational research at this point was characterized by attempts to isolate elements of student learning into discrete units for intensive study. Although these studies purportedly contributed to teaching, for the most part their impact on teaching, and to our understanding of the daily practice of teachers and their work with pupils, was not enduring.
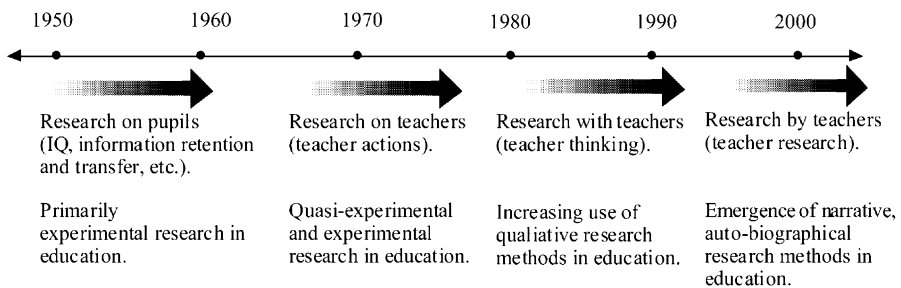

| 1950 | 1960 | 1970 | 1980 | 1990 | 2000 |

Research on pupils (IQ, information retention and transfer, etc.).

Research on teachers (teacher actions).

Research with teachers (teacher thinking).

Research by teachers (teacher research).

Primarily experimental research in education.

Quasi-experimental and experimental research in education.

Increasing use of qualiative research methods in education.

Emergence of narrative, auto-biographical research methods in education.

Figure 2.1.   Trends in research that have influenced self-study research in education.

Note: The use of the arrows to depict the four trends are intended to represent the on-going development of each trend rather than one replacing another.

The second trend coincides with a dramatic shift in interest in teaching and learning. Events such as Sputnik in 1957 focused widespread political and public attention on education. For the first time in North America there was a nation-wide effort to research student learning in terms of teacher actions (Erickson, 1986). These efforts were based upon linear causal models that implied that professional practice could be regarded as the field of theoretical application (Connelly & Clandinin, 1986), and further, that the knowledge, skills, and competencies required by teachers could be specified in advance (Zeichner, 1987). Much of the process-product, teacher effectiveness, and teacher competency research is based upon this positivist perspective (Shulman, 1981; Boydell, 1986). Within this trend, researchers assumed that the phenomena they explored were natural and therefore stable, and that under intensive analysis and experimentation these phenomena could yield "scientific generalizations" (Gage, 1980, p. 14). Thus, experimental and quasi-experimental studies dominated educational research during this period. Unfortunately much of the research failed to fulfill the promise that its adherents advocated. Indeed, the long-term contribution to teaching and learning, like that of its predecessor in the 1950s, was limited.

In both the first and second trends, the academy did not recognize teacher knowledge as being very important, and, as such, this attitude constrained early efforts to recognize and validate the inquiries that teachers were engaged in as practitioners working in the immediacy of the action setting (Schön, 1993). The next distinct trend gained momentum just prior to and through the early 1990s. As dissatisfaction with a technical rational approach to teacher education became more widespread, there was a move to explore teacher thinking which required alternative research methods (Houston, Haberman, & Sikula, 1990). For the first time the academy were engaged *with teachers* in research, acknowledging teachers as more than just research subjects. Further, research on teacher thinking required the academy to adopt new relationships and methods of inquiry with teachers. One outcome was that qualitative research methods, such as case study research, became increasingly popular and recognized as legitimate and acceptable forms of inquiry in education. This shift coincided with changing conceptions of learning that encompassed more complex socio-cultural models of learning reviewed earlier.

The mid-1990s saw a further evolution to include research *by teachers*. Evidence of this movement can be found in special theme issues on self-study in main-stream publications, for example Teacher Education Quarterly (Volume 22, number 3), and in the emergence of special interest groups on self-study at public forums, for example, Special Interest Group (SIG) on Self-Study of Teacher Education Practices (S-STEP) at the American Educational Research Association (AERA), noted earlier in this chapter and fully detailed in chapter 1, and the growing interest in the newly formed International Conference on Teacher Research (ICTR). As with the research with teachers movement, the research by teachers movement saw an introduction of inquiry methods that were virtually unknown in educational research 15 years earlier (e.g., autobiography, arts-based research).

Finally, an eclectic approach to understanding teaching and learning incorporating contributions from multiple inquiry modes (not dissimilar to that proposed by Soltis, 1984) is likely to promote rich discussion and vigorous debate essential to informed critique and development of self-study as a mature field of study in its own right.

Conclusions

In this chapter we have argued that there has been a long history in the educational literature that demonstrates the strong coupling between conceptions of teaching and learning. Further, we have claimed that the 'self-study of teaching' movement that has evolved over the past ten years is likewise firmly anchored in this tradition of considering teaching and learning as two sides of the same coin. However, we submitted that the notion of self-study itself was not particularly new, in fact, we posited that it has always been present in the professional practice of teachers as a fifth commonplace – the **some how** of teaching. What is distinctive at this point in time is the legitimacy that self-study has gained within the academy.

The recognition of this dimension of teaching has only received systematic scrutiny and study in recent years as a result of a challenge to the dominant epistemological paradigms in education research and the gradual evolution of alternative genres of educational inquiry. These developments have paved the way for the emergence of a generative space for self-study to develop as a field in its own right, as can be evidenced, not only by some of the claims made in this chapter, but by the very existence of an International Handbook of Self-Study of Teaching and Teacher Education Practices. Nonetheless, the field of self-study is still in its infancy and the development of more complex theoretical and empirical renderings of professional practice have yet to be fully realized in the literature. Some of the more recent efforts to begin to collect together these elements of teachers' professional knowledge – both manifest and underlying, to use Schön's terms – are to be found in edited texts such as Hamilton (1998); Weber and Mitchell (1999); Wells (2001); Loughran, Mitchell and Mitchell (2002); and Clarke and Erickson (2003). However, the most sustained and ambitious effort to date to codify and synthesize much of the literature on self-study practices is this current Handbook. It should serve to provide a welcome guide for those educators based in either school or university settings who are concerned with advancing their understanding of self-study practices and supporting such work in their own educational communities.

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3

SELF-STUDY AS TEACHING*

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Abstract

The title of this chapter reflects an interesting connection between the process of self-study and the process of teaching, the notion that self-study is indeed teaching. With self-study, the teacher – whether in a classroom in a school setting or in a classroom at a university – searches for connections between beliefs and practices with a desire to make positive meaningful change in the learning environment. This chapter makes the case for self-study as teaching. To make this case we use the story of one teacher-researcher, an associate professor of literacy education at a teaching university in the Midwestern United States. She will share her journey into self-study through the spiraling nature of her research focus: self as the evaluator, effective practice process, actions in practice related to beliefs, and the construction of self. Through the story of her journey we will examine the similarities across the cyclical dynamics of research, of reflection, and of teaching.

The Context for the Journey

As an educator, I (Deborah) have long been interested in the connection between actions and reactions, between the assumptions embedded in instructional planning and the interactions of those assumptions within the learning environment. It is not surprising that these interests found connections with the field of action research in the classroom. Lewin (1946, 1952), who is often credited as the originator of action research as a term in English, described action research in cyclical spiraling steps, involving planning, acting, observing and evaluating the results of the action. He overlapped action and reflection in his model, acknowledging the complex nature of social situations where reflection on actions would

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change actions, which would then lead to a different focus in the reflection, and so on. This intrigued me, this description of a spiraling effect where reflections lead to changed actions that lead to new reflections from a different (more informed) perspective. This spiraling nature made sense to me as a teacher. In my own teaching, I could see where reflection on my teaching (such as the effectiveness of using visuals from a podium in terms of student understanding), led to changes in my actions (moving away from lecture-visual format and using more student discussion and small group interactions) which changed the focus of my future reflections (questioning how dynamic are these student interactions).

Lewin's (1952) tenet that all variables in action research cannot be anticipated up front is realized in the way that action research allows for changes in plans for action as researchers learn from their experiences. This focus on *building* a plan of action over time using experience to inform the plan parallels for me the nature of teaching, where, for example, through experience with a group of learners a teacher's plan of action for instruction is shaped. In self-study, Whitehead (2000) sees the method for studying "I" as a series of action-reflection spirals moving forward toward an understanding. This cyclical reflective process can be seen in teaching as well. The nature of reflection is both over time and instantaneous. The nature of action is constantly changing in terms of what is learned through reflection. Throughout this chapter the dynamics of teaching and of research are seen as spirals of reflective experience that cycle forward engaged by action, informed through reflection, and expanded by change.

Earlier action research studies from the Horace Mann-Lincoln Institute at Teachers College, Columbia University, were based on the notion that teaching and researching were parallel in nature in terms of defining a problem, hypothesizing, testing and generalizing (Horace Mann-Lincoln Study Group, 1948; McFarland & Stansell, 1993). While these studies were often in collaboration with a researcher outside of the classroom context, one of the great values the Institute found was in the teachers working together in groups in their action research efforts. This collegial nature of action research is reflected in self-study.

An integral part of the self-study process is the need to work with a critical friend, a colleague who will provide support and listen, be a sounding board, a critic, an evaluator; whatever role is deemed necessary (McNiff, Lomax, & Whitehead, 1996). This role of the critical friend is instrumental to the rigor and validity of self-study (McNiff *et al.*, 1996). Some in self-study (Boody, East, Fitzgerald, Heston & Iverson, 1998) refer to this role of the critical friend as a collegial voice – less evaluator/expert and more reflective sounding board. In either case, the use of another's voice in self-study is critical to move beyond self to examine practice. This type of research is also about taking chances, being open, exposing one's practice willingly, allowing for both the positive and the negative aspects of practice to be seen and explored. This can be a very daunting experience. But it is through this process of self examination, of collaboration with a critical/collegial friend (or two), that self-study emerges as an experience with the potential to create an informed, entuned, opened *self*, interacting with others in ways that encourage and sustain learning for self and others. The

results of such an experience in self-study about one's beliefs and practices can be long ranging and widespread, affecting more than just the researcher, but also the environment in which the researcher teaches.

This connection between beliefs and practices is a complex dynamic. It is more than just *what I think* or *what I do* in my practice. Beliefs and practices are a compilation of a life of experiences, from contexts early on and ongoing in one's life that shape and create an individual's world understandings. Examining these contexts and experiences provides a backdrop for connections between beliefs and practices. For me, my journey into self-study was born out of my experiences in science, art and education. However, my family was an important and initial influence in my development of world understandings. I came from a family of *doodlers and painters*. My father, a high school mathematics teacher, coach and avid reader, also enjoyed drawing. His mother had been a home-grown artist who enjoyed oil painting. My mother was an avid reader who enjoyed art as well. Her mother, also a home-grown artist, painted with oils. Her brother was a professional artist/cartoonist. Though we did not live close to our extended family, the context of art and reading as *natural* was a part of my environment. Growing up as the middle child of three daughters, I was surrounded with people who read constantly and enjoyed art. This *normalcy* of daily reading and of drawing/painting influenced how I perceived myself.

The sputnik era greatly influenced my academic life. In response to sputnik and the Russian space program, the federal government funded new programs in science and mathematics. The school district, which I attended in the early elementary grades, developed a science/math academic focus for a small group of first-grade children who demonstrated an orientation towards mathematics. I was one of ten children chosen to participate in this program. Beginning in second grade, we were provided special instruction in mathematics and science, with a curriculum that allowed for more problem solving activities and instructional experiences different from those provided to other children in the same grade. The ten of us formed a cadre that went through school together. Intended as a program that would run through our high school years, I left after fifth grade when my family moved thirty miles away to another district. While the focus of this special curriculum was to provide in depth science and mathematics experiences, my strongest memories are of the sense of community I developed being a part of the group of ten. I never felt the program influenced me much in terms of science and mathematics, until I attended university and was asked to declare a major. Without batting an eye I responded, "Science."

Science was not only a logical major for me in general, but geology and the physical sciences were areas in which I had real interest. I liked the order I found in science and mathematics. I also enjoyed art and the performing arts. I participated in theatre at the university and took courses in drawing and painting. And at some point in my sophomore year, I declared an interest in teaching as well. I have often referred to this move toward teaching as my desire to continue in the family business (my father having been a high school teacher). But the truth is, I had always enjoyed working with children. I had been a camp

counselor and a tutor, and always had enjoyed teaching (mostly explaining and demonstrating activities) both in and outside of school.

California's teaching credential is a five-year program. At the time that I was enrolled, the credential program had gone through a major revision. If I wanted to become an elementary classroom teacher, I could either change my major to liberal arts and student teach my fifth year (the credentialing year), or complete my science major early and student teach my fourth year. I chose the latter option. But I was still required to complete a fifth year in order to receive a teaching credential. So, after a full year of student teaching, I took an additional 30 hours of courses to fulfill that fifth year requirement. That meant I could take more or less whatever I wanted, so I took courses in areas that would expand my understanding of teaching (courses highlighting teaching practices and approaches in mathematics, science/social studies, and the fine arts).

As a classroom teacher, I found my teaching often focused in the sciences, mathematics and art. I taught elementary school for eight years in the western United States. And during that time, I was often the designated science teacher for whatever grade level I taught. But I also taught literacy (reading, writing, spelling, grammar), mathematics, and, sometimes, social studies. And across all these subjects I embedded art and opportunities for students to respond through art. In fact, in many of my science, mathematics, and reading/writing activities, I encouraged students to represent what they knew by drawing.

In my sixth year of teaching, a college in the region brought a masters program in elementary education to our district. I signed up for the program mostly as a way to move up the pay scale. But in the process of taking courses, I became intrigued with the area of reading instruction and the process of reflection and reflective practice. During this same time, the district in which I worked offered a summer bilingual education program for migrant children in the area. And though I could not speak Spanish fluently, I was hired for two summers as a teacher for this summer school program. This experience working with children who were English Language Learners in a classroom with an English-speaking teacher and a bilingual translator raised questions for me on the efficacy of programs designed for English Language Learners, and set the stage for my future studies in a doctoral program.

The Journey Into Self-Study

After completing my masters in elementary education, I realized that I needed to know more. The graduate program had whetted my appetite for further study and I moved to Arizona to begin a doctoral program in reading with a minor in bilingual education. The reading program in the university at that time had a strong focus on theory and the science of reading (assessment, evaluation, text analysis). My studies in research at the university focused mainly on quantitative design. Coming from a science background, the order and control that I found in the development of a quantitative design made sense to me. The culmination of a research project into statistical results showing that a treatment was either

significant or not also made sense to me and provided additional support in my understanding of the scientific world. Though I had some instruction in qualitative design, it was through my work in research projects as a research assistant that I began to use qualitative research design and methods. These methods intrigued me, but at the same time, I felt a stronger alliance with quantitative research design that focused on statistical significance over the patterns and dynamics described in qualitative research.

It was during my work on one particular research project (Richardson, Anders, Tidwell, & Lloyd, 1991) that I was introduced to Fenstermacher's (1994) notions of practical argument, reflection through the use of an informed other, and the study of one's own practice through an examination of one's actions, interactions, and reactions. Through this project I had the opportunity to see practical argument used to elicit teachers' beliefs about their practices. In this setting, teachers met with researchers to discuss their videotaped teaching. The researcher's role was that of an informed other, providing prompts and feedback, and acting as a sounding board to teachers' comments about their own practice. It was through the researchers, through their role as the informed other, that teachers' beliefs were elicited. This was my first experience with research that used the notion of a *critical friend* (McNiff *et al.*, 1996). Though the role of the informed other in Fenstermacher's theory is more like an expert providing grounding for, and assistance in, uncovering beliefs, it is that critical ear to the teacher's discussion of practice that is shared with the idea of a critical friend.

Through university research projects I worked with professors and other doctoral research assistants who had very different views of research and very different experiences that led them to their studies at the university. This group of researchers and research assistants challenged me. They talked of reflection and the voice within the teacher. They talked of validating experience through the experience itself. They talked about research in ways that were new to me. In fact, I was not sure they were talking research at all. After all, they were not scientists; they had not come from a science or a mathematics background. Surely their interest in research was limited by their lack of understanding about the scientific method. I often listened to their discussions of the use of observation, description, and constant comparative analyses. The use of context-based information about the nature of classrooms and instruction was exciting. As a teacher I could see the value of examining the context of the classroom in researching the nature of teaching. But at the same time, I believed real research lay in the discovery of quantifiable significance.

I also saw myself as a reading major who came into the field of reading through the side door – through science. I did not have the reading major's more typical background of English and language arts. I believed this was a good thing, as my background in science and math prepared me for the science of reading research. And yet, the context for teaching and for learning, the multi-tasked nature of teaching combined with the multiple variables found in the classroom environment, seemed difficult to express and address in a quantitative design. As my experiences in research projects furthered my understanding of

qualitative design, of anthropological approaches to research, of sociological approaches to classroom dynamics, I began to question my faith in the quintessential scientific research.

The momentum of a science background and of formal graduate studies in quantitative, quasi-experimental design for educational research carried me through a dissertation using a quantitative method to study the effects of an instructional practice. In the dissertation I examined the efficacy of a rereading strategy with elementary grade school readers aged ten and eleven. The students were randomly assigned to one of three groups, a treatment group that learned the target strategy, a treatment group that learned a modified version of the strategy, and a control group. The effectiveness of the strategy was determined through comprehension assessment using established passages and comprehension questions that had been used successfully with those passages in previous research. The design and implementation of the research was well received by the committee evaluating my study. The results showed no significant difference for the target treatment (the rereading strategy) when compared to the modified strategy or to the control group. My interest in studying rereading had come out of three years of working with fourth and fifth grade students at a school where the teachers found this strategy to be very helpful with young readers. The lack of statistical significance surprised me and also raised questions for me about the limits such research design may have in capturing the effectiveness of practice.

As I began my work as an assistant professor, I found that my experiences as a research assistant with qualitative approaches seemed a better match for the kinds of questions I posed as I began my own research agenda. As a teacher, I was more interested in how students were able to think about their practice as they worked in field experiences in the schools. I adapted the practical argument frame (Fenstermacher, 1994) to my work in a reading clinic and began studying the effectiveness of using an informed other with undergraduate and graduate tutors. I was interested in encouraging meaningful discussions among students (discussions that elicited their beliefs about teaching and learning) in order to connect their actions in tutoring with their beliefs. Through discussing what they believed about how reading worked and comparing this to what their actions during teaching represented, my intent was for them to be able to *see* the connection or lack of connection between what they said and what they did. I initially designed this study to see what preservice and in-service teachers were able to do with practical arguments. And, from an instructional standpoint, I saw practical argument as a way to show students the connection between their actions and their beliefs. My intention as a teacher was to be that *informed other* that was the sounding board for students to examine their actions and beliefs. My role as the teacher, then, was that of an outside expert looking in on the context of the students' learning experience.

This connection of beliefs to actions became a focus of my research agenda. I also worked with other colleagues from the university to study elementary classroom teachers' beliefs about their literacy practices in a district that had

embraced whole language. In my research as well as my teaching, I was able to implement the practical argument frame as a tool to elicit preservice and inservice teachers' beliefs. My role as a researcher was that of an informed outsider, an onlooker researching the context and environment of others.

At the same time that I began my assistant professorship, many of my doctoral program colleagues from Arizona were out in the field beginning their professional work at universities as well. Several were involved in a special interest group on Self-Study of Teacher Education Practices (S-STEP), which they had helped form at the American Educational Research Association (AERA). It was through my participation in AERA annual meetings, and meeting with this group of colleagues that I became involved with S-STEP. I was not sure what they meant by self-study. But they encouraged me to pursue my research in self-study and to participate in S-STEP. I was interested in studying my own practice, and thought the kind of work I had been doing with practical argument was a way for me to examine my own practice. I saw practical argument as a tool for researching my practice through my students' discussions, as a reflection of the effectiveness of my own teaching (Tidwell & Heston, 1998). And this is where my understanding of self-study as teaching began, especially within the context of understanding the role of self in self-study. In the following sections, my first four self-studies will be discussed in terms of the spiraling nature of my research foci: self as the evaluator in the discussion of the role of self, effective practice process in the discussion of the role of teacher and the role of learner, actions in practice grounded in philosophical beliefs, and the reconstruction of self.

The Role of Self

The role of self in a self-study project is less about looking at the self than it is about looking at what is going on between self and practice (Bullough & Pinnegar, 2001).

> There is always a tension between those two elements, self and the arena of practice, between self in relation to practice and the others who share the practice setting. Each self-study researcher must negotiate that balance, but it must be a balance – tipping too far toward the self side produces solipsism or a confessional, and tipping too far the other way turns self-study into traditional research. (p. 15)

This balance of self and the arena of practice is an important one. Coming to grips with the understanding of what it means to study self was an evolving one for me as a researcher. My earliest efforts in self-study framed the reliability of the data in terms of outsiders' views of my teaching (Tidwell & Heston, 1998). Through the use of students' practical arguments and my role as the evaluator of those arguments, I examined how my students used practical argument to discuss their actions and the beliefs that stem from those actions. Using the content of their language, and the way in which they were able to connect

reading theory to reading practice, I examined their language and their connections to the content I had been teaching. In this self as evaluator position, my research focused on the question: Did their understanding of concepts being taught come through in their discussions of their rationales for their practice? I was tipping too far to the side of traditional research. From an action research standpoint, I could argue that I was following Lewin's (1946, 1952) frame of planning, acting, observing and evaluating my practice. But the locus of my study was actually others, their understandings and their voice. At that time in my research, I felt comfortable studying my practice through others' voices and perceptions. It gave me a sense of being objective in my research. And, indeed, it was a way to look at the manner in which the content I taught was manifested in my students' language. While this was not a self-study that placed *self* in the center of the research focus, it was a form of action research that answered questions about my own teaching, about my *self as teacher* through the lens of my students. Yet for me, it was a large step away from the science model of research. It made me somewhat uncomfortable to not be able to demonstrate statistical significance. However, I realized the importance of examining the environment of my teaching in a way that could not be quantified. My research in teacher beliefs had used qualitative methods of inquiry to examine patterns in the ways teachers talked about and represented their beliefs. Specifically, I used the constant comparative method of analysis to develop categories emerging from the data. This type of research provided me with a handle to hold on to in discussing self-study. It was important for me to be able to justify my self-study research method using a triangulated design for data gathering and a recognized method for data analysis.

My second self-study began much as the first study, using the students' voices to study my own practice. But early on, a reviewer of my conference proposal encouraged me to put my students' reflections in the background and put my own self-study forward. This was a turning point in the way in which I thought about self-study. It was the first time someone had said, "Stop that" in reference to my choice of data sources. Importantly, I was at a place where I was ready to hear this. By now I had read several self-study papers from other members of S-STEP, and had begun to question my use of students' practical arguments as a way of examining self. It seemed a bit distant or disconnected to use outside voices as the basis for my own self-study of my practice. But I think what really changed for me is that I was perhaps more comfortable because of my experience with self-study, which enabled me to let go of some traditional educational research views on data and objectivity.

In my second self-study, I had spiraled beyond the voices of my students during practical argument to my own voice in the context of the teaching moment. I became more interested in the role I played as a teacher. What was I doing in my teaching that affected learning?; that affected students? I now saw their practical arguments as data tied indirectly to the study of my practice rather than directly. Their language about their teaching was *their* voice, *their*

perspective, not mine. And while this is helpful additional information, in studying the self I needed to look at my voice and at my perceptions. I needed to look at my role as the teacher.

The Role of Teacher and the Role of Student

In his chapter on the philosophy of the research on teaching in the third handbook of research on teaching from the American Educational Research Association, Fenstermacher (1986) posed what he termed an "ontological dependence" (p. 39) of teaching to learning, but not vice versa. His premise was that without learning there would be no need for teaching. However, he argued that learning may often occur long after teaching, or not be directly in relation to the teaching itself, causing difficulties in determining causal or ontological relationships between the two. He suggested a more parallel concept to the notion of teaching in the term "studenting or pupiling" (p. 39). This notion of studenting focuses the responsibility of the teacher on enabling students to perform tasks of learning. Learning then becomes an outgrowth of studenting. This studenting notion became important in developing my self-study research. In asking the questions: What are my roles in teaching?; What are the students' roles in learning?; my second self-study examined the dynamics of teaching and studenting.

When I revisited my first study, I began to see the use of others' voices to examine their understandings as a way of actually distancing myself from my own practice through examining others' perceptions of that practice. This notion of distance became intriguing, and led to what I felt was my first *real* self-study where I examined my role as teacher through my own actions, course documents, and my interactions with students to investigate the dynamic between teaching and studenting that occurred in my classroom (Tidwell, 1998). I had spiraled beyond the focus of self as the evaluator, as in my first study, and shifted to a broader focus on the process of effective practice with a specific focus on my actions as the teacher in this process. In this second self-study, I examined documents that reflected my thinking, such as debriefing notes after each class meeting, course documents for lecture and student discussions, and notes from sessions with a colleague in which we discussed my interactions with students in the class. This study came out of my understanding that the relationship between teaching and studenting connects directly to learning, that beliefs about my role as the teacher should be reflected in my actions as the teacher.

In self-study, as within any form of research, the values of the researcher are imbedded in the decision of a research focus, on data collection, and on data analysis. In my earlier dissertation study of an instructional practice, I had designed the research to assess reading through a set of questions derived from an analysis of the text. Embedded in this decision was the belief that an expert can develop an appropriate measure of a student's understanding of text *a priori*. Using such an instrument for assessing comprehension reflected the belief that

a reader's understanding of the text could be realized through a set of predetermined questions and answers. If the reader is unable to answer the expert's questions correctly, then comprehension has not occurred. This assessment also reflected the belief that meaning was housed in the text. In this example, the importance of an informed outsider, an expert who had analyzed the text and provided previously validated comprehension questions, provided a sense of objectivity to the research. Each decision made in research reflects such beliefs and values about that research focus. However, with self-study, the values held by the researcher are more forthcoming, are considered integral to the study and are made public as the foundation for making decisions on what is to be studied and for what purpose (McNiff *et al.*, 1996; McNiff, 2002).

A basis for self-study research is in the global question, how do I improve my practice? (Whitehead, 2000). In this question, the "I" becomes the central focus, studied against the backdrop of the values driving the research. This creates what Whitehead refers to as a "living contradiction" (p. 93). It is this living contradiction of the actions and reactions of "I" (what is really being done/happening) studied within the context of the values of what is deemed important (of what should be) that creates the synergistic relationship between self-study and change. This living contradiction came alive in my second self-study, which resulted in a disturbing revelation for me. While I saw myself as a gregarious and outgoing teacher, the self-study revealed that I often kept my students at a professional distance that prevented the social connection and sense of community I so valued. This living contradiction pits my belief that being a part of a community within my class is important in establishing a learning environment against my actions that suggest the role of the teacher is not that of a community member but of an outside observer of the community dynamic. This is important in informing my teaching, as I see the parallel between the outside observer in scientific research manifesting itself in my own role as a teacher, in my own actions in the classroom. My actions suggested that I was still embracing the notion of the informed other disconnected from the learning environment, disconnected from being in that environment as a learner as well.

The role of the teacher is one I have *talked about* at length with my students, describing the teaching role as one and the same as the studenting role. Yet, my actions did not seem to support that talk. This contradiction helped me to understand how powerfully the beliefs derived from experiences can shape the actions within one's teaching. My background in science and my early academic focus in scientific research methods had a strong influence on my perceptions of value as realized through my actions. While I had questioned my faith in the scientific method, questioning the sense of control such method provided, my actions still reflected the value I had placed on the informed outsider and expert as the role of the teacher. This living contradiction between my beliefs and my actions also helped me understand the importance of self-study in being able to peel away the layers to examine the actions beyond the chatter of the practice.

My experiences in self-study had reshaped my research focus from the efficacy

of specific instruction on content into the broader context of my values as a teacher. I had moved from an initial study of how well students understood the content I was teaching through the dynamic of self as the evaluator, to a second study of the process of effective practice through examining my own interactions with students within the context of the class as a community of learners. My next study moved beyond my interactions with students within the context of the learning environment to encompass my actions/interactions/reactions within the context of my beliefs and values. I focused my third self-study on valuing the individual student (Tidwell, 2002a), a concern that emerged from my inter-actions of distance from my second study. The importance of valuing students was a belief I held and a value statement I often professed as grounding my teaching. This self-study was designed to examine my actions/interaction/reac-tions within the notion of valuing students. Three students enrolled in courses in which I taught or supervised were chosen to be the catalyst for my self-study as they represented the three different levels of academic programs at my univer-sity. One student was an African-American male enrolled in a literacy course in the undergraduate program in teacher education. The second student was a European-American female enrolled in a practicum in the masters program in literacy. The third student was a Chinese female enrolled in a research course in the doctoral program in education. The data included notes from meetings with each student, debriefing notes following the meetings, documents related to the course in which each student was enrolled, and notes from meetings with a colleague to discuss my interactions with these students. This collegial friend taught in the clinical setting at the university and was familiar with my coursework and with my students. Though I believed strongly in the importance of valuing all students, and in the need for teachers to make sense of students' actions in order to understand their context and their reality, the data on my actions did not fully support my belief. I discovered that I privileged those students who demonstrated roles in *studenting* that supported my role as the informed teacher, the outside expert. I most valued students who appeared to need my help/instruction/guidance, who responded to my help/instruction/guid-ance in ways that demonstrated appreciation, and who were proactive and independent but not too independent in deference to my guidance. The power of the scientific expert emerged again. Allender and Allender (2001) would suggest that this is not surprising. The notion of the "teacher self" (p. 129) as the authority over content creates this phenomenon of teacher as expert. Allender and Allender suggest an historical view of the rigid teacher authority is embedded from early experiences in schooling, in beliefs forming from these early experi-ences that configure the role of student and the role of teacher in the subcon-scious. And while new understandings and beliefs about teaching and the role of teacher can take shape through study, embedded beliefs from experience often surface in teaching actions.

Actions Grounded in Philosophical Beliefs

A critical component of self-study is the examination of one's own beliefs to determine the focus and purpose for self-study. Values and beliefs drive the

research agenda in self-study and become an integral part of the self-study design. McNiff (2002) describes a set of questions she uses to show the development of her ideas within her research:

> What is my concern?
> Why am I concerned?
> What do I think I can do about it?
> What will I do?
> How will I be able to show whether I am influencing the situation for good?
> How will I judge whether any conclusions I come to are reasonably fair and accurate?
> What will I do then? (p. 7)

Grounded in these questions are the beliefs and values she holds that determine what it is she researches. Whitehead (2000) also provides a series of statements that reflect the action-reflection spirals used in developing a methodology for self-study. The impetus for these statements (and the corresponding research) comes from the values held.

> I experience a concern when my values are negated in my practice.
> I imagine a way forward.
> I act.
> I evaluate.
> I modify my concerns, ideas and actions in the light of my evaluation. (p. 93)

The premise for this type of self-study of practice must be grounded in values held that lead to a focus in practice that is to be studied, and the need for change in practice to best address and/or represent those values. As a teacher, my greatest interest is in understanding the dynamics in my classroom and how those dynamics affect learning. For my first self-study on students' practical arguments reflecting my teaching, I realized that undergraduates had more difficulty providing a theory-based reason for their practice. This suggested to me that my teaching was not providing enough experience with connections between theory and practice. For me, the relationship of theory to practice in literacy instruction is critical. This led me to provide more opportunities to discuss theory and its relationship to practice and actions in practice so that students would be able to make the connection more clearly. Over the next semester, this change in my teaching practice did help improve students' use of theory in their discussion of practices.

In my second self-study, which revealed a formal distance between my students and myself, I began to make a more concerted effort to be a part of the community in the class. Initial changes in my teaching practice included implementing many small group discussions where I participated as one of the discussants. I diligently tried to be available to students for one-to-one and small group meetings to discuss anything related to the class. This self-study on my interactions with students led to my third self-study on the issue of valuing

students. I saw that how I interacted with students, in terms of distance, conflicted with my belief about valuing students. If I value students I should not be putting myself at a distance. My third self-study then examined my belief of valuing students through my actions, interactions, and reactions. The realization of my lack of balance or equity in valuing my students reiterated a continuous theme in my teaching – the role of the teacher as the outside expert. This theme reflects the values embedded in my science background, the role of the expert as informer to the uninformed. The assumption in this role of informer is that students come to my teaching ready to absorb the information I have to impart. This does not match my ideal view of teaching.

This conflict between what I believe and what I practice mirrors the dynamics addressed in Holistic Resource Management (Savoy, 1988), a reflective approach used in holistic planning. In this model one studies the way things happen, and how to relate to these events as goals are pursued, without being trapped by past experiences (Tidwell & Klinge, 2000). Was I *trapped in my past experiences*? Was I doomed to fall prey to my desire to be that expert? Maybe I was. Or maybe my *style* of teaching was a combination of the influence of my past experiences with my personality, my desire to cast teaching as a performing art. And maybe that was all right. I had argued in my study on distance that formality with students and lecture-style presentations might be a manifestation of my own personality and perhaps a viable way in which to teach. Maybe what I needed was the right environment for that type of teaching. An opportunity to explore this idea came when the university experienced a budget deficit and faculty were encouraged to teach to larger class sizes to accommodate the budget crunch. I jumped at the chance. I could teach to a large group of students in a lecture hall format and have my teaching focus on the role of the expert providing information, performing on stage to an audience of students.

The Reconstruction of Self

My fourth self-study, then, focused on the dynamics of my instruction in the context of a large lecture hall (Tidwell, 2002b). I believed I enjoyed the performance aspect of teaching, and thought this would be an intriguing self-study on how my practice is manifested in such an environment. This study began as a combination of my own reflections and those of others, in order to study efficacy and practice (a return to collecting data from others to study self). The data for efficacy (student feedback, faculty feedback) showed that students involved in (very) large group instruction of this prerequisite course for clinic were able to perform well in their reading clinic work in the following semester. However, this became less interesting to me than my own response to large lecture hall teaching. I began my data collection through the familiar class notes, course materials, and post class debriefing notes, as well as the meetings with three different colleagues to discuss my data and my understanding of the data.

Two colleagues with whom I discussed my data were instructors at the university in the literacy clinic setting. They both were very familiar with the

content I taught in my course. One colleague taught the field course for which students had to co-register in conjunction with my lecture class and was very familiar with all the students in my class. The second colleague worked with the students in my class in subsequent semesters as the instructor of the clinical experience for which my course was preparing students. The third colleague worked outside of the university setting. His work in reflective practice through holistic resource management provided a unique perspective on my own reflections, especially in examining the notion that my past experiences influence my current actions. In addition, I gathered weekly student reports of understanding (end of class responses to open-ended question prompts about the content of the course) during the semester, and I gathered faculty reports in the following semester of the students' performance in the subsequent clinic coursework.

But my data collection for my own class debriefings took a decided change. Rather than writing copious notes about how I felt the class went, I would pick a moment in time, a particular nodal moment, and I would sketch that moment on a notepad. It was this collection of drawn nodal moments that became my most intriguing source of data. These drawings were my own responses to my interactions with students and to the environment of lecture hall teaching. What I found most useful about these nodal moments were the context and emotions that were expressed in the drawings, capturing the interactions of a particular teaching moment in time. In fact, I found the whole process of drawing the nodal moment both cathartic and connecting. I was able to react to my teaching and to the context of my teaching in a way I had not been able to react before. These *reactions* were great pieces of data to analyze as well. They provided context, feelings, attitude, and moment-specific meaning within one data source. Through these drawings I was able to reconstruct a moment in time, to actually construct the dynamic of my *self* in the context of my teaching. By examining the drawing I was able to capture the context of the moment. By using drawing as a source of data, I felt a bridge between my science self (research) and my art self (expression/experience). This bridge or connection melded my research self with my art self in a way that provided an enriched validation of my experience. It was also a discovery of the richness of the subjectivity of drawing that nodal moment, a richness derived from capturing the dynamics of an experience through one's own lens, through the lens of self. Below, in Figure 3.1, is an example of a drawn nodal moment followed by analysis comments.

The analysis of my drawn nodal moments constructed a teaching self embedded in a teaching environment in which I was disconnected from my class. I felt a loss of community and social connection, which changed the teaching/learning environment for me as the teacher. Without the use of self-study, I would not have been able to clearly articulate the issues addressed in the nodal moment data. For me, as a teacher, the quality of the experience was not good. And while the institutional view of student performance had been maintained in these large lecture settings, where students continued to pass the course and were able to successfully demonstrate understanding of subsequent coursework, I was very dissatisfied with my own experience as a teacher. This dissatisfaction was with
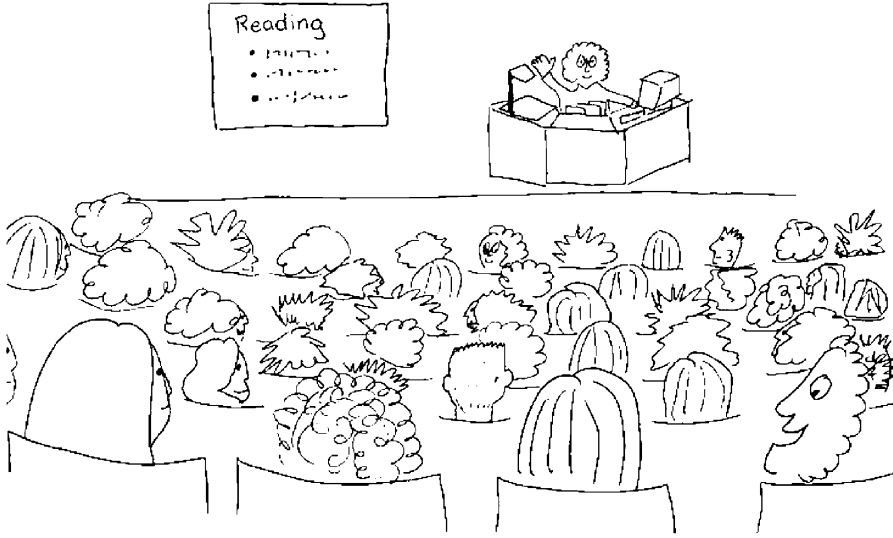
Figure 3.1: An issue, in terms of quality of my instruction, is the ability to direct my attention to the information I would like to share while at the same time to be aware of the needs and connections being made by the students. This was not something that could be realized well through my large group instruction. The design of the physical room played a large role in separating me from the very people I wished to connect with and communicate with through my lesson (Tidwell, 2002b).

the role of teacher as expert, teacher as outside observer. The very issues that confronted me in my drawing of nodal moments reflected a change in the values embedded in my actions as a teacher. The earlier desire to be an expert-who-teaches was overshadowed by my stronger desire to create community in the classroom, to make those connections with my students that would allow me, as the teacher, to be involved in their process of learning. In other words, my past experiences had influenced my initial actions, reactions, and interactions, but through the cyclical spiral of self-study, through the cyclical spiral of my teaching and reflections, I was finding a connection between what I theoretically wished to value (my stated beliefs) and my actions in my teaching and in my research.

  This last self-study example, and the history of self-study that led to its inception, exemplifies the value of self-study of teaching. It gets at those aspects of instruction, of instructional environment, of instructional relationships that cannot be found through other research methodologies. The process of my self-study journey can be seen in the spiraling changes in the focus of research, from self-study of self as the evaluator, to self-study of effective practice process, to the connection between practice and beliefs, to the construction of self as seen through my role as the teacher. Self-study provides that connection between the

teacher and teaching, within the context of real practice, among the real partici-
pants, for purposes grounded in values and beliefs. And for me as a teacher and
a researcher, self-study provides an avenue to research my practice that allows
me to evolve and grow in my own understanding of teaching and learning.

"The Microbe is Nothing, the Terrain is Everything"
(Louis Pasteur on his deathbed)

Part of the evolving process of self-study and of teaching for me has been a
move away from my reverence towards traditional scientific method. My realiza-
tion that objectivity is elusive and that the research decisions to create that
objectivity belie subjective beliefs, places the decisions for research questions and
research design in the meaningful base of context. As the heading for this section
suggests, it is more than the object or subject that we study, it is the context in
which the object or subject exists and the relationship between that context and
the object/subject that is the point of study. In teaching, the classroom context
and the relationship between students and teachers in that context provide the
focus for examination of self and practice. In the classroom, self-study of teaching
is the same process as teaching.

Self Study as Teaching

Lewin's (1946, 1952) notion of research and reflection as cyclical phenomenon
can be seen played out in the journey presented above. Planning leads to acting,
observing the actions leads to evaluating the results. And this parallels what
teaching is about. The teacher plans for instruction. The instruction is imple-
mented. The teacher observes the instruction in progress and evaluates the
effectiveness. This cycle of plan, implementation, observation and evaluation,
this spiraling parallels the spiraling nature of research. It takes time to move
from where one is as a teacher/researcher to that goal of where one might want
to be. It cannot be attained in a split second. It requires thoughtful progress
toward a goal, toward a belief, a value. And it is the moving forward toward
that belief and value that leads to new areas of focus, new goals, expanding
the spiral.

The Context for Self-Study as Teaching

So why does anyone use self-study to study one's own teaching practices? The
classroom is a complex environment that requires more from a teacher than just
technical or applicative knowledge (Greene, 1978). It is often that "interpretive
context" (p. 59) tapping into the ways of knowing and of social and cultural
contexts that constitutes the notion of effective teaching. Recent discussions of
the thought processes involved in teaching look at both the theoretical knowledge
(based in reason) and the knowledge in action (based in intuition) to explain
the dynamics involved in teacher planning and teacher practice (Atkinson &

Claxton, 2000). In this notion of knowledge in action as intuitive, intuition is not seen as a nefarious element of whim, but rather the intuitive nature of experience. The more informed, the more practiced one is, the more second nature the actions become. This intuitiveness is grounded in thoughtful dynamic experience. Effective teaching, then, is this combination of reasoning through theoretical understandings combined with actions borne out of experience with specific contexts, specific dynamics, and specific interactions. This model includes contextual knowledge as the basis for teacher reflection. Allender and Allender (2001), in their Gestalt theory for teachers, combine intellectual, emotional and body awareness in the notion of contextual knowledge. In examining context, they look at the development of self in the context of the relationship to others. In teaching, the development of teacher-self emerges through the creation of "permeable boundaries of self that provide opportunities for interpersonal contact in the here and now" (p. 131).

How does one make sense of all these dynamics in one's teaching? Self-study provides a process for contextualizing these complexities and for organizing one's reflective processes around a particular focus. Palmer (1983) suggests that educational systems and instructional practices are designed around creating a reality that simplifies life. He claims that much of what is considered objective teaching (and research on objective teaching) persists because it limits questioning, helps teachers control the environment, and allows us to feel in charge of an "object-world" (p. 38). His concept of learning is based on change and interaction that reflects the real complexities of teaching: "To learn is to face transformation. To learn the truth is to enter into relationships requiring us to respond as well as initiate, to give as well as take" (p. 40). In self-study, the process of research reflects learning as defined by Palmer. Through self-study, teacher-researchers place their values on the table. These values become the impetus for their research. The inquiry into these beliefs and values through practice provides insights into the manner in which the teacher-researchers imbue their teaching with their beliefs and values. These insights are transformational in that they inspire the teacher-researcher to respond, to make change, to transform practice as the teacher-researcher progresses toward the goal that is the envisioned belief.

This progression in self-study characterizes teaching as well. Teaching is progressive in nature insofar as teachers become more informed and adept at instruction, interactions, management, and integration of content, time and materials. In order that teachers progress in their knowledge of teaching, they must also progress in their understanding of reflection. Berliner (1986, 1987) suggests that teachers with different levels of experience organize and negotiate the information and knowledge available to them differently both in the way they conceptualize the classroom and in the way they implement instruction. Earlier research on reflective practices in teaching supports this tiered notion of teacher knowledge through a hierarchical 3-stage model of teachers' use of reflection (Van Manen, 1977). In this model, at the first level teachers appear concerned with applying knowledge and using appropriate strategies. At the

second level, teachers move beyond concern about correct practice choice to concern about the underlying assumptions within those practices. At the third level, teachers are more concerned with the moral and ethical issues surrounding practice.

While the hierarchical model relates well to the novice and master teacher phenomena, a non-hierarchical model can also be used to examine the elements that foster reflection: cognitive, critical and narrative (Sparks-Langer & Colton, 1991). The cognitive element refers to the knowledge about content and pedagogy teachers have that leads to the decisions made about instruction. The critical element relates to the moral and ethical views that influence the decision-making process and, the narrative element is the teacher's actual account of the classroom experiences. In this model, both novice and experienced teachers use these three elements in their teaching, but the degree to which they address these elements may vary by experience, which spirals ever broader as their experiences increase. These elements of reflection work well with the idea of self-study in terms of what knowledge is known, the ethical issues surrounding that knowledge, and the subsequent instruction.

These elements can also be seen functioning in a cyclical spiral. The teacher-researcher uses the cognitive element of knowledge and pedagogy to plan instruction. Yet the plan of instruction is influenced by the critical element of moral and ethical views the teacher holds. This belief and value structure is embedded in the decisions about instruction that are made. And as the teacher-researcher, through the narrative element, accounts for the events that occur in the classroom, the dynamic of the plan embedded in the beliefs and values of the teacher affect the manner in which the teacher takes account of the instruction. The very nature of observing and reflecting on practice changes the teacher's understanding of the instructional plan within the context of the instructional environment. And this is where that spiraling effect begins. For as the teacher-researcher learns from observations, that learning changes what the teacher knows, which challenges the beliefs and values held, and ultimately affects the planning of instruction, which then begins the process all over again. This spiraling effect moves the teacher-researcher forward in reaching the goal of beliefs and values exemplified through practice. But it is elusive. As described in the teacher-researcher's journey in this chapter, as the teacher-researcher's knowledge changes so does the ideal of good instruction. As the teacher-researcher's knowledge changes the moral and ethical dynamics change as well. As the teacher-researcher's knowledge changes, so does the focus of what is deemed important and valued.

Values Expressed through Research

Self-study of teaching and teacher education practices recognizes the complex and multivariable nature of the teaching/learning environment. However, educational changes in the United States in recent years (e.g., a focus in "scientific research" as the sole basis for instructional practices, licensure measures that focus solely on learned skills) have ensconced US teaching in technical rationality,

based on "a set of technical skills that virtually anyone, properly motivated, can acquire" (Brubacher, Case & Reagen, 1994, p. 16). The complexity of the classroom is overshadowed by such a simplistic view of teaching (and therefore learning) as relatively context-free and culturally generic. In such a view of teaching and learning, teachers are seen as technicians possessing the right skills to orchestrate the classroom. Brubacher *et al.* (1994) argue that within the context of the complexities of the classroom, a more accurate description of the role of the teacher is that of decision maker rather than technician. A decision maker combines the use of technical knowledge with the art of teaching to create an environment for learning. It is this decision-making role that becomes a pivotal focus of self-study.

The roles that a teacher embraces are critical to the implementation of self-study and to the impact of self-study on the teacher, on teaching and on the teacher's environment. This impact can be seen both environmentally and politically. Wells *et al.* (1994) argue that teacher-as-researchers in self-chosen inquiry challenges the educational community in two ways. The first is in valuing practice-based knowledge of teachers. This challenges traditional decision making procedures for what is important and what should be done – it democratizes the decision-making process where the folks in the field are the actual decision makers in researching what is going on and what should be changed. The second is in the nature of teacher research with self-chosen inquiry. Such research is very different from traditional research in education and challenges the way research results are realized. Teacher research cannot be reduced to a set of numbers, a set procedure or a packaged approach. It is context specific and purpose-driven by values and beliefs held by that teacher-researcher.

Herein lies the dilemma in the United States. Current national trends in education have placed limits on what is defined as *scientific* research and has placed instruction as well as the role of research in a hierarchical frame. In the example of literacy education, the government has defined literacy and literacy learning through a hierarchical skills model where students have prerequisite skills that must be mastered before real reading can occur. This is only one way in which to talk about reading theory and reading development. This single definition of reading came out of a narrow definition of research. In examining effective practice, the government limited the meaning of research to design that is "scientific," involving a treatment compared to a control. Through this definition of research, the government also defined literacy. To study literacy in this manner researchers typically conceptualize reading in parts and confine their research to one particular piece of the puzzle. In so doing, researchers' efforts elicit practices that are separate from the whole, as well as hierarchical in their importance in reading and reading development. But beyond the hierarchical canon for instruction, this narrow definition of research also limits who can be considered a *researcher*. It supports the notion of the expert scientist coming into the context of the classroom to determine, from expert opinion, what is and is not effective, what instruction should take place, how teachers should instruct in the classroom. Teachers are demoted to technicians, and researchers are

specialists, experts with skills elevated beyond those of the technician. Values of the researcher are not directly stated, but subsumed within the design of the research, and values held by the government are hidden or embedded in a hierarchical view. This approach to research and practice reaffirms Palmer's (1983) contention that school systems and instructional practice objectify to simplify, and as such are devoid of the real context of the teaching environment.

In self-study, the real teaching context is everything. The teacher is the informed expert for that context. To begin research of teaching through self-study, one needs to think about the context of self within the teaching environment and about practice in terms of roles, actions and beliefs. Grounding one's values and beliefs allows self-study to examine issues of relevance that will make a difference in practice.

As was presented in Deborah's story above, her journey spiraled through four evolving areas of focus. From her experiences, these evolving foci were ever expanding and, in some ways, developmental in nature. As Deborah began her self-study, she based many of her decisions about research design on her beliefs and understandings from a scientific model of research. As she began to experience self-study with others (both in readings and through discussions of her research), Deborah's understanding of self-study design changed both in what she studied and in how she studied. It is possible that this understanding is, indeed, a developmental process over time, which is reflected in others' self-study as well. However, an equally intriguing question regarding self-study as teaching is whether others have researched their practice within the same focus areas, not from a developmental model stand, but from a categorizational stand. Are others researching their practice with similar focus areas, and if so, what are some examples of such research?

The Power of Self-Study as Teaching to Inform Teaching Practice

Self-study researchers in teacher education and in teaching have studied their own practice in many different ways. This research has been powerful in making a difference in teacher-researchers' understandings of their practice, awareness of their beliefs in action, and improvement in their practice over time. Critical across their work is the grounding of their research in their values and beliefs. From this grounding arises the purpose for their studies and the action for change, both of which lead them to new understandings of their teaching and of their professional selves.

Informed by the first author's own journey, and impelled by the current context of teacher education, this section highlights work in self-study that reflect similar areas of focus in self-study as teaching, including self as evaluator, effective practice process, practice relating to beliefs, and the construction of self. While these four categories represent the spiraling change in Deborah's research focus over time, it is not suggested that this is a generalizable progression to others' research. However, it is interesting to see these categories reflected in others' self-study of teaching. The following sections provide a discussion of examples

of self-study research where self-study as teaching is reflected in the process of their studies. Primary sources for the selection of literature include the proceedings and books reporting on the first four international conferences on the self study of teacher education practices held biennially at Herstmonceux Castle in East Sussex, England (Cole & Finley, 1998; Hamilton, 1998; Kosnik, Freese, & Samaras, 2002; Loughran & Russell, 2000, 2002; Richards & Russell, 1996). Self-studies were chosen as reflective of the four categories of *self as evaluator, effective practice process, practice related to beliefs*, and *construction of self* through an examination of the stated purpose of the study, of the language of the research focus, and of the dynamics being addressed within the research. As Zeichner (1999) suggests, "… categories, like all category systems, are problematic in certain ways. They gloss over important differences between lines of work grouped within a category and are not mutually exclusive" (p. 8). For example, the category self as evaluator is not devoid of examining the process of a practice, nor is the connection of practice to beliefs omitted from such studies. However, these categories provide an avenue for discussion of self-study that allows an examination of ways teacher-researchers approach their practice.

Self as Evaluator

In some self-study research teachers have examined the rationales behind their evaluation and their evaluative thinking processes. Through their own self-study research they provide reflections on their own rationales for evaluation (e.g., Haley-Oliphant, 1996; Kerr, 1998; Selley, 1998). The two examples that follow (both of teacher educators' self-studies) are interesting in the different ways they approached self-study through the use of data. Haley-Oliphant, in her research on the use of portfolios as a predictor of future teaching success, examined portfolios of students who were secondary science majors. The process of developing her quadrants for examining portfolios took over four years, and involved over 80 students enrolled in their final semester prior to student teaching. The global goal of these portfolios was for the students to develop a portrait of themselves as future secondary science teachers. Included in this summative portrait were pieces of evidence chosen by the students as well as reflections on those pieces. The data for analysis encompassed the portfolios, Haley-Oliphant's observational records of the students from class, and her journal of personal reflection on the process (such as: What am I learning about my own teaching through my interactions with my students? What is occurring that contradicts my thinking and perceptions of the students, the course, and my teaching?). Through these data, Haley-Oliphant conceptualized a four-quadrant frame for evaluating portfolios as a predictive indicator of future teaching success. In her reasoning, Haley-Oliphant highlighted the importance of "living the questions" as a valued process of coming to know. For example, in the question, "What lessons as a teacher can I learn from these portfolios?" Haley-Oliphant used the observations of her students, the data from the portfolios, and most importantly,

her own reflections on the process through her journaling to reveal her role in the portfolio experience, and to examine self as the evaluator.

Her self-study was not so much in the development of the frame, as in her thinking behind the development of each quadrant in the frame. Driving her research were the questions she posed in her journal, and in the reflection of her perceptions of her students' progress against the students' perceptions of progress as demonstrated in their portfolios. Her understanding of her role as evaluator of others was put into question through this process. Her self-study enabled her to examine the notion of success, and the role she played as a teacher evaluating progress.

Selley (1998), on the other hand, provided a very different self-study examining two narratives he wrote of critical incidents in science classes he observed. In both instances, the study was of others' actions refracted in terms of his own beliefs and values. Selley purposefully chose to examine others' actions through the use of what he termed an *objective* narrative format with the intention of focusing on the outside to get into the belief connection within. Specifically, he was concerned over discrepancies between his values on science education and values embedded in educational situations in which he was involved. Using a narrative approach, Selley documented two different teaching events involving trainee teachers. While Selley termed his narrative *objective* in nature, it was not as an outside observer unfamiliar with the individuals involved, but rather as one evaluating a context from the outside. The narrative text included descriptions of actions and reactions in the classroom that included labeling and quality-based comments, such as, "This was met with great lack of enthusiasm, since it was, once stated, so obvious that the class felt that they had been tricked" (p. 70). Selley argued that this type of narrative style allowed for a clear "range of value positions" (p. 70) to be exposed.

Selley's use of these narratives for evaluation of practice enabled him to discern clear differences in two situations that had initially been considered similar. In the first incident the narrative was of a lesson on the seven characteristics of life. In the second narrative, the lesson at an all-girls school was on biological classification. Embedded in the narratives was an overview of the events of each lesson including descriptions of the students' responses, the context for the lesson from the institution's perspective, specific dialogue drawn from both during and after the lesson, and reflective statements of the observer.

The contexts of the narratives provided moment-specific windows into each classroom. These moments provided insights into the values embedded in the instruction as recorded by the observer and a sense of the driving force behind those values. In the first scenario, the values were clearly connected to the school's intention of what was important (regular classroom teacher's response that students are to be taught what to learn, not to waste time discovering on their own). In the second scenario, the needs of the class (a group comprising a large number of English Language Learners) were not being met by the school, but rather than being seen as an intentional effort on the part of the school, the narrative revealed a school's sense of trying to keep up with the correct levels,

without a real understanding of the immediate needs of the students. Selley's self-study examined the efficacy of his role of evaluator through the use of narrative descriptions and found that he was able to better understand the quality of difference in teacher trainee instruction and in the context of classroom teaching through the use of narrative evaluation.

In both Haley-Oliphant's and Selley's self-studies, the values they hold form the basis for their research focus. And through the process of self-study, their understanding of their role as evaluator changes, with new insights informing their teaching (exemplifying self-study as teaching) in a spiral of discovery that moves outward encompassing a broader understanding of their role as teachers.

Effective Practice Process

Self-study research of 'effective practice process' were those studies where teacher-researchers examined a particular practice in their teaching in terms of efficacy, rigor, effective dynamics or application to the context. These studies often presented the journey through a process rather than an evaluation of the outcomes of such practice. Teacher-researchers examined their own instructional practice (some involving the very practice of self-study) as used in teacher education programs, and in some instances teaching in the K-12 classroom (e.g., Allender & Allender, 1998; Freese, 1998; Gipe, 1998; Grunau, Pedretti, Wolfe, & Galbraith, 1998; Hamilton, 1998; Holt-Reynolds, 1998; Hutchinson, 1998; Kaplan, 2000; Mills, 2000; Muchmore, 2000; Richards, 1998; Samaras & Reed, 2000; Schuck & Segal, 2002; Standerford, 1998; Teemant, Harris, Cutri, Squires & Gibb, 2000; Tidwell, 1998). The two examples discussed here (both teacher educators) highlight different ways these two self-study researchers looked at the process they used in their teaching in terms of its effectiveness or usefulness to students.

Kaplan's (2000) self-study, the result of which he called "the beginning of a journey toward self-study" (p. 128), was grounded in the belief that he had a moral obligation to model teaching and the process of self-study as a lifelong movement toward self-realization as a teacher. In his self-study, Kaplan examined data from several different sources, most of which came from students and colleagues responding to his teaching in some form. Kaplan analyzed the data to answer the question, "Does teaching using personal experiences help students inform their own professional knowledge and teaching?" Teaching as a self-reflective process is a cornerstone of Kaplan's belief that self-understanding is crucial to becoming an effective teacher. Three themes emerged from his data that suggest personal experiences do help students inform their professional knowledge and teaching: (1) informal conversations that were commonplace in the classroom were important to the students' sense of community in the classroom, creating an environment in which they were comfortable sharing and learning; (2) student self-realization of the value of their personal lives and experiences played an important role in their teaching and their understanding of teaching; and, (3) Kaplan realized the important role he plays in students'

lives and the need for him to model and share his own personal life as part of the self-realization journey the students must take. Kaplan based his themes on data collected from students' writings, reflections, drawings, volunteer experiences (in class discussions), students' action-research projects, students' portfolios, his own teacher evaluations, interviews with former students, and conversations with colleagues regarding observations of his teaching.

In his conclusions, Kaplan (2000) connects the results of this self-study to the impact it has on his teaching. Following Lewin's (1946, 1952) notion of the spiral of inquiry, and Whitehead's (2000) notion of action-reflection spirals, Kaplan's self-study spiraled beyond his initial examination of others' views of his teaching, to self-study of what that meant in terms of his own understandings through his own personal experiences. This spiraling effect of his understanding that "students revel in self-reflection because they begin to define their own selves in their own words" (p. 129) extended to his own understanding of himself through his self-reflections, defining his own teaching through his own words.

Hamilton (1998) examined the process of self-study and group meetings to explore students' beliefs about and, issues of, diversity. The values and beliefs undergirding Hamilton's study can be seen in the importance she placed on the ability of teachers to know how to teach in diverse settings. Through the use of autobiographies and narrative in a self-study approach to eliciting beliefs, Hamilton examined the accountings of the beliefs and possible shifts in beliefs as the students engaged in this self-study process. Her focus in addressing issues of diversity grew out of her concern that many of her students, coming from the dominant culture, would experience cultural mismatches with ethnic minority student populations in their field experiences and future teaching. Hamilton posited that if understanding teacher behaviors could be realized through examining beliefs (Fenstermacher, 1986) and that if Ladson-Billings (1995) was correct that, "revealing beliefs can lead to the amelioration of this cultural mismatch" (Hamilton, 1998, p. 117), then students must be provided with the opportunity to examine their own beliefs and make connections between beliefs and actions in the field.

Through her self-study, Hamilton (1998) examined self-study itself as an effective approach with university students, as well as the nature of biography and narrative as a method of eliciting students' beliefs to effect change. Biographies and narrative were the vehicles she used to provide students with, "opportunities for critical examination and experience of difference" (p. 118). She asked, "Can the exploration of beliefs through the use of self-study, autobiography and narrative better prepare preservice teachers to teach in diverse settings?" A group of students, formally called XBADAN (Xploring Beliefs About Difference with Autobiography and Narrative) in bimonthly meetings read texts and wrote narratives about their experiences with diversity. However, the students, who volunteered to participate in this group dynamic, experienced great difficulties in discussing diversity in any substantive form. Hamilton was forthcoming in her discussion of her own frustration over what she determined as cautious participation by the students. This conflict between what she expected

from developing this group/club dynamic and what actually transpired became an important force in her understanding the students' beliefs about diversity.

Hamilton found that addressing beliefs through narrative and discussion did move students forward in their own understandings of their beliefs and in the broader awareness of others' beliefs. Through this self-study, Hamilton discovered that narrative and autobiographical texts are effective as vehicles for approaching the issue of diversity with preservice teachers. And as a teacher-researcher, this process of using self-study with students also informed her practice as a teacher educator. The findings of this self-study led to a new focus for her in rethinking ways in which the teacher preparation program at her university could better provide information about diversity to students.

As in the first author's second self-study (Tidwell, 1998), Kaplan (2000) and Hamilton (1998) researched the important dynamics of their practice that influenced teaching and studenting (and ultimately learning). By putting their teaching practice process at the heart of their study, they, too, illustrate self-study as teaching.

Practice/Action Relating to Beliefs

In the category that comprises this section, researchers examined their teaching in relation to a particular pedagogical construct or focus that was reflective of their beliefs as a teacher. This notion of a construct or focus reflecting a teacher-researcher's beliefs moves beyond the confines of a particular practice, such as those cited under the category of effective practice process. The present category incorporates a broader, more global labeling of a pedagogical phenomenon with a clear connection to beliefs and values. In each case, the researchers delineated the purpose for their study in terms of a predetermined pedagogical concern or focus (e.g., Bass, Anderson-Patton, & Allender, 2002; Austin, 1998; Berry & Loughran, 2002; D'Arcy, 1996; Fitzgerald, Farstad, & Deemer, 2002; Griffiths, 2002; Hutchinson, 1998; Johnston, 2000; Lomax, Evans, & Parker, 1998; Louie, Stackman, Drevdahl, & Purdy, 2002; McAndrews, 2000; Penrod, 1998; Tidwell, 2002; Tidwell & Heston, 1998).

Although the two studies highlighted here both deal with departures from a linear model of "teaching as telling," and carry out self-study collaboratively, they nonetheless represent two very different approaches to examining teaching. In each case the techniques for engaging beginning teachers in learning about their own teaching can mirror or model the methods for self-study of this teaching.

Berry and Loughran (2002) carried out a self-study of the pedagogical notion of learning to teach with a group of third-year double degree students at a university. This study was interesting in the way it began as a dialogue between the two researchers revealing the context for the situation and their own feelings about being involved in working with this particular group of students. Their beliefs about the role of the teachers was made evident in their value statement, "What you do in your teaching reflects more strongly in what students take

away from a course than what you say" (p. 26). This sentiment was then reflected in the kinds of teaching elements they discussed in their study, such as professional critiques, teaching decisions, action versus intent, and co-teaching. With the underlying principle of learning through experience, they organized and presented their teaching about teaching to push the students to take risks like those the professors were taking, to embrace rather than to avoid uncomfortable confrontations. Students appeared to have difficulty recognizing the difference between teaching intents and teaching behaviors, as well as being able to professionally criticize each other's work. The vulnerability of the co-teachers reflecting publicly on each other's practice as a model for student critique was particularly powerful, both to the teacher-educators and to their students. Self-study provided a frame for understanding unexpected consequences of such vulnerability, and led to changes in pedagogical decisions for the students as well as to more supportive relations among the co-teachers.

Fitzgerald, Farstad and Deemer (2002) described a move from individualistic conceptions of teaching to a view of teaching as a more inter-subjective practice. Like Berry and Loughran (2002), they too subscribed to a dynamic, interactive model of teacher education. However, they were stymied by institutional operationalization of acceptable practice as indicated by a "teaching as telling" instrument for students to evaluate their instructors, results of which carried great weight in annual reviews and promotion and tenure decisions. Banding together in the face of this institutional threat, these teacher educators worked collaboratively in self-study groups supporting each other's investigations into alternative visions of best practice in their own teaching. This research report includes two different self-studies. One self-study group, searching for a way to lead students to more authentic reflections on their preservice teaching beliefs and experiences, experimented with a Socratic-based technique, known as learning circles. As they tested the technique in the classroom, the instructors collected a variety of data from the students in order to evaluate the effectiveness of the technique. The data were so convincing that colleagues teaching other sections of the same course were challenged to examine their own assumptions about teaching as telling. The other self-study examined the use of feedback from a doctoral student serving as a participant observer of the instructional design and implementation of a co-taught course in curriculum. Reflecting together on a variety of data from students and from the observer, the co-teachers pinpointed a need for explicit instruction for the students about cooperative work group strategies that were used extensively throughout the teacher education program. They also applied what they had learned to subsequent co-teaching situations and to support practicing teachers with whom they worked in their own collaborative teaching.

These two studies have been followed by others in subsequent self-study groups, in which collaborative self-study is having perceptible effects on major changes in the teacher education program as a whole at their institution (Fitzgerald, East, Heston, & Miller, 2002; Miller, East, Fitzgerald, Heston, & Veenstra, 2002). In a way they are pushing the spiral out beyond the classrooms

of those directly engaged in self-study as teaching and offering a model of accountability to their teacher education colleagues.

Construction of Self (roles)

In the category that comprises this section, researchers examine their own identity through the construct of their practice (e.g., Conle & Sakamoto, 1998; Featherstone, Chin, & Russell, 1996; Lighthall & Lighthall, 1996; Lighthall, Lighthall, & Richards (1998); LoGerfo (1998); Pereira, 2000; Pinnegar, Lay, & Dullude, 2000; Russell, 2002; Smith & Stairs, 1998; Trumbull, 1998). In addition to the narrative with which this chapter began, the study discussed below is an example of the use of story, rather than the kinds of data described in the above categories, to elicit the meaning within a self-study.

Pereira (2000) describes a self-study grounded in two value statements: (1) teachers/students need to experience mathematics in a meaningful and connected way; and, (2) the emotional dimensions of teaching mathematics are very important to effective teaching. From these values Pereira developed a statement of construction of self in terms of teaching math: teachers must change how they learn (reconstruct themselves as learners) before they can change how they teach (reconstruct themselves as teachers). Through this construction of self, Pereira asks students to write biographies in story format of their mathematical lives, discussing their experiences with math. Pereira believes this enables their beliefs about mathematics to emerge as well as their feelings. It is through these beliefs and feelings that Pereira encourages his students to reshape their fears and anxieties about math to, "experience mathematics in a meaningful and connected way as an activity they might enjoy" (p. 204). In this process of reconstruction, Pereira carried out a self-study of his own learning about math in terms of where his beliefs came from and the consequences of those beliefs on his actions and professional life. He does this through the use of story. In reflecting on his past learning, Pereira wrote stories from six different times: 1st grade, 8th grade, high school, college, early years of teaching, and recent teaching. In his discussion of this process, he highlights the example of his first grade story. He developed themes from his story, such as safety, obedience and authority, and corresponding polar themes of danger, exhilaration and freedom. It is through this use of story that Pereira is able to capture important aspects of his experience and to help him explore the emotional dimensions of his own teaching. In his story of his early experiences in first grade, Pereira recounts the conflict of being charged by his mother to inform the school that he already knew how to read, and should therefore skip first grade and move on to second grade. However, when he approached the daunting school building and saw the "light and inviting space" that was the first grade classroom, he chose to disobey his mother for the exhilaration of experiencing the safety of the light at the end of the hallway (the first grade room).

Pereira argues that such story writing not only elicits salient themes (he has found consistent themes emerging in his other stories) but it models for students

the ways in which tensions and needs can be expressed through stories of our life histories and prior classroom experiences. He found that the stories he wrote of his life history and classroom experiences helped him focus on the tensions created when "feelings and needs interact" (p. 207) in his classroom. In examining his own history, Pereira struggled with the meaning behind his stories. And it is this struggle for meaning that he argues is most helpful in understanding his relationship to mathematics and his teaching, that is, his understanding of the construction of self as a teacher. He contends that this process of writing stories is not only helpful in making sense of the evolution of one's beliefs and feelings, but it is an ongoing process. As stories are created and examined, they lead to more questions, which lead to connections and explanations through more stories. This form of storytelling is parallel to the first author's fourth self-study (Tidwell, 2002b) where stories were told through the use of drawings. The stories in these studies highlight the context of teaching within the learning environment. And in both these sets of stories, the view of self-study as teaching is once again illustrated.

Self-Study as Teaching in the Broader Context

The spiraling phenomena of self-study research, of reflection, and of teaching provide a frame for thinking about the broader context of learning. As can be seen in Deborah's journey through self-study in this chapter, the learning curve for practice expands with the evolution of experiences in the classroom and with colleagues (both students and teachers). Deborah's journey began by taking the role of evaluator in examining her practice through others' practical arguments (Tidwell & Heston, 1998). She based many of her decisions about research design on her beliefs and understandings from a scientific model of research. As she began to experience self-study with others (both in readings and through discussions of her research), Deborah's understanding of self-study design changed both in what she studied and in how she studied. She had spiraled beyond the role of self as the evaluator, and shifted to a broader focus on the process of effective practice, specifically examining her actions/reactions as the teacher in this process. This examination of actions led Deborah to look more closely at how well her actions embodied her beliefs about teaching and learning. And from this third study on practice and beliefs (Tidwell, 2002a), Deborah's self-study expanded to look at the construct of self as a teacher (Tidwell, 2002b) through the examination of nodal moments expressed in drawings. Across these self-studies, Deborah's evolution has been both in what is researched (focus) as well as methods for research, both in design and data gathering. And in this evolution, the spiraling process captures the dynamics of both research and teaching where the action of practice is informed through reflection and expanded by change.

Other presenters at international conferences on self-study can be seen as researching their practice with similar focus areas. The self as evaluator evident

in Deborah's first self-study (Tidwell & Heston, 1998) can also be seen in Haley-Oliphant's (1996) and Selley's (1998) self-studies. The focus of her second self-study (Tidwell, 1998), effective practice process, appeared also in Hamilton's (1998b) and Kaplan's (2000) self-studies. Connecting practice to beliefs, as in Tidwell's (2002a) self-study, is also presented in self-studies by Berry and Loughran (2002) and Fitzgerald *et al.* (2002). Not only the fourth self-study (Tidwell, 2002b), but also the entire first half of this chapter illustrate the construction of self through self-study, as did Pereira's (2000) story. The spiral of these four self-studies and related categories is a developmental progression for Deborah that parallels the spiral of her teaching. Can those who have been cited tell a similar long-term story that can be framed in a widening spiral of understanding? This same long-term progression might not be claimed by each of these self-study researchers. However, within each individual self-study reviewed here there is a spiraling process that mirrors the teaching process, where the action of practice is informed through reflection and expanded by change. In that way, self-study can be seen as teaching.

Postscript by Linda Fitzgerald, Critical Friend as Co-author

This chapter is Deborah Tidwell's story. Her long history in self-study made her an obvious choice to invite to contribute to a handbook on self-study of teacher education practice. Although we have never been collaborators on a self-study, I credit her with introducing me to the theory and methods represented in this handbook. The co-author on her contribution to the first international conference of the self-study of teacher education practice at Herstmonceux, Melissa Heston, has been a co-author on many of my own self-studies and Deborah and I have attended the last three international conferences at Herstmonceux together. But it was not until she had finished a full draft of this chapter that I began to meet with her to "hear each other to speech" (Palmer, 1998). Rather than just being an editor, my role as critical friend was to ask questions and to mirror her answers, applying aspects of the modified Quaker clearness committee procedure that my collaborative self-study group uses (Miller, East, Fitzgerald, Heston & Veenstra, 2002). This whole process has created a self-study experience for Deborah that embedded a history of her academic and personal experiences within the context of her self-studies and provided a frame for discussing other people's self-studies. Together we need to write up the self-study that is this joint chapter writing. And based on this experience together, another self-study that we might do could be to examine the differences between our own teaching/self-study spirals and how they are twining together in the larger institutional changes in teacher education that we are contributing to in the department that employs us both.

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4

FINDING A WAY THROUGH THE SWAMP: A CASE FOR SELF-STUDY AS RESEARCH*

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Abstract

The point, or points, at which a 'self-study' might become 'research' is a matter of some discomfort and 'dissensus' even among those who work and write in the self-study of teaching and teacher education areas. Those of us in the practitioner research, teacher researcher, action research and self-study in teacher education communities all forage somewhat nervously in the swamplands between the apparently infertile deserts of positivist detachment and the impenetrable jungles of postmodern de/con/structive self-inspection. In our interests we straddle precariously a perceived chasm between the high theory of academe and the rich chaos of situated practice, and in so doing, we often buy into, at the same time as resenting, an unhelpful binarism that opposes rather than reconciles the university to the school, theory to practice, the academic to the teacher and, the researcher to the practitioner.

   Taking a scenario of a rejected research proposal as its starting point, this chapter addresses these issues in relation to three core questions: by what criteria do teacher-researchers judge their studies to be research?; how might the epistemological issues of self involvement be resolved?; and, how is self-study in teaching and teacher education situated in the political discourse of the academy?

   We conclude that establishing an epistemological warrant for self-study as research is still largely an enterprise conceptualized within, and judged against, the contested but nevertheless conventional requirements of the academy. It also seems that the exercise is made particularly problematic because any such research discourse is embedded in the political context of an academy that continues to privilege 'outsider' research approaches at the same time as it struggles to accommodate to the unique position of

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teaching and teacher education as simultaneously the thing we know about, the thing we do and the thing we research.

Ruth's Story: In 1998, I, along with my colleagues, submitted a research proposal for the annual competitive research grant funding offered by my university. The proposed research project described a longitudinal, purposeful inquiry into the teaching practices of myself as a key member of the teacher education team. The intention was to problematize and reframe my own teaching practice in an effort to identify and to make explicit the ways in which my teaching was related to students' learning as beginning teachers. It sought to understand better the process of learning to teach through making explicit the voices of my student teachers. The design of the research project drew heavily on my own doctoral work. It was motivated by my passion to understand better how beginning teachers experience and understand the process of learning to teach so that I could continue to form and re-form my own teaching practice. In due course I was informed that although my proposal was of an excellent standard, the research committee had declined it on the grounds that the project was deemed "operational" in nature. What I considered valid and worthwhile research, was understood by my colleagues as purely "operational;" or "applied" activities and, as such, was deemed inappropriate for the allocation of competitive research funds within my institution. I was told it was not research but rather it was just part of my work as a university lecturer.

As an early career academic staff member I was facing a dilemma of having to establish a research program (in order to secure tenure) in a context where the nature and value of my research was at the very least called into question, and worse, not recognized as being research. I was thrust into a debate on whether the purposeful and critical examination of my own work as a teacher educator was legitimate research. I found myself asking questions such as:

- *What did they find problematic?*
- *Was it in the methodological forms that the study took, or its modes of data collection or analysis?*
- *Did the study lack rigor or legitimacy as a process?*
- *Was it that the study focused on my own practices and my own students, and as an insider study it could therefore not be 'objective' and could not have significance beyond the operation of my own course? Or,*
- *Was it that teacher education, or teaching in general in the university, was 'off limits' as a phenomenon worthy of study? (Teaching is what you do, not what you research). Or,*
- *More broadly, does self-study call into question methodological assumptions, and the language itself, of the academic tradition?*
- *Does self-study as research represent some kind of paradigm clash with what the university sees or values as research?*

Ultimately, we take Ruth's narrative to signal questions on three fronts that, although presented as theoretically distinct, are as interdependent and, at times

as confounding, as the entangled vegetation of a swamp. Each contributes to understanding better self-study as research. Two of these questions are essentially epistemological. Was this a methodological decision based on a critique of a proposal as justifiable 'research' as the academy defines it – at what point does a study become research? And, are we any closer to truth or knowledge by studying our own practices than by studying the practices of others? The other is political. Was it a decision based on the historically low status of teacher education within the university?

In this chapter we will not resolve such questions, but we can at least outline how we as members of the self-study community in education, broadly taken to be represented within the practitioner research, teacher researcher, action research and self-study of teacher education practices literatures, are attempting to deal with the conflicting world in which we operate. We will illuminate the contradictory ways in which self-study researchers have faced the challenges of negotiating the entangled swamp of academic credibility. The three questions presented above provide a frame for the structure of this chapter.

First we seek to elucidate what counts as research by discarding that which does not. We examine the epistemological and methodological issues surrounding self-study as research as we seek to shed some light on the emergence of teachers as researchers and the associated different ways of knowing and understanding research as theory development, and as method. We identify and confront the dilemmas associated with research in teaching and teacher education and in particular the dilemma of positioning 'self' in self-study research and, what special epistemological 'tests' need to be passed in order to justify a claim to knowledge when a researcher investigates their educational practices and contexts. We draw on an ongoing debate on the contested positions of researcher and practitioner, and argue that it is not who is doing the research that is critical but how the research is done. And finally, we revisit Ruth's story and draw on the experiences of North America and New Zealand to examine the politics of self-study within the traditional research university. We examine ways in which teaching and teacher education have been positioned within scholarship and the academy, and the extent to which research in teaching and teacher education, including self-study research, might either challenge or contribute to the conceptual status quo in the academy.

The Hunt for Not-Research: The Problem of 'Study' in Self-Study as Research

The definitions of research provided in most academic research methods texts are variations on a theme of public knowledge production as an inherent social good. Research is described as multivariate in its methods or forms of data collection, intellectually honest, evidence-based, rigorous, systematic and pre-planned in the quality of its analysis and synthesis, and alternatively exploratory, descriptive, explanatory, predictive, evaluative or emancipatory in its purpose. Research is, "a way of going about finding answers to questions … a collection

of methods people use systematically to produce knowledge" (Neuman, 1997, pp. 1–2). It is, "an activity directed towards the accumulation of knowledge within a discipline" (Hammersley, 1995 p. 102). It is, "a systematic self-critical enquiry … founded in a desire to understand" (Stenhouse, 1981 p. 103). It is, "seeking through methodical processes to add to one's own body of knowledge and, hopefully, to that of others, by the discovery of non-trivial facts and insights" (Howard & Sharp cited in Bell, 1993, p. 2). It is "systematic enquiry made public" (Stenhouse, 1981, p. 104), and so on.

Research as defined by government or other agencies that accredit and fund the academy, however, seem to take a more pragmatic approach which looks at least as favorably upon the use and social application of knowledge as it does upon the generation of knowledge and social understanding for their own sake. According to the OECD, for example, to be classified as research an activity must,

> … comprise creative work undertaken on a systematic basis in order to increase the stock of knowledge … and the use of this stock of knowledge to devise new applications. Any activity classified as research and experimental development is characterized by originality; it should have investigation as a primary objective and should have the potential to produce results that are sufficiently general for humanity's stock of knowledge (theoretical and/or practical) to be recognizably increased. (OECD cited in Edith Cowan University, 2001)

Similarly, the South African National Research Foundation (NRF), drawing on the definition developed for Britain's Research Assessment Exercise, states that:

> Research is original investigation undertaken to gain knowledge and/or enhance understanding. Research specifically includes: the creation and development of the intellectual infrastructure of subjects and disciplines (e.g., through dictionaries, scholarly editions, catalogues and contributions to major research databases); the invention or generation of ideas, images, performances and artifacts where these manifestly embody new or substantially developed insights; the use of existing knowledge to produce new or substantially improved materials, devices, products, policies or processes. (National Research Foundation, 2002)

The definition of the New Zealand Qualifications Authority (NZQA), an accrediting agency for new degree programs, takes an even more inclusive line.

> Learning, at graduate and postgraduate levels; takes place in an environment of developing and advancing knowledge; problem solving, critical evaluation; investigation, and an awareness of the limits of enquiry and understanding. … [NZQA] recognizes that for some subjects or disciplines, a broad interpretation of what constitutes research is necessary. All research activities are conducted in accordance with recognized ethical standards and are open to peer and public scrutiny.

The following kinds of research may be distinguished although they are not mutually exclusive:

> For the Authority, research includes not only theoretical and experimental work undertaken primarily to acquire new knowledge, but also work which develops or tests existing knowledge or evaluates policies or practices, scholarship which synthesizes and interprets ideas and information, and creative work involving the invention and generation of ideas, hypotheses, images, performances or artifacts. (NZQA, 1995, p. 31)

Such definitions, of course, are standard fare, and their common appeal to criteria such as solving problems and advancing knowledge or practice by the application of 'rigorous', 'systematic' or 'original' forms of investigation ethically conducted and open to public critique, represents some sort of practical consensus in the academy and government alike as to what counts as a suitably inclusive definition of research. But as our opening scenario indicates, such 'official' consensus often hides a number of thorny disagreements, ironies and debates within the academy, both as a matter of fundamental epistemological argument about the nature of knowledge and, also in the daily practice and politics of academic research. This has not least been the case among the researchers and practitioners of teaching and teacher education, where in the last decade or so serious discussion has arisen about whether or not practitioner self-study in fields such as education are deserving of some 'special case' status as a form of research or scholarship within the academy. Is self-study and practitioner research on teaching a 'new paradigm', requiring a new or different research epistemology, or can it be accommodated within some broad existing consensus about what a study has to look like to be research, who is most legitimately placed or qualified to conduct it, and who is best placed to make such decisions?

In this regard, the South African/UK and NZQA definitions are interesting, because in addition to outlining what research 'is', they also address specifically the issue of what it is 'not'. The NRF criteria, for example, specifically excludes from its definition of research, "routine testing and analysis of materials, components, instruments and processes … and the development of teaching materials and teaching practices that do not embody substantial original enquiry" (National Research Foundation, 2002). In like manner, the NZQA definition states that, "work which involves the routine application of established techniques on routine problems is unlikely to constitute research … and NZQA does not regard activity mainly concerned with keeping abreast of new developments in subjects as research" (1995, p. 32).

On 'professional practice' the Authority states that this may be "the equivalent" of research, but only, "under certain circumstances … [and] in certain subject areas and professions, [where] the theorization and effectiveness of professional practice are advanced by academic staff who practise and participate in it" (NZQA 1995, p. 32). Clinical psychology would presumably be an example of

the latter special case, but it is unlikely that the authors had in mind teachers or teacher educators. They go on to state, for example, that, "it is assumed that providers will, as a matter of course, ensure that all teachers of degree programs have sufficient time to keep abreast of new developments ... in methods of teaching" (1995, p. 32), without realizing perhaps the dilemma the latter phrase creates for teacher educators, for whom 'methods of teaching' are all of their teaching subject content, their job as teachers, and their area of research interest.

Teachers as Researchers

In the last decade there has been a considerable move in educational research to supplement – some would say replace – research by researchers on practitioners with 'practitioner research': that is, research not 'on', but 'by', or at least 'with', and certainly 'for', practitioners. Research should inform practice, runs the argument for this trend, yet much of traditional outsider research is regarded as irrelevant by practitioners. Much academic research is characterized as too obtuse in its presentation to be understood, too theory laden to be useful, and too often concerned with problems that have little significance in the daily routines of a practitioner's life.

Practitioners are presented as having been variously ignored, used, patronized, and even colonized by outsider researchers, and as a result whole landscapes of knowledge have been at best left unexplored and at worst unwittingly pillaged as knowledge spoils for the researcher rather than the practitioner community. In response, the 'teacher as researcher' movement has set about reclaiming the territory of practitioner knowledge by making a stand, (or more often making a treaty with the more empathetic members of the research community), whereby such landscapes are explored in terms of practitioner's interests, addressing practitioner's questions and intimately involving practitioners in the process of research (e.g., Cochran-Smith & Lyttle, 1999; Elliot, 1991; Zeichner & Noffke, 2001). Teachers 'are doing it for themselves'.

Perhaps the most obvious manifestation of this new found assertiveness around teacher research is in the labeling discourse of both practitioner and researcher communities alike. Reflective practice, reflective enquiry, action research, critical enquiry and other similar expressions have become commonplace descriptors for the ways in which teachers and practitioners might develop as professionals, contribute to curriculum development, test or develop theory, add to the corpus of knowledge of situated educational practice, or become institutional change agents. And part of this discourse throughout has been an often implicit but nevertheless important discussion of the relationship that all of these activities might have to what has been conventionally known as research (e.g., Anderson & Herr, 1999; Reason, 1994; Stenhouse, 1980).

One often-cited attempt to illuminate the shady place where a self-study of teaching might become research from a self-study perspective is Richardson's (1994) distinction between formal research and practical enquiry. The core of Richardson's thesis is a distinction made between practical enquiry and formal

research. By this account formal research is roughly equated with conventional research, characterized as traditionally done by university based academics and aimed at the generation of rule-like principles or theories about teaching. Practical enquiry, on the other hand, is a catchall description for a variety of other forms of investigation done by, or in close collaboration with, practitioners to solve immediate practical problems. Practical enquiry is taken to encompass three conceptual views of teacher research: first, "the notion that *teaching is research*" (1994, p. 7, original italics), in other words the normal, largely internalized data collection and evaluation of our teaching techniques that we do all the time when working with students, which is research-like in its process and product; secondly, the "various conceptions of *teacher as reflective practitioner*" (1994, p. 7, original italics), especially as popularized through the work of highly regarded educationalists like John Dewey and Donald Schön; and thirdly, the various marques and models of action research. Formal research is distinct from these three because it has goals or purposes beyond the solving of particular problems, namely a commitment to the publication of cases in order to expand our general understandings of teaching and, a commitment to theory development.

For us, this highlights the importance of making some distinctions around the idea of research based on its purposes and not just its forms, but it is not ultimately that helpful in clearing the ground between research and not research. Practical enquiry, for example, is alternately talked of as being a form of research on one hand, and yet fundamentally different to formal research on the other. Nor do we see the logic by which the highly data-driven methods of action research are felt to be more closely allied with largely rational-reflective modes of enquiry such as 'normal teaching' and 'reflective practice', than they are to the more empirical methods of conventional research. Moreover, differentiating between the formal and the practical solely in terms of a commitment to theory development and publication, does not allow for the many forms of educational research done by academics which do *not* aim at theory development, nor for the oft claimed purposes of action research and some types of reflective practice being either grounded/personal theory development or theory testing (Mills, 2003; Elliot, 1991). And finally, we do not see how the label 'formal' has any denotative significance, since the distinguishing features of formal research as presented are nothing to do with 'form' in the sense of method or technique, nor 'formality' in the sense of rigor or preplanning, which are indeed ideas common to all of the modes of enquiry discussed. Ultimately, therefore, we are left with a definition that distinguishes not between research and 'not research', but between different types of research. We have a clearer idea of what needs to be discussed in terms of research as a form of purposeful enquiry, but still have not resolved the problem of whether or not, or in what circumstances, simply 'doing teaching' or 'being a teacher', even a very reflective one, might be the same as 'doing research' or 'being a researcher'.

Cole and Knowles (2000) seem to get closer to a coherent resolution of the labeling issue when they speak of "Researching Teaching through Reflexive

Enquiry", Researching Teaching through "Autobiographical Enquiry", "Researching Teaching through Collaborative Enquiry", and "Researching Teaching through Inquiry into the Elements of Practice" (passim.). By this conceptualization critical reflexion, autobiographical inquiry, collaborative enquiry and so on, are all presented not as alternatives to research itself, but as alternative ways of doing research, with research being defined implicitly but very broadly, as any conscious and rigorous way of knowing, or finding out, about something. This broader, and ironically more 'form-related', conceptualization of research also seems to resolve the dilemma inherent in any definition based on calling something research or not research solely or largely on the basis of some exclusive purpose such as developing theory, solving practical problems or developing emancipatory understandings – all of which would seem to us to have a potentially justifiable claim to be legitimate purposes for research. We might under certain circumstances still judge teaching or reflective practice or action research all to be, or not to be, research, but it would be on criteria other than whether or not they aim at public theory development or solve a particular teachers' practical problem. Moreover the criteria we would apply would be something to do with whether or not the thing claiming to be research stood up as a form of enquiry; not as a thing to be done or known, but as a way of doing or knowing.

Teaching as Research

While there are some claims made in the self-study literatures that teaching is, of itself, a practical form of research (Mills, 2003; Patterson & Shannon, 1993; Neilsen, 1990), the greater consensus is that although the process of self-research by teachers necessarily involves teaching, the converse does not apply (McNiff, Lomax, & Whitehead, 1996). Indeed, in a statement from an action research perspective that could almost stand as a manifesto for the self-study of teaching and teacher education movement generally, Kemmis and McTaggart (1988) itemize,

Four things [that] action research is not:
1) It is *not* the usual thing that teachers do when they think about their teaching. Action research is systematic and involves collecting evidence on which to base rigorous reflection.
2) It is *not* problem solving. … It is motivated by a quest to improve and understand the world by changing it and learning how to improve it from the effects of the changes made.
3) It is *not* research on other people. Action Research is research by particular people on their own work, to help them improve what they do, including how they work with and for others. … It treats people as autonomous, responsible agents who participate actively in making their own histories by knowing what they are doing.
4) It is not the scientific method applied to teaching. … Action Research is

> not just about hypothesis testing or about using data to come to conclusions … Action research also concerns the 'subject' (researcher) him or herself. … Action Research is a systematic evolving living process of changing both the researcher and the situations in which he or she acts … the living dialectic of the researcher and the researched. (pp. 21–22)

Thus teacher action research, and by extension any empirical-reflective (self-) study by teachers of their practice, is research on and in (one's own) action. It is more than, and different to, action. It is more than, but must encompass, reflection. And it is more than, but must encompass teaching. Teaching is not, in and of itself, research, and nor, presumably, are less 'rigorous' or self-critical forms of simply thinking about teaching. By such a view, while teaching would remain on the practical enquiry side of Richardson's (1994) formal research-practical enquiry divide, action research and possibly some forms of reflective praxis would clearly belong on the research side.

Research as Purpose

Much of the claim for the *novelty and importance* of, for instance action research lies in it being research conducted by practitioners for practitioners, aimed at solving specific classroom problems and/or at developing a politicized understanding of the located practice of teaching and learning. What seems more at issue in the distinctions among the action research, reflective practice and teacher as researcher movements is the purpose of educational research and, in particular, whose interests it serves. But, in this discussion, what also legitimizes it as *research* is not simply something to do with its emancipatory or explanatory purposes per se, but equally something to do with its base in empirically derived data and the ongoing studious and self-critical reflections made by the teacher-researcher on the basis of this data. A commitment to formality, system, and rigor in data collection and self-reflection, a commitment to the iterative testing of implicit/tacit or explicit/generalisable curriculum or pedagogical theories, and a commitment, at least for many, to the sharing of collective experience in public fora, form the core of the notion of action research as research. Unlike in conventional outsider or theory-producing research, subsequent action rather than public knowledge may be the prime legitimization of the research, but the research also is the methodological legitimization of the action. The research may be judged to have been good research insofar as it leads to effective action or a resolution of a problem, but there is also the assumption that the effectiveness of the action is likely to be dependent, in large measure, on the adequacy of the process of data collection (observation), interpretative analysis (reflection) and publication (collaboration) that embodied the research.

  Others, from what Fenstermacher (1994) calls "the Schön strand" (p. 49) of US practitioner research, or from the British 'teacher as researcher' movement, take a position on the role of self studies as research similar to that of the Australian and British action researchers. Schön's (1983) main target for example is technical rationality and the assumption that the role of research in teaching

is to provide practical rules or theorized models of action for teachers as technicians to implement. Insofar as he connects reflective practice to academic notions of research he sees reflection in and on action as potentially contributing to forms of research including what he calls 'action science'. Like the critical action researchers, who also discuss the study of action or practice as an 'educational science' (Carr & Kemmis, 1986), Schön's central appeal seems to be that research on teaching be sensitized to the nature of reflection in action and to the interests of teachers as practitioners, rather than being based upon Technical Rationalist assumptions that the point of research is to provide theory based product for practitioner consumption. To qualify as research, studies of action and practice must have a rigor and an established set of disciplinary methods that are as coherent and robust as, but not confined to, those of (natural) science. For Schön, while research and reflective practice are not synonymous, the desired relationship between them is that research is to serve practice, not the other way round. Writing from a phenomenological perspective, Van Manen (1990) makes a similar argument for a "human science" based on "investigating experience as we live it" (p. 53). Phenomenological research, must "begin with the lifeworld", but it does not constitute the lifeworld. Research is the textually represented reflection on the experience of pedagogy, not pedagogy itself. Like self-study as action research, and self-study as practitioner research, self-study as phenomenological research is not teaching; but it necessarily involves teaching.

Despite the frequent references to science in these works, and their apparent claims to the status of science, we do understand that this is not positivism, nor is it scientism. The advocates of practitioner research and critical action research are concerned to reconsider a conceptual divide not so much between research and practice, as between theory and practice. In doing this an appeal is often made to revisit Aristotelian notions of phronesis as purpose and praxis as form, and through the concept of praxis to legitimate in teaching, though not necessarily to reconcile, the dual purposes and methods of episteme and techne, theoretical and practical knowledge (Carr & Kemmis, 1986; Korthagen *et al.*, 2001; Wong, 1995).

Thus, the 'critical' and 'reflective practitioner' case that change beyond understanding is, or should be, the ultimate goal of educational research, consciously makes a claim for additional legitimacies for research based in the phronesis of responsible social action, beyond the largely descriptive or interpretive goals of, say, phenomenology, ethnography or history. But in their common appeal to the status of a social science, an educational science or a human science, such arguments do nevertheless share by association science's, and history's, and indeed most other academic disciplines' commitment to the notion that there are more and less justifiable ways of knowing or evoking a (social or natural) phenomenon. There is a shared assumption that there are more rather than less defensible ways of claiming or using public knowledge about those phenomena, and that the word research is in some way reserved to denote or connote those that are more, rather than less, justifiable and defensible in so doing. Research,

as Fenstermacher (1994) points out, is fundamentally about the epistemic warrant one might advance for a theory, or for a practice, as constituting knowledge. It is in itself synonymous with neither theory, nor practice, nor knowledge.

Research as Method

How, then, do we in the self-study and self-research teacher communities distinguish research from not research in terms of its apparent legitimacy or value as a *form* of study, as a way of knowing and showing?

In reflecting on this, we wonder if, in providing a rationale for practitioner research, the teacher as researcher discussion has centered on problematizing issues of perceived and politicized relevance at the expense of problematizing issues of methodology. And so, at the same time as we practitioners appropriate research questions to ourselves, we nevertheless often continue to borrow conventional research's processes for answering them. Thus, while the purpose or specific directions of research may be somewhat different in practitioner research compared to conventional outsider research, the data gathering and analysis/synthesis procedures as implemented are often more remarkable for their similarities than their differences. Only now, perhaps, are we seriously asking the question: are the research questions of teachers' self-research *so* different from those of conventional qualitative research that they require different methodologies to answer?

In the self-study literatures the discussion of the key characteristics of research seems to revolve around the various conventionalized, some would say ritualized, processes of data gathering, analysis/synthesis and presentation that accompany a claim to public knowledge. Thus, for many self-studiers, the justification of the form of a self-study as research lies essentially in the extent to which, and ways in which, any given (self-) study is felt to conform, or not, to academically established, though still contestable, ways of 'getting to know' and 'publishing knowledge claims about'. Research, in short, is conceptualized as practical method.

For most self-researchers of teaching and teacher education, it seems that the shady place where a (self-) study becomes or does not become research as a matter of form, is illuminated by applying one or more of three criteria: a) the extent to which a study is grounded in empirical evidence; b) the extent to which a study has actual or potential generalized, or theoretical, import; and, c) an enacted intention to make public.

The first of these criteria is more or less associated with conventional notions of the application of appropriate tests of validity to the data and argument presented. It requires the researcher to ask, have I shown with any credibility that what I claim or describe is indeed the case for me? Are my claims to knowledge of my practices seen to be grounded in good evidence and based on sound principles of rigorous enquiry as these might be accepted by my (researcher) peers?

Hamilton (2002) addresses just this question in relation to her self-study of institutional change thus:

> In undertaking a self-study of my experience as a (secret) change agent, I was conscious of the need to avoid a narcissistic, self-indulgent exercise in vindicating my position. I could see the need for my work to be a strong, careful self-study that moved from individual experience to program involvement that incorporated a well-grounded exploration of the methods used. Hence my sources included personal journals, field notes, interviews, notes, formal memos, documents, meeting minutes, and informal interviews. All of these comprised my database. Dialogues with colleagues outside the study have also been important. They have served as critical friends, and provided comparative perspectives from other institutions and teaching experiences. (p. 182)

Muchmore and Sayre (2002) justify their self-study of two parent's decision to home school their child as research in a similar way.

> In our full paper, we describe and analyze the ways in which our individual personal histories have shaped our views on home education, and how we might resolve our differences in the case of Grace. Our data sources include transcribed audio-recordings of our conversations, our past autobiographical writing, and various books and mass media articles about home schooling – all of which we have read, discussed, and analyzed in order to better understand our thinking and decision making process. We also contextualize our self-study within the larger political, historical and research contexts of home education in the Untied States. Thus our paper serves not only our personal and professional need to resolve our dilemma, but also contributes to the existing research literature on home schooling. (p. 55)

There is in such discourses the implication that any study of practice, done by self or otherwise, is research in large part according to the extent that it is empirically grounded. That is, it is based on contemporaneous or near contemporaneous archives and records of what the participants in the practice said, thought, felt and did at a particular point in time in a particular social context.

Moreover, even if much of the empirical data is self generated in the form of journal entries, written or recorded reflections etc, it is analyzed, re-reflected upon, and re-viewed at a later stage as 'evidence of what I was thinking/doing/being at the time'. Though this process may involve introspection, it does not constitute introspection – it is the researcher – me, now, investigating the archives and artifacts left by the informant – me, then, with the bonus miles available that the archive can still stimulate the remembering of much more about the situation as I initially experienced it than can be read in the archive itself. When it is self-generated, the archive is thus an ongoing stimulus to even more data, at least about 'my' part in the practice. But it is still *data* in the way in which it is treated in the analytic, synthetic and presentation stages of research.

The second criterion often applied by self-study authors for judging the form of a (self-) study as being research, more or less equates with the questions of generalizability and theory-relevance. In this respect the rationale for generalization is presumably the same as that made for any case study: the particular as exemplar (Stake, 1995; 2000; Eisner, 1998). There is, in other words, at least some attempt to identify what the researcher-author regards him/herself to be 'a case of'.

In self-studies this may take the form of direct appeals to theory, or it may take the form of the conscious setting of the case within a particular context or problem of potential general interest, accompanied by an invitation to compare and contrast with other cases. The connection to explanatory theory may be prominent and explicit, as in situated experiments testing specific propositional theory in the fires of actual classroom practice, such as Williamson-Leadley's (2001) account of the incorporation of multiple intelligence theory in her teaching of her primary school class. In others it may be implicit and focused on the development, in a grounded way, of personal theory as praxis, as in Allender's (2001) account of the Gestalts of his teacher self. Or it may exist in some iterative mixture of the two, as in Samaras' (2002) account of her evolving commitment to Vygotskian theory in her practices as a pre-service teacher educator.

Other self studies, however, provide little direct connection to generalized explanatory theory, though they nevertheless provide a generalisable context for their study in the form of a literature review outlining the extant knowledge relevant to the issue at hand (Hamilton, 2002; Smith, 1998; Louie, Stackman, Dreveddahl, & Purdy, 2002). Presumably for these self-studiers, the aim of understanding and describing, as for historians, are legitimate research goals in themselves (Stenhouse, 1981). As Stenhouse asks, why is theory development or theory testing seen as commensurate or synonymous with research? "Researchers sometimes regard teachers as theoretically innocent", he argues, "But much professional research drawing on, if not feeding, the disciplines is also theoretically innocent. This is true of most surveys, field experiments and evaluations" (p. 110). The same could presumably also be said of most cultural ethnographies, the descriptive typologies of biology, the situated explanations of history, and so on.

For such researchers the aim is not to elicit or develop rule-like principles for action but to draw out those aspects of the case described which are likely to be of interest to others in the wider community. The action research for curriculum development programs of Stenhouse, Elliot and others might also serve as examples of this. They do not appeal to theory per se, but involve a form of what Stake (1995) calls naturalistic generalization. It is an appeal to compare and contrast cases, and by such comparison and contrast to build an accumulating body of published experience. Explanatory or predictive theory may, or may not, derive from this accumulation; it is enough that a body of contested understandings does.

Which brings us to the third criterion, which is often put forward by self-researchers for their *study* to qualify as research: an enacted intent to make

public. Some advocates of practitioner enquiry limit the responsibility of the study to the solving of particular problems and do not see publication as a necessary part of the enterprise. This might be on the basis that understanding or contributing to knowledge are not the primary point of the exercise (Robinson, 1993), or on the assumption that the study does not develop useful theory (Richardson, 1994), or perhaps on the pragmatic grounds that teachers are only interested in, or only have time for, the resolution of their own particular problems (Mills, 2003). For many others, however, research kept private is not research.

Samaras (2002) possibly speaks for many in the self-study community by explaining her decision to publish her self-study thus:

> I use the word self-study to mean critical examination of one's actions and the context of those actions in order to achieve a more conscious mode of professional activity, in contrast to action based on habit, tradition and impulse. ... Self-study is more than an exploration of one's self. The heart of self-study is the application of the knowledge one gains through this process to one's teaching practices. ... I found that telling my own story helped me to understand my teaching better (Samaras, 1995), but I wanted to be sure that I told more than merely my story; I didn't want a narcissist psychoanalytic self-analysis. I reveal myself in this book to model how preservice teachers and professors can tell their own stories to help them understand how their early life lessons shaped their teaching and their perspectives about students who are not like them. ... I am becoming my own theoretician. (pp. 1–5, 7)

Samaras' choice of the phrase 'narcissistic psychoanalytic self-analysis' may be significant here. We read it as a plea that her writing not be seen as just a story, and above all as not purely self-serving. It is a plea that the activities and understandings she reports, and the fact of reporting them, are essentially driven by motives and assumptions that are conscious of the world beyond her particular case and her own particular needs. They are written in the hope, and published on the assumption, that her study may be of use to others. This is perhaps because the self-study of teaching is not purely the study of the personal, but of the personal within the professional. It is a study of self in relation to her educational practices, not just of the psychological 'self' in isolation. It is inherently, therefore, a study of that which binds the particular to the collective, a study of that which assumes a 'we', a collegial society or culture of others who spend much of their waking hours being what I am, doing what I do. It is simultaneously an appeal to a common interest, an appeal to a common experience, and an active invitation to compare and contrast, and by so doing, to better understand. For her at least, and perhaps many others, this is a fundamental requirement for self-study to have crossed the line and become research.

Appeals to a common professional good are prominent in practitioner researchers' rationales for the publication of their own cases, though the extent

to which it is emphasized as a necessity rather than merely a virtue of self-studies as research varies. Carr and Kemmis' (1986) third "minimal requirement" for action research, for example, talks of, "widening participation in the project gradually to include others affected by the practice" (p. 167) which seems to imply certainly some forms of participatory sharing as a way of building a self-critical community, but also seems to stop short of an injunction to contribute to the corpus of general knowledge. Cresswell (2002) seems to adopt a similar position in including as one of his criteria for evaluating action research: "was the action research reported to audiences who might use the information?" (p. 619). For Zuber-Skerrit (1991), however, there is no equivocation: "research is collaborative, critical (and self-critical) enquiry by reflective practitioners who are accountable and make the results of their enquiry public" (p. 2). Wolcott (2001) put it even more bluntly: there is, "no point to research without reporting" (p. 7).

The commitment to publish represents a general commitment to the notion of a steadily accumulating body of reported experience which is useful not only as a necessary foundation of robust theorizing about educational practices, but also useful to the writers themselves, and, more importantly, useful to the community of others. Moreover, in asserting the necessity to publish self-researchers are also saying that in order to meet the academy's criteria for knowledge claims, this second invitation of a self-study (to see if the case for me is also the case for you) is not to be made passively, but actively. In this respect the self-researcher is claiming that their story is not only *not* a fiction, it is not a simple psychotherapeutic confessional either. They are *actively* inviting the reader to see them, or their experience as they have investigated it, as 'a case' of something. For most self-studiers, it seems, to claim a study as research they are under some obligation not just to tell the story but also to actively locate it in some more general issue, debate, problem or theoretical context that is more rather than less likely to be of interest to someone else. This locating is a way of sign-posting where they see their study or experience fitting in terms of the more general body of public knowledge. It is the insider trying to get out. It is the reflexive practitioner trying to be the reflexive researcher as well. It is the movement in stance from being the object of one's own subjectivity to being the subject of one's own objectivity. It is, in Mead's (1934) terms, the 'Me' talking to the 'I", the attempt to see or interpret as others might, and thus to perceive the possible relevance of 'my' story to 'them'. It is not research because it is 'by me, for me'; it is research because it is self-consciously 'by me, for us'.

Hammersley (1992, 1993a, 1993b, 1995), however, makes a legitimate critique of some of these rationales for publication as a necessary criterion for research, when he emphasizes that in conventional outsider research, the purpose of publication *as research* is not primarily to share otherwise taken for granted experience with colleagues, but rather to submit a claim to public knowledge to peer critique. Publication in this notion of research, is done not merely "to have it read by like minded folks" (Mills, 2003, p. 163), but to subject it to quality control processes as an assumed claim to public knowledge. Thus, in moving

from research as a process, a way of enquiring and 'getting to know', to research as a product, a set of published findings representing 'what I know', the question arises of whether to be research a published account must be implicitly or explicitly a claim to contribute usefully to what the OECD definition of research calls "humanity's stock of knowledge" (OECD cited in Edith Cowan University, 2001).

The discussion has thus moved away from research as a (private) process towards research as a (public) product. In this conceptualization research is not simply the mode of enquiry, not simply the technical implementation of a set of data gathering and analysis techniques acceptable to a community of fellow researchers and possibly useful to a community of fellow practitioners. As a product, as an evocation or a representation of some social phenomenon, it is also a claim to be justifiable and/or useful knowledge and, as such, it is subject to criteria for judgment and forms of peer critique and intellectual quality control.

Traditionally in academic research, something is more or less true insofar as it is more or less convincing to those competent to know. And those competent to know make such judgments not only on the coherence of the argument put or the face validity of the knowledge claimed – how consistent or inconsistent it may be with what is deemed to be already known – but also on the bases of the credibility, validity, trustworthiness or authenticity of the methods used, and the reflexivity of its representation. In the academy at least, a legitimation of a study as research is still largely a legitimation of method. The epistemological baby not yet apparently thrown out with the positivist bath water is that quality control of the product we know as research, even in all forms of qualitative research, is still as much about validating *how* something came to be known as it is about validating *what* is claimed to be known.

Thus, in the publishing part of the classic research cycle (pose the question, gather and analyze the data, present the results), arise other dilemmas of style, voice, format and representation that are especially problematic for the self or practitioner researcher. For example, we often think it is ironic, and perhaps indicative of the way in which we in the educational self-study community feel we straddle so many apposing, if not opposing, conceptual and academic rifts, that while presentations at the Self-Study of Teacher Education Practice (S-STEP) Conferences are encouraged to be workshops, role plays, scenarios and even dramatic performances, the prescription for written papers require conventional research reports using headings like 'Theoretical framework', 'Objectives of the study', 'Methods', 'Data Sources', 'Findings', 'Implications of the Study', and so on. The dilemma for self-study here, as Whitehead puts it, is that, "the spiritual, aesthetic and ethical standards of judgment in educational [self] research require multi-media forms of presentation which cannot, by their nature, be communicated through the pages of the linguistically constrained refereed journals" (cited in Mills, 2003, p. 155).

In this statement, as in the ironies of the presentations at the S-STEP conferences, Whitehead is actually highlighting two separate but associated dilemmas for the self studier or teacher researcher. First, there is the general postmodern

dilemma, shared by all social researchers, of the inevitable inadequacy of any linguistic forms as re-presentations, re-productions, or re-creations of a social or intrapersonal phenomenon through the questions: "How can I adequately reproduce an experience, either my own or someone else's, in any language-mediated form, to a third person?" and, "How can any experience, thought or belief be represented validly to anybody?" And secondly, there is the more politically based dilemma specific to practitioner researchers, of how to please both practitioner peers and researcher peers when they read an account of a researched experience with very different purposes in mind indicative of the question: "How can my self-research be reported in a way that simultaneously makes it comprehensible to the audience of practitioner peers who might 'use' it as knowledge, at the same time as making it sufficiently comprehensive for our researcher peers whose task is to 'judge' it as knowledge?"

As Zeichner and Noffke (2001) point out, many of the tests of quality advanced for judging published practitioner research as valid knowledge are the same as those that would apply to any standard qualitative or interpretive research account. On the other hand, attempts at identifying distinct criteria that might only apply to research done by practitioners have been fewer and less convincing. They conclude that, while there is still a case to be made for self-study as requiring new criteria for judgment appropriate to non-traditional forms of presentation, such an epistemology has yet to emerge.

> It is clear to us that, whatever, criteria eventually emerge to define quality in practitioner research, they will need to reflect the different forms and multiple purposes associated with this genre … In some circumstances it may be appropriate to apply criteria of validity or trustworthiness or both that are adapted from those used to evaluate conventional academic research. [But] there will [also] be circumstances where the use of aesthetic, literary, educational or moral criteria will be most appropriate. (Zeichner & Noffke, 2001, p. 322)

One set of tests that specifically address these issues of credibility in representation and form with regard to autobiographical narratives is that advanced by Bullough and Pinnegar (2001). Drawing on the field of (self-) narratives as representations of experience, as well as on Mills' (1959) work on the "sociological imagination" and "intellectual craftsmanship", Bullough and Pinnegar suggest 15 guidelines for reading autobiographical self-studies as research. These tests range in focus from guidelines one would expect for reading traditional ethnographic research reports (such as "attending carefully to persons in context or setting", "offering fresh perspectives on established truths", containing "convincing evidence", and "representing phenomena "completely and complexly"), through to guidelines drawn from the canons of literary critique which acknowledge the narrative as a form of textual (mis)representation of the actual experience. Tests along these lines include aesthetic standards such as pleasant literary style and formal shapeliness, plot resonance and the "authentic voice" of the

writer-researcher (pp. 15–20). Focused as they are on studies presented as auto-biographical narratives, however, these guidelines only start to point to a way towards resolving McNiff, Lomax and Whiteheads' (1996), or Zeichner and Noffke's (2001), problem of the aesthetic, the emotional or the moral in different modes of representing self-studies as research – be they in more radical (e.g., dramatic) or in more conventional (e.g., research report) forms.

As we trust would be clear (from our arguments above) we understand all of this as dilemmas of what counts as research in general, and as dilemmas of validity in published research reports in general. We even understand it as a particular dilemma for us as practitioner researchers, who wish to stake a claim to sit at the high table of public knowledge as researchers at the same time as we want to produce useful 'knowledge', or accounts of experience, accessible to our fellow teachers. We understand it, in short, as a problem of defining any self-study as a *study*. But research is also, now, about the knower, and this has implications for *self*-study, or *self*-research. Hence the question: "What are the special validity, quality or representational issues, if any, that lie in the conduct or publication of research done by me on my own practice or on myself as a practitioner *specifically because it is done by me*?"

The Enlightened 'I': The problem of 'Self' in Self-Study as Research

Increasingly the post-modern turn in the academy has encouraged social researchers to be ever conscious of their role as constructors of their own research and, of the inadequacies of a research stance that claims their findings somehow exist independent of the values, assumptions and interpretations of the researcher. Hence the bracketing of phenomenologists and phenomenographers (Hycner, 1985). Hence the reflexive turn in the writing of outsider ethnographies (Walford, 1991; Woods, 1996). And hence the persistent problematizing of text and voice, and the crisis of representation that informs much post-modern, feminist, and other research conducted from a relativist perspective (e.g., Stronach & McLure, 1997; Trifonas, 2000; Bullough & Pinnegar, 2001; Dadds & Hart, 2001; Tierney & Lincoln, 1997). For interpretive and critical sociologists alike, as has long been the case for historians and phenomenologists, the fact that even 'researched' knowledge is the articulated construction of a knower/enquirer who is just as susceptible to illusions, delusions, assumptions and misinterpretations as any of their informants, is to be acknowledged and illuminated as part of any public claim to know or understand.

The questions arise, then, of the specific role of the knower/enquirer in '*self*-studies' of teaching practice: "To what extent, and in what ways, may our self-studies be more, or less, or differently, problematic as research compared with studies of 'other' simply because they are *self*-studies?" and, "Do the same criteria for judgment apply when a knowledge claim is based on researchers' investigations of their own social actions, as when such a claim is based on researchers' investigations of the social actions of others?" Much of the discussion around who should conduct research on teaching is based upon essentially political

arguments about whose 'constitutive interests' are served by educational research, who could or should 'own' or 'use' any findings, whose knowledge is worth publishing, and whose questions or problems are addressed. These are legitimate issues related to relevance and purpose in self-research and will be dealt with later. But what of issues of productive quality and procedural integrity? Relatively less attention appears to be given in the practitioner research and action research literatures to the epistemological issue of the threats and opportunities that may be present in terms of the credibility, validity, authenticity, relevance, trustworthiness (or whatever other synonym for quality might be used) in relation to the research processes conducted, and thus any knowledge claimed, *when the practitioner and the researcher are the same person.*

Fenstermacher (1994) raises this issue as a matter of epistemological interest in the light of the work of Cochran-Smith and Lytle (1990), though he does not resolve it. In part this may be because, while there is some consensus that practitioner or teacher research by definition serves the interests of the teaching practitioner before those of the academic researcher, there is rather less consensus, as Zeichner and Noffke (2001) show, about the extent to which practitioner research, or action research, can or should, as a matter of epistemological (as opposed to political) principle, be conducted by practitioners themselves.

Authority in Self-Research

Like the action research community, the 'Schön strand' of reflective practitioners makes a basic assumption that only the actor can know an action, by virtue of experiencing it and by means of a constant dialectic self-reflection both 'on' it and 'in' it. But they do not all make the same assumption that therefore the actor (teacher) is necessarily the one best qualified to research it. For Schön (1983), for example, the practitioner-researcher relationship is still one of collaboration.

> In the kinds of reflective research I have outlined researchers and practitioners enter into modes of collaboration very different from the forms of exchange envisaged under the model of applied science. The practitioner does not function here as a mere user of the researcher's product. He reveals to the reflective researcher the ways of thinking that he brings to this practice, and draws on reflective research as an aid to his own reflection in action. Moreover, the reflective researcher cannot maintain distance from, much less superiority to, the experience of practice. Whether he is engaged in frame analysis, repertoire building, action science, or the study of reflection in action, *he must somehow gain an inside knowledge of practice.* Reflective research requires a partnership of practitioner-researchers and researcher practitioners. (1983, p. 322)

For many, the practitioner-researcher is still largely held in promise as the ideal rather than the common reality:

> The reflective researcher may take on the role of consultant to the practi-
> tioner. Reflective research may become a part of continuing education for
> practitioners … The researcher may stand to the practitioner in a relation-
> ship of participant observation. The practitioner may take time out to
> become a reflective researcher, moving in and out of research and practice
> careers. (Schön 1983, p. 333)

Although nearly two decades of teachers' self studies have emerged since then,
and, although to some extent the self-study in teaching and teacher education
groups represented prominently in this handbook are already living beyond that
ideal, ambivalence within the broader practitioner research community about
autonomous teacher research as a necessary and practical virtue has remained.
Advocates of practitioner research have not universally agreed on a distinction
between research carried out 'for' practitioners and research carried out 'by'
practitioners, often coming to the compromise position that it is enough to be
carried out 'with' them (Reason, 1994). To take but a few examples, Robinson's
Problem Based Methodology (1993) assumes, rather like Schön, that research
on a practice is done by specialist researchers in collaboration with, or in support
of, practitioners, rather than by the practitioners on their own. Similarly, Zuber-
Skerritt's (1996) typology of action research has a specialist researcher involved
alongside the practitioner at all stages, even if only in a facilitative role in the
critical/emancipatory form. Kemmis (1993), McNiff, Lomax and Whitehead
(1996), Elliot (1991), and many in the Self-Study of Teacher Education Practices
group, on the other hand, advocate for autonomous self-research in which there
is no distinction, no division of labor, between the actor and the researcher.

Perhaps reflecting such ambivalence, authors of self-studies as research seem
to position themselves in relation to their studies and practices in a variety of
ways. In one sense a self-study might be any level of participative study that
involves one bringing specialist insider knowledge to the study of teaching or
teachers – self-study simply as insider research (e.g., Watson, 1999; Wilcox, 1998).
Alternatively, one might choose to focus on researching one's own students or
own institutions from a semi-detached but nevertheless self-interested participant
perspective – self-study as auto-ethnography (e.g., Hamilton, 2002; Kane, 2002;
Russell, 2002). One might focus on one's own *practices* or classroom interactions,
with such practices as some sort of case or context for addressing an issue related
to teaching as a sociological act – self-study as a case study (e.g., Oda, 1998;
Schmier, 1999; Tidwell, 2002). Or one might focus more on one's own persona
as a teacher, not so much conducting a study of 'doing teaching' as a study of
what it is to 'be' a teacher – self-study as occupational therapy (e.g., Allender,
2001; Kuzmic, 2002). The study might be an intensely individual process, or it
might be just as intensely collaborative: a group of colleagues mutually investigat-
ing and comparing their own experiences (e.g., Louie, Stackman, Drevdah, &
Purdy, 2002; Montecinos *et al.*, 2002; Neville, 1999), or their own institution's
activities and culture (e.g., Conle, Louden, & Milden, 1998), or a teacher working
in close collaboration with a professional researcher from the academy on topics
to solve specific teacher problems (e.g., Watson, 1999).

Such variation makes it difficult to identify and evaluate the epistemological implications of self involvement in self-research, but does not remove the obligation to do so.

Can Practitioners Research Themselves?

According to Zeichner and Noffke (2001) much of the methodological critique of practitioner research focused on the issue of self-involvement seems to start, and often stop, with Hodgkinson's (1957) claim that, "research is no place for an amateur" (p. 146). Teachers, Hodgkinson argued, are too ill-qualified or too busy to conduct research, have contributed little to educational theory by doing so, and find it difficult to rise above their particularized self-interest or to avoid distortion and self delusion. There seems to have been little by way of a substantial methodological critique focused on the specific issue of self-interest in teacher self-research written since that time, although such claims are often repeated or implied in passing (Zeichner & Noffke, 2001). One exception, however, might be in the work of Hammersley (1992, 1993a, 1993b).

Hammerlsey (1993a) argues from a conventional ethnography perspective that when teachers research their own practices they may have certain advantages over specialist outsider researchers, but that each such advantage has countervailing disadvantages. He claims, moreover, that on balance the latter outweigh the former. Reflecting a similar argument made by Huberman (1996), he concludes that, "I do not believe that being an established participant in a situation provides access to valid knowledge that is not available to an outside researcher" (p. 219), and that ultimately, "the proposal that the roles of teacher and educational researcher should be integrated, which is at the core of teacher as researcher … is undesirable from the point of view of both research and of teaching" (Hammersley, 1993a, p. 227).

While disagreeing with Hammersley's conclusion that research done by specialist researchers is to be preferred over research done by practitioners themselves, we cite his critique of the role of self in self-studies at some length because it raises issues that the self-study community needs to take seriously if it is to establish any lasting epistemic warrant for self-study as research.

To what Hammersley describes as the teacher researcher community's claim that, "teachers have access to their own intentions and motives in a way that an observer does not, and so have a deeper understanding of their own behavior than an outsider could ever have" (1993a, p. 218), he counters that, "self knowledge is not immediately given and therefore valid. Furthermore people can deceive themselves about their intentions, motives etc. Indeed, they may often have an interest in such self deception whereas an outsider has less reason to prefer one account above another" (ibid, p. 218).

To the teacher researcher community's apparent claim that, "the teacher researcher will usually have long-term experience of the setting being studied" and therefore more and deeper knowledge than an outsider could acquire, he counters that such information derives from a particular role and thus may be

superficial, distorted or incomprehensive. "An outsider researcher may be able to tap a wider range of sources of information than an insider" (ibid, p. 218).

To the teacher researcher community's apparent claim that the teacher has established relationships with other insiders that can ease the process of data gathering, he counters that, "those relationships may also place political or interpersonal constraints on the enquiry that an outsider may be able to avoid" (ibid, pp. 218–9).

To the teacher researcher community's apparent claim that because they are key actors in the settings studied and thus, "are in a position to test theoretical ideas in a way that a mere observer could never do", he counters that the purposes of teaching on the one hand and, testing or developing theory, are different and, "what is required to test theoretical ideas may well conflict with what is needed for good practice. (To deny this would be to conflate what is true with what works in practice)" (ibid, p. 219).

Overall, then, the virtues of intimate, but potentially conflicted, self-interest are balanced unfavorably against the differing but apparently incommensurate virtues of comprehensively knowledgeable detachment.

There are implicit in Hammersley's critique at least three groups of 'tests' by which research by practitioners on their own practices might be judged as having some warrant for a claim to be listened to. The first are tests related to *practicability* illustrated through questions such as: "How can teacher researchers, as a matter of practical procedure, be both the researcher and the participant, the doer and the observer, at the same time?" and, "How can they observe themselves acting at the same time as acting, and when they try to do it, which hat do they wear when the roles are in conflict?" (see Wong (1995) for an example of this dilemma in a self-study). Moreover, "As full time teachers where do they get the time, and do they have the specialist knowledge, to be researchers as well?"

The second group of tests relate to the evidence provided for the *honesty or self critical transparency* of an account indicative of questions such as, "Are teacher-researchers' vested interests in being practitioners preventing them from being completely open about what they see in their own practice?" – associated with this is the test of 'self-delusion' – and, "Even if they are honest about what they think, are they not still deluded on the basis of hidden or unexplored assumptions and values that may blind them to conclusions about their practice that might be much clearer to the dispassionate outsider?" and, "How do they deal with this possibility in their enquiry?"

The third are tests related to providing evidence of *comprehensiveness* in investigating some issue, and in locating "my" particular practices in terms of more general *relevance or significance*. The test of comprehensiveness asks: "As insiders do teacher-researchers have full access to the wider view of their own practices?" and, "Do they, in investigating them, look at all the possible sources of data that may be relevant or useful, especially those which may be susceptible to theorizing or have theoretical import, or are they confined to the minutiae of themselves as the sole data-source and their unique situation or problem?"

The relevance and significance tests are the 'so what?' question that many self-study writers refer to. One may adequately enquire into one's own practices, one may even solve one's own practical problems by doing so, but what makes that of any relevance or significance to anybody else? How does one as a researcher know what he/she might be a 'case of' as a teacher? Can one really ever see one's own practices through any other lens than that of highly localized and temporary self-interest?

In responding to such critiques of self-research, it is very important to distinguish between its two sets of central elements: those that are about the practicability of researching one' own practice; and, those that are about its validity or trustworthiness. The second are more significant than the first.

Test 1: The Practicability of Self Research

The pragmatic argument against teacher self-research is based on the view that teachers often do not have the time or skill in data gathering and analysis techniques, nor the widely read perspectives of university based academics. They are not, in Hammersley's (1992) terms, 'specialist researchers'. However, we would argue that such pragmatic objections to self-study by teachers are not made on epistemologically defensible, or even logical, grounds. Parts of the pragmatic critique come close at times to assuming not just that self-research is logistically difficult or time-consuming, but that teachers are somehow, by virtue of their primary focus on teaching rather than research, or by virtue of some other inherent incapacity of occupation, simply not capable of self-research.

There are surely no logical grounds for such a claim, either with regard to teacher educators or with regard to school teachers. In the case of the self-study in teacher education community, for example, the pragmatic critiques of teachers as novice or non-specialist researchers with no time to research do not hold. Teacher educators, mostly university-based or College of Education-based, are employed to research as well as to teach, and have, in many countries at least, substantial research qualifications and experience. They are researchers who practice, and study, and teach 'teaching'. For many teacher educators it seems a matter not just of common sense and convenience, but also one of academic obligation that they should research their own practices as teachers as well as their own students and their practices, and not just the practices of teachers in schools or other educational enterprises. However, the same could also be said to be increasingly true of teachers, many of whom already have or are in the process of gaining research qualifications, who are just as committed to professional improvement as their colleagues in universities, and who have contributed to numerous individual chapters, articles and collections of self-research in the last decade (e.g., Patterson & Shannon, 1993; Somekh & Davis, 1997; Passey & Samways, 1997; Wood, 1988). While it is not to minimize the practical difficulties of doing teaching and doing research at the same time, we find ourselves asking: "If teacher self-research is so impracticable, why are so many of them doing it?" To accept that self-research brings with it specific practical difficulties – what

research enterprise does not? – is not to accept that it cannot or should not be done by particular practitioner groups. Above all, it is not to accept Hodgkinson's and others' implication that it is thereby inherently invalid.

Test 2: The Validity of Self-Research

More importantly, though, there are other differences between Hammersley's insistence on the virtues of specialist and comprehensive outsider perspectives and self studiers' insistence on the equal virtues of self as the most intimately known case, which are not simply pragmatic but epistemological. They are embedded in important issues of validity and trustworthiness and thus legitimately invite a discussion of paradigm-level assumptions about the nature of truth, reality and the epistemological way. The tests of honesty/delusion thus invite at least a brief journey through the much traveled but ill-signposted terrain of bias and truth, anecdote and evidence, reflection and reflexion, and even the subjective-objective divide. Just as those of comprehensiveness and importance invite a methodological discussion of the ability of self-focused self-researchers to adequately present themselves or their own practices as a generalizable 'case'.

Guba (1990) argues that one cannot adopt both an objectivist epistemology and a relativist ontology at the same time. If the goal of a piece of research is to understand, and then improve, one's own practice by means of a rigorous investigation of one's own pedagogical actions, then one is implicitly working within a constructivist notion of truth, a relativist ontology, and a participative epistemology which highlights the subjective, or at the very least the intersubjective. The positivist notion of objectivity as being commensurate with truth, has no coherent place as a test of the integrity of such a research process.

However, as Munby and Russell (1995), Loughran and Northfield (1998), and others point out, the 'authority of experience', especially when presented as research, does not derive from the simple fact of having it. It derives from the iterative and repeated self-critical analysis of that experience in a conscious attempt to 'know' or understand it. It derives not from some form of naturally occurring osmosis of realization inherent in having the experience itself, but by the application of techniques of reflective (experiential) and reflexive (methodological) enquiry, dare we call it research, resulting in the articulation of personalized explanations and understandings: teachers' 'personal theories', if you will.

This is not to deny that reflecting on one's own experience is inherently problematic as a form of knowing. There is, indeed, a risk when *I* am the source of so much of *my* own data, a danger that *my* own voice is the only one listened to in a self-study, and of an inbred self-referencing in the representation of that data that dissipates rather concentrates meaning. There is indeed, a sense in which *I* am my own Grandparent when it comes to interrogating my own data, and thus a real risk of doing so on the basis of a priori assumptions *I* may already have about the nature of the experiences *I* am reporting. This is the dilemma of "self as instrument" (Eisner, 1998, p. 33) which exists as much for outsider researchers as for insider researchers. But it is also perhaps the dilemma

that many self-study writers address with their injunction to collaborative modes of self-research in which practitioner researchers actively critique each other's work as both practitioners and researchers (Bass, Anderson-Patterson, & Allender, 2002; Berry & Loughran, 2002; Conle, Loudon, & Mildon, 1998; Labrie, Brdaravic & Russell, 2000; Loughran & Northfield, 1998). It is also seen in the action research ideal of a *self critical community* of practitioner-researchers, and in the distinction made by Schön and others between reflecting-in-action and reflecting subsequently on action.

Moreover, of course, as a matter of the comprehensiveness of evidence in self-study there is also a sense in which no self-study of teacher or teacher education practice can be entirely and exclusively a study of 'self'. Nor can it draw exclusively on unreferenced and uncontextualized rational-reflective data drawn from self. Teacher presupposes learner in the concept educational practice as inexorably as heads presupposes tails in the concept coin, or hen presupposes rooster in the concept chicken. As Bullough and Pinnegar (2001) point out, teacher self-study, "does not focus on the self per se but on the space between self and the practice engaged in" (p. 15). Teaching is by definition a socio-ethical act – it is to try to do good for an other – and the actions or practices being researched are thus inevitably interactions with others and practices involving others. One's study of oneself as a teacher or teacher educator must necessarily therefore involve the gathering of data about student(s) as learner(s). It is to this that any self-generated data may be triangulated or compared, and through this also that multiple perspectives may be brought to bear on self-study as research. Thus Samaras (2002) compares her own reflective journal entries with those of her students; thus Berry and Loughran (2002) report their ongoing conversations as they both co-teach and co-research their preservice class; thus Roth and Tobin (2002) report the benefits of working with students as co-researchers and co-data collectors, thus Hamilton (2002) compares her account of institutional change drawn from her own e-mails, to those of her colleagues through theirs, and so on.

Perhaps it is this that makes some within the practitioner research communities argue that even within the discourse of constructivist or relativist research, the terms objectivity and subjectivity can have a somewhat different, more intermediary meaning, which make them perfectly compatible with relativist/constructivist notions of reality and truth. If one takes objective in a strictly positivist fashion, to mean that which is really real or truly true, or, at the very least, universally acknowledged, then subjective almost necessarily becomes its antonym, the word we use to refer to that which is only apparently real, biased, deluded or simply wrong, and certainly that which is not shared. If, however, one takes objective simply to mean all that which is not within one's own perception, that which is outside of self, then (research) objectivity comes to mean, crudely, the conscious attempt to see something as someone other than oneself might see it, and subjectivity thus becomes something akin to reflexivity, the attempt to see something honestly as "I myself perceive it to be". As a research stance, this is totally consistent with constructivist research philosophies, philosophies which argue for multiple perspectives, including that of the researcher, as a strong

validator of findings, and which, no less than positivism, judge the credibility, authenticity, or validity of research still largely on the extent to which the researcher is able to produce recorded, convincing external evidence, empirically derived data which has an existence outside participants' or researchers' own internalized and unexamined perceptions – outside the self. Objectivity, thus, not as the impersonal, the non-personal, or the unbiased in research, but objectivity as archive and record, objectivity as triangulation, objectivity as multiple perspectives, objectivity as consensual validation, objectivity as collaborative critique. Objectivity, one hopes, without objectivism; subjectivity without subjectivism.

Is this what Carspecken (1996) means when he says that, "researchers must be prepared to become hurt through their work; to allow their contact with others to threaten and perhaps alter their usual ways of conceiving themselves" (p. 167), or when he talks of the objective as that which is available to multiple access and the subjective as that which is privileged and private? Is this what Whitehead (1995) means when he talks of consciously experiencing, "the 'I' as a living contradiction", and grounding self-study in the persuasive foundations of "evidence" and "dialogue" (pp. 117–119)? Or what Lather (1986) means by the need for, "new paradigm researchers ... to offer grounds for accepting a researcher's description and analysis, and [to] search for novel, workable ways of gathering validity data" (p. 78). Or what Altrichter, Posch and Somekh (1993) mean by their advocacy of both methodological and participant triangulation. Or what Bullough and Pinnegar (2001), echoing Mills (1959), mean by, "the particularly sensitive balance between biography and history" (p. 15). Or, what Reason and Rowan (1981) mean by the search for a, "validity of knowledge in process", a "subjective objectivity"? (p. 248).

It certainly seems to be what Pring (1999) means in critically reviewing the claims of the self-studies of several higher education teachers to be research:

> This 'trying to make sense of' with a view to more intelligent planning, decision making and further practice is undertaken in the light of evidence which can be revisited and in the light of others' scrutiny of that evidence. That is what raises it to the level of objectivity. Assumptions and implicit beliefs are made 'objective' – open to public viewing and criticism, which can thus be pursued in the light of the evidence produced by those, the teachers, most able to gather that evidence. (p. 10)

Following this argument through, the validity and power of self-study as research therefore lies in large part not merely in the intimacy that the practitioner has with his/her own practice, but in the special *combination* of perspectives that practitioner-researchers are able to bring to bear on the phenomenon of teaching: the intimate knowledge of the participant, *and* the self critical data collection and analysis abilities of the researcher. Whether one applies to this idea revisionist reconceptualizations of objectivity and subjectivity, or other phrasings about "I" and "Me" (Woods, 1996), "biography" and "history" (Mills, 1959) and so

on, the importance of multiple perspectives on self and other in relation to one's own actions is usually seen as a fundamental part of the validation process in teacher self-study as research (Loughran & Northfield, 1998). At some point, implicitly or explicitly, most self-studies involve the self-study version of the reflexive turn in conventional ethnography: that self conscious attempt to validate one's own data, and to see one's participant-self through alternative lenses. It is a consciousness of Eisner's sensitivity to "self as instrument" in conventional case studies, except that in the case of self-study, I am not only the thing doing the seeing; I am also the thing being seen.

This form of objectivity, or call it self-critical reflexivity if you prefer, thus becomes a way of passing both the test of honesty and the test of self-delusion in judging self-research as valid or convincing representations of how an experience was for me. It derives not from a passive romantic remembering in tranquility of a single experience, but from the iterative and consciously self-analytical reflection on, repetition of, and gathering data about, the purposeful social actions that are the center of the study.

Test 3: The Comprehensiveness and Significance of Self-Research

Therefore, Hammersley's objections about deception and delusion, the tests of honesty and what might be called transparent self-critique, can conceivably be met in self-research. But what of the tests of comprehensiveness, relevance and importance? What of the requirements for a case to clearly involve an exhaustive and sufficiently comprehensive analysis of a full range of available evidence about a practice, and to be convincingly located in some wider context, theory or debate: the need for self-study to go beyond self-service?

Here we revisit the issue of locating evidence from the specific 'case' within a generalizable context that was a criterion for any study to be research discussed at length earlier in this chapter. We will not repeat the argument, except to point out that research done by, and on, self is surely no more susceptible to critique in this regard than research done by, or on, others. There is nothing logically preventing teachers or teacher educators locating their own self-studies within bodies of theory or the broader contexts of educational debates and academic literature, other than the practical extent to which they may have, or have not, as individuals, immersed themselves in such readings and such debates. It would be a fault of logic, not to say occupational arrogance, to assume that simply because one is a teacher, that he/she has neither the intellectual capacity, the awareness of educational issues, nor the academic background to have a clear sense of what he/she might be 'a case of' in Popper's Third World of public knowledge.

Any given self-study may indeed still fail tests of comprehensiveness, relevance or importance on the grounds of inadequately locating or justifying what it is a 'case of', just as any conventional case study may, but it does not do so simply or inherently *because* it is an insider or 'self' study.

Overall, then, we suggest that Hammersley and other critics of self-research

have an unassailable case in defending conventional ethnographic or case study forms in terms of the value added, as research, to the validity of insider or participant knowledge by the empathic but comprehensively knowledgeable outsider. We similarly agree with his argument that being an insider brings with it differently problematic dilemmas in establishing an epistemic warrant for any understandings claimed about one's own experience. Like Bullough and Pinnegar (2001), we agree that, "a claim to be studying one-self does not bring with it an excuse from rigor" (p. 15). However, it also seems that in accepting the virtue as a methodology of the reflexive outsider gaining productive knowledge by being the temporary and empathetic participant, conventional ethnographers and case study researchers must also accept the virtue of the inverse: the reflexive knowing participant gaining productive knowledge by being the temporary and self-critical outsider. Ethnography meets auto-ethnography; case study meets self-study. As Sears (1992) puts the ethnographer's classic dilemma:

> Can a White, middle class, male write with integrity on the experiences of lesbian and gay southern youth? ... The test is not one's ability to remain objective but one's capacity to be empathetic. Proper questions are, Have you immersed yourself into the world of the other? Have you portrayed its richness and complexity? and Have you treated your informants/characters with respect and understanding? (p. 148)

The dilemma for the insider or self-study researcher is the inverse, but not the negation, of this. Proper questions are: "Have you viewed your own experience with fresh eyes, seen your practices as others might and, have you tried to make the richness of your own experience of relevance and significance not only to you but also to your critical peers?" The test is not one's ability to be knowledgeably empathetic but ones capacity to be comprehensively self-critical.

Perhaps it is in the dialectic nexus of the two perspectives, the constant internally and externally reflexive dialogue that both the ethnographic researcher and the practitioner researcher alike have to have between the consciously knowledgeable self and the consciously naive self, Mead's dialectic of the "I" and the "Me", that the justification of both methodologies lies. Hammersley almost concedes as much when he states that, "the chances of the findings being valid can be enhanced by a judicious combination of involvement and estrangement" (1993a, p. 219). When it comes to self-study as research, few in the self-study communities would disagree. We would just point out that one can approach the same territory from either of two directions.

Whose Swamp is it Anyway? The Problem of Academic Politics in the Self-Study of Teaching and Teacher Education as Research

Others have given detailed attention to reviewing the traditions of research in teaching and teacher education (e.g., Clarke, 2001; Wideen, Mayer-Smith, & Moon, 1998; Zeichner & Liston, 1990; Zeichner, 1999) so it is not our intention

to provide another meta-analysis in this forum. We seek to understand the politics of self-researching the practice of teaching and teacher education within the academy and the ways in which the insider study of teaching and teacher education has been constructed and positioned. What is the place of teaching and teacher education within the academy's research agenda? What are the forces that contest the nature and focus of research on teaching and teacher education practice? Who makes the decisions about what is valued as research, and on what basis? Who does (or should) benefit from such research?

The personal experience related at the beginning of this chapter took place at a university where,

> "Research" is broadly defined as the systematic and disciplined activity undertaken to create and advance knowledge. It may take many forms across the discipline base of the University including scientific investigation and discovery, the creation or refinement of concepts and theories, techniques or compositions, or the extension of current understanding through critical analysis. The common features of research in all its forms are systematic and disciplined methodology and commitment to the publication of outcomes and their peer review. The publication element of research also varies with the discipline and can range from the publication of outcomes in learned journals or monographs to the performance of creative compositions. It also includes the appropriate transfer of the outcomes for the betterment of society. (University of Otago, 1997, p. 5)

Surely the conceptions of self-study as research outlined in the previous section are *not* inconsistent with such a definition. The proposed research project described a longitudinal, purposeful, data-driven, empirically based inquiry into the teaching practice of the researcher as a key member of the teacher education team. The intention was to problematize and reframe her own teaching practice in an effort to identify and make explicit the ways in which her teaching was related to students' learning as beginning teachers. Ruth sought to understand better and critically analyze her role as a university teacher who teaches teachers.

The approach proposed included the use of personal reflective journals by Ruth and her students, interviews, and critical conversations with students and colleagues. In gaining a better understanding of the role of the teacher educator in the students' process of becoming teachers, this project would (it could be fair to say) have lead to improved teaching practice and therefore contribute to advancing knowledge of the theory and practice of how one learns to teach. The project, as proposed, presented all the elements of research as discussed earlier, including the intention to disseminate and make public the findings, and clearly fell within the university's own definition of research. The committee responsible for allocation of funds acknowledged as much when it later stated that the proposal had merit but that it was, "rejected primarily on the basis of what the Committee judged to be [its] operational nature" (Personal Correspondence, 2 October, 1998).

We are left to conclude that the experience calls into question the degree to which research on teaching and on teacher education practice is considered to be legitimate scholarship within the academy, not so much as a matter of epistemology, but as a matter of academic politics.

It became apparent through ongoing correspondence challenging the decision of the research committee, that the committee was unable, or perhaps unwilling, to interpret research on teaching as being anything other than operational, and therefore part of the role of an academic staff member and unworthy of serious scholarship.

> … the Committee considers that operational research relates to research to inform teaching, which includes the production of information and materials for teaching purposes, as distinct from project-based research, the chief objective of which is to advance scientific or scholarly knowledge and to disseminate that knowledge through publication. (Personal Correspondence, 15 October, 1998)

As could be expected, the impact of being told that one's carefully constructed research project was not considered worthy of research funds, was, for an early career academic, quite disheartening. Moreover, the committee's correspondence seemed to suggest that it was the focus of the research on teaching within the university that was the most problematic aspect of the proposal. This raised questions about the status of teacher education within the academy and, how teaching as a discipline and as a research focus was construed within the traditional university context.

The discipline of teacher education holds a unique position within the academy. In teacher education the subject area that is taught or researched (teaching), is also that which is done (teaching). This is not the case for other professional disciplines, such as medicine and law. Typically, the content that is taught, and is the focus of research, be it propositional or procedural in nature, can be separated from the practice of teaching. In no discipline other than teacher education is the content, and the process of teaching and researching that content, so entangled. Much like the vegetation within a swamp!

It is therefore appropriate to suggest that research into teaching and teacher education practice, by its very nature, demands an enquiry approach that takes account of the unique complexity of the discipline. This is not to suggest that those of us concerned with self-study of teacher education practice are on the verge of declaring a new paradigm, although this has been broached by others (e.g., Cole & Knowles, 1996; Schön, 1995; Zeichner, 1995). Rather we need to examine the ways in which *dominant* research traditions are appropriate for simultaneously advancing knowledge about teaching and teacher education and informing teaching and teacher education practice. And, if they are found wanting, we need to consider carefully alternative, more appropriate forms of inquiry. We need to ask the question: "What sort of research will best serve teaching and teacher education?"

Until the last two decades in educational research, the voices of teachers and teacher educators were seldom heard, and the situated complexity of the ways in which teachers and student teachers understand and make meaning out of the learning to teach process went virtually unexplored. Only relatively recently, since the 1980's, has research with, by, and for, teachers, begun to give voice to teachers and teacher educators through the rise of qualitative approaches to research on teaching and teacher education. Zeichner (1999) heralds this "new scholarship" in teacher education as a shift from an exclusive reliance on positivistic studies, "to the use of a broader variety of research methodologies and the investigation of a much broader range of research questions and issues" (p. 8). The qualitative/constructivist/relativist paradigm had arrived in education.

Clarke (2001) maps how the roles of teacher educator and scholar over the past 50 years in North America at first diverged, with the move to university settings, and then converged as faculty simultaneously became more skilled and more critical of research in teaching and teacher education. Within the new scholarship in teacher education, Zeichner (1999) credits the birth of self-study in teacher education movement as probably the single most significant development ever in the field of teacher education research (p. 8).

Cole and Knowles (1996) suggest that self-study research of teacher education will continue to face difficulties gaining legitimacy in the academy because it contravenes the dominant epistemology of traditional research universities, that of technical rationality. Research that focuses on the practice of teacher education and teaching falls outside the parameters of this predominant epistemology as it typically involves research on problems and questions that are complex, uncertain, unique and often conflicting in nature. Research on teaching and teacher education practice is located in what Schön (1995) has termed the "swampy lowlands" where problems are messy and confusing and incapable of technical solution (p. 19). This is in contrast to the "high hard ground" of technical rationality where research-based theory and technique promise that problems are predictable and technical solutions achievable through rigorous research grounded in the empiricist quantitative branches of psychology and sociology (Fenstermacher & Sanger, 1998). Knowles (reported in Cole & Knowles, 1996) and Whitehead (1994), both highly regarded teacher educator/ researchers, report ongoing challenges with their institutions over the focus and rigor of their research on their own teaching practice and scholarship.

Clarke (2001), however, argues that self-study of teaching practice is a research methodology that has stood the test of peer critique that is the touchstone of high quality academic publication. The growing legitimacy of self-study research practice is evidenced by the publication of self-study research in a range of peer refereed journals and comprehensive reference texts in teacher education scholarship, and the well attended public meetings of teacher educators (Zeichner, 1999; Clarke, 2001). While it would be possible for those of us from the self-study community to be reassured by Zeichner's and Clarke's claims, we all still work within contexts that are at the intersection of social, political, financial, cultural

and interpersonal influences. The reality is that many of us are (likely) far from the decision-makers within our institutions.

One message in the cautions expressed by Zeichner (1999) and Cole and Knowles (1996) and the rejection of Ruth's research proposal, is that for some (maybe many) engaged in self-study of teaching practice, they will find themselves marginalized, scrambling for meager operational funds and called to continually defend their work to colleagues who may well be unsympathetic to their approach. The options open to faculty who engage in such research are often limited. Those interested in self-study research could decide to change the ways in which they research or they could accept that it is unlikely that their research will attract competitive internal or external funds, resource support or credibility with respect to promotion and tenure. In the world of academia this is tantamount to accepting limited tenure as an academic!

Pushing Boundaries: The Place of Teaching and Teacher Education Within the Academy

For those of us who have a passion for and take intellectual and professional challenge in the preparation of teachers and the study of teaching and teacher education practice seriously, this historical neglect is both puzzling and distressing. Teacher education, and the related study of teaching and learning to teach, does not have an especially salubrious history within the academy. Teacher education, and the study of teaching and teacher education, have been variously avoided by education faculty, neglected by university management, and patently ignored by faculty from other disciplines. What is it about teaching and teacher education that contributes to this position as the Cinderella of academia – available to do the work of teaching others to teach children and young people but not of sufficient status to contribute to academic or intellectual discourse on the advancement of knowledge?

Ducharme and Ducharme (1996), in their review of the history of teacher education faculty, claim that the place of teacher education in higher education is, "ambiguous, complex and in need of clarification" (p. 692). Further, they contend that the continuous debate about the place of teacher education within higher education affects the role and status of teacher educators. Traditionally teachers were prepared in Teacher Training Colleges or Normal Schools, which were practice-based and grounded in apprenticeship models of teacher training. Over time these stand-alone institutions have, in many countries, been grafted onto university faculties of education. In America and Canada the shift to university settings was all but complete in the mid 1950s and, with few exceptions, institutions with the sole purpose of teacher preparation had ceased to exist by the time that countries such as New Zealand and Australia were beginning to explore such transitions. In Australia Colleges of Advanced Education (formerly Teacher Training Colleges) completed amalgamations with local universities during the early 1990's.

Clifford and Guthrie (1988) report that the shift to universities in America

was intended to improve the status of education and teaching through profession-alizing teaching and increasing access to economic resources. It was apparent, however, that on entry to university settings, teacher education was assailed by additional pressures, which rather than redress its low status, served to reinforce it, and additionally, reveal its increasingly ambiguous position within the academy. The shift from colleges to university settings in the USA and Canada brought with it significant changes in expectations of teacher education faculty. Clarke (2001) reports that prior to the 1950's those involved in the preparation of teachers (teacher educators) had limited involvement in research and scholarship. Their work focused on introducing student teachers to the practice of teaching and supervision of students during school-based practica. With the shift to faculties of education within university settings, teacher educators, along with colleagues from other disciplines, became subject to the race for institutional legitimacy, accessible not through good teaching practice, but through rigorous research and scholarly publications. Entry into the academy brought with it an expectation of research and scholarship that kept pace with the achievements of colleagues in other disciplines. Teacher educators moving from colleges to universities were thrust into the 'publish or perish' culture of higher education, alongside new appointments to the faculties of education who brought with them PhD qualifications and typically a commitment to research that was grounded in the legacy of the natural sciences.

The desire for legitimacy within the university, coupled with the increasing tendency of education faculties to appoint researchers and research methodologists as teacher educators, "resulted in members of education faculties (both new and existing) spending considerable time becoming highly skilled in methods of scientific inquiry at the expense of their pedagogical work with beginning and practising teachers" (Clarke, 2001, p. 602). The shift to university settings resulted in erosion of the status and institutional regard for the role of teacher educator (practitioner), and a rise in institutional regard for the scholar (concerned with research and theory). The predominant pressure to engage in research and publication gave rise to an inverse relationship between professional prestige and status earned within the university and the degree to which one was involved with teachers and schools in formal teacher education (Lanier & Little, 1986, p. 530). The more one worked with teachers and schools, the less credibility one held as an academic and a scholar. The low status of those who engage in work with teachers and schools was reflected also in the low regard for practitioner research. Zeichner (1995) explains that in many research universities, the closer that one is associated with teachers and schools, the lower one's status, and the lower one's status, the fewer resources that are available to support one's research and practice (p. 169). It is little wonder that so few academics, including those who worked within teacher education, chose to identify themselves first and foremost as teacher educators.

It is also ironic that the shift from stand alone colleges of education to university settings in North America, rather than giving strength to the advancement of knowledge of the practice of teaching and learning, initially served to

devalue and undermine the role of scholarship in the *practice* of teaching. Some have suggested that the low status of teacher education research was contributed to by the variety of disciplinary backgrounds possessed by researchers in teacher education (Clarke, 2001; Lee & Yarger, 1997). Others argue that the status of teacher education and research in, and on, teaching and teacher education has been devalued as a consequence of teacher educators, "dual mandate to the university and professional community" (Cole, 2000, p. 34).

Is this a journey other countries are now to take? New Zealand, and to a lesser degree Australia, have a more recent experience of locating teacher education within traditional university settings. New Zealand may be unique among western democracies in its continued resistance to requiring teacher education to be a university-based field of study, and we must acknowledge that the culture that prevails in New Zealand may well have influenced the outcome of Ruth's story recounted at the beginning of this chapter. The University within which Ruth worked has a long tradition of teaching, studying and researching education as a discipline, but has only recently (1997) entered into offering full preservice teacher education programs. Thus teacher education, or as some others still insist on terming it, teacher training, is a very recent, and not necessarily popular (with the wider university community) addition to the university's undergraduate programs.

The location of teacher education within university settings, while typical in USA, Canada, UK and Australia, remains highly contested and the subject of continued debate in the authors' home country – New Zealand. Within New Zealand teacher training was, up until the 1990s, the responsibility of six colleges of education. To date only two of the original colleges have followed the international trend and amalgamated with universities. Hamilton Teachers College joined Waikato University in 1991 to form New Zealand's first university-based school of education. Palmerston North College of Education followed suit in 1997 to merge with Massey University. Although other mergers and alternative partnerships have been planned and discussed in recent years, none have reached fruition and there remain four stand alone colleges of education.

In a paper examining the history of one of these amalgamated colleges of education (Massey University College of Education), Openshaw (1999) argues that the traditional culture of the college of education, which includes allegiance to, and transmission of, government education policy, is increasingly incompatible with the goals of university-based education faculties who see their main role as being the critique of education policy, curriculum design and school practice, based on current research findings. Staff of the colleges of education were, and in most cases continue to be, recruited almost exclusively from primary and secondary schools, and were required to be broadly supportive of departmental and ministerial policies (Openshaw, 1999). In recent decades college staff have become more involved in the development and implementation of new curriculum for New Zealand schools. Openshaw (1996, 1999) has recorded the resistance of some college staff to university-based models of teacher education, which typically called for a more academic, research-based focus to preparing

teachers. In Openshaw's (1999) account it is not difficult to recognize the emergence of tensions similar to those prevalent in North American universities in the early decades of college/university amalgamations. It is not inappropriate to ask whether we in New Zealand will follow, or will we learn from the North American experience?

A further significant historical influence on the shape of teacher education in New Zealand was the Picot Report (Department of Education, 1988). The education reforms following the Picot Report (ibid, 1988) within New Zealand had significant impact on all levels of education from early childhood to tertiary (Alcorn, 1999). Codd (1999), a New Zealand educational researcher, has argued that the educational reforms brought about fundamental changes in the policies which governed the interactions of those involved in education giving rise to a "culture of distrust" (p. 45). The educational reforms of the late 1990s were grounded in a concept of economic rationalism that favors the goals of the economy over all areas of public policy. Goodlad (2002) acknowledges that researchers have cause to be concerned when the degree to which university activities are driven by the economic imperatives of the market place rather than the traditional university pursuit of independent research inquiry remains unclear (p. 216). Such is evident in one of the outcomes of The Picot Report – universities lost their monopoly as degree granting institutions, effectively opening the way for alternative providers to set up teacher education and teacher research programs in a very competitive market place. Currently, New Zealand, with a population just shy of four million, has a total of 17 institutions providing degree programs in preservice teacher education.

The internationally atypical nature of the New Zealand context, with its range of teacher education organizations including universities, teachers colleges (now known as Colleges of Education), wananga (Maori tertiary education institutions), polytechnics and private tertiary enterprises, raises interesting questions. Are New Zealand teacher educators destined to face an even greater struggle for credibility and acceptance as scholars than their colleagues in America since they are predominantly located outside of the traditional research universities and the majority of faculty do not yet hold doctorate qualifications? How can New Zealand teacher educators ensure that research in and on teaching and teacher education is given status within the academy when many are located outside the traditional university setting? What can New Zealand learn from the struggles of teacher educators and researchers in other countries?

Power and Politics in University Research

All higher education institutions, be they universities or colleges of education, have institutional structures and processes which present and support a particular understanding of what counts as legitimate knowledge, and how such knowledge originates. They each have their own hierarchies of epistemologies, where epistemology is understood to be the, "nature, scope and applicability of knowledge" (Walker & Evers, 1997, p. 22), or, "what counts as legitimate knowledge

and how you know what you claim to know" (Schön, 1995, p. 27). Schön (1995) argues that the prevailing epistemology built into research universities is one of technical rationality, where true scholarship contributes to fundamental scientific and systematic knowledge. It is not so much that the definition/s above are upheld by individual academics and applied to every research application, it is more systemic, some might say sinister, than that. The prevailing epistemology of an institution becomes built into the normal structures and processes of university operations, and as such acts to reinforce the hierarchy of epistemologies. Thus, calls to submit applications for competitive internal and external research grants are underpinned by positions of power and ideology. Those sitting on research funding committees have the power to act as institutional gatekeepers of prevailing epistemologies. Ruth's experience, and the experiences of others we are sure, signals the need for universities to examine critically the ways in which their procedures are serving to promote and extend the hegemony of traditional academic research. There is a need to examine assumptions made about research by the institution and the possible contribution of alternative, but perhaps less valued, epistemologies.

Extending the work of Ernest Boyer (1990) researchers at the Carnegie Foundation have argued for an end to the unhelpful separation of the researcher and the practitioner. Boyer extended the definition of Scholarship to include discovery (what is typically understood as research), integration, application and teaching, in an effort to reconcile the practice of research with the practice of teaching (Glassick, 2002). While the work of Boyer and others provides positive support in many ways to those of us engaged in the self-study of teaching practice in university and school settings, it is sobering to note that Hutchings and Shulman (1999) admit that the scholarship of teaching "runs against the grain in big ways", and that such research brings with it a risk with respect to promotion and tenure and in terms of impact on the wider intellectual and professional field (p. 13). The work of Boyer (1990), Glassick *et al.* (1997) and Hutchings and Shulman (1999) on promoting the scholarship of teaching is encouraging. Schön (1995) cautions, however, that in order for universities to pursue such "new forms of scholarship", we need to address first and foremost questions of epistemology (p. 27).

Schön (1995) suggests that we need to, "think about practice as a setting not only for the application of knowledge but for its generation" (1995, p. 29). Self-study offers one way in which teacher educators and teachers have sought to articulate and critique the ways of knowing that are embedded in practice. Cole (2000) argues that many teacher educators find themselves, "torn between survival as academics and their ability to flourish as creative and productive teachers, teacher educators and reformers" (p. 44). The preceding sections of this chapter demonstrate that self-study does meet the accepted criteria of research, the issue of credibility therefore is not one reliant on the authenticity of the epistemological base of self-study, but rather on the politics of how epistemologies are valued. Given academia's current practices in allocating research funds,

faculty who do embark on researching teaching practice, face the reality that their institutions are at best only beginning to become receptive to such work.

For Whom do we Research Teaching and Teacher Education?

The story at the beginning of this chapter refers to a research project that sought to improve teaching practice, the learning of the student teachers and, to contribute to the wider knowledge and understanding of how one learns to teach. Fairly lofty claims for something categorized by more knowledgeable, well, more senior, colleagues as "operational". What a university chooses to legitimize as research provides evidence of what it values as contributing to its collective intentions. Equally, what it fails to support also signals what is not valued within its current political, educational and cultural climate. It is acknowledged, and well documented elsewhere, that research and educational practice have undergone change since the beginning of the 20th century, yet Weinert (1997) proposes that the degree to which science, the dominant paradigm of the 20th century, can contribute to the solution of real educational problems continues to be a controversial question. After 100 years of systematic research in the fields of education and educational psychology, there is, in the early 1990s, still no agreement about whether, how, or under what conditions, research can improve educational practice (Weinert, 1997, p. 263). This would suggest that if we are to support research on teaching and teacher education that will make a difference to educational practice, we must address the issue of dominant and less dominant forms of scholarly inquiry within universities.

For those of us concerned with the study and practice of teaching and teacher education we are also caught within a wider socio-political context that exerts pressure from outside the academy. Teacher educators by definition are called to serve two masters – the academic demands of the university manifest as they are in the calls to publish or perish; and, the demands of the professional community i.e., schools, teachers, and students. These, often competing agendas, are framed within further questions of what counts as research for informing policy and practice in teaching and teacher education. With calls for teacher education reform becoming entangled with calls for accountability and compliance, at no other time in history has the interest in teaching and teacher education from outside the academy been so intense. The public investment in education, and therefore in the preparation of teachers, gives rise to intense scrutiny by policy makers and the general population. In the 1990s, calls for teacher education reform have been heard from both within and outside the academy as questions are asked about the relevance of research into teaching and teacher education.

Florio-Ruane (2002) suggests that what counts as educational research for informing policy and practice, "shifts with perception of the problems it might inform, the availability of resources to support it, and the particular interests and values of the powerful practitioners and policy makers who use it in their

decision making" (p. 206). This suggests that rather than research findings influencing educational policy, it is policy and practitioner imperatives that determine the value of educational research. Snow (2001) goes further to suggest that findings of educational research are given little credence in the reality of policy formation and that the triad of educational researchers, practitioners and policy makers are in effect operating on and within different, and somewhat disconnected, agendas, "we're talking past each other". Snow suggests that while educational researchers ponder questions of how we know and practitioners complain about the scope and relevance of what we know, "too many policy makers and members of the public are convinced that in fact we know very little" (p. 4). If, as suggested, the findings of research on teaching and teacher education have little impact on determining educational policy, can we also suspect a similar disconnection with practitioners? Are those of us engaged in research on teaching and teacher education striving for credibility within our institutions under the illusion that our research is valued by, and of use to, practitioners? It is critical that in seeking to address questions of the value of research into teaching and teacher education, we give serious attention to, and be critical of, the ways in which findings of such research are understood and perceived by teaching practitioners.

Is Research on Teaching and Teacher Education Valued by Practitioners?

> Teacher research is tolerated as an interesting and less oppressive form of professional development for teachers, but few treat the knowledge that teachers generate through their inquiries seriously as educational knowledge to be analyzed and discussed. (Zeichner, 1995, p. 160)

This may be even more problematic for teacher educators than for teachers. Husen (1997) suggests that the, "ultimate purpose of any knowledge arrived at in educational research is to provide a basis for action, be it policy action or methods of teaching in the classroom" (p. 20). Yet, it is often claimed, that research into teaching and teacher education has often had limited effect on either policy or practice. In fact Zeichner (1995) has suggested that educational research has been "strangely very uneducational" (p. 161) and it is commonly accepted that teachers (and for that matter teacher educators) have to date paid scant attention to research on teaching (or teacher education) practice.

> Despite some of the exciting breakthroughs that have occurred in recent years in both academic and teacher research in opening up possibilities for new forms of inquiry, teachers generally do not see much value in the scholarship of academics and academics do not see much value in the research of teachers – the worlds of teacher research and academic research rarely intersect. (Zeichner, 1995, p. 160)

Zeichner (1995) points to an apparent dislocation between research and scholarship and the practice of teachers in schools, when he acknowledges that although

he and his colleagues are heralded as outstanding scholars and researchers in the field of teaching and teacher education, for the most part, the knowledge generated by these scholarly activities seems to have had little impact on the reality of teachers and children in schools. School-based teachers and their students, he argues, have to date had limited voice in the conversations on education research, which has remained the privileged domain of the academic faculty. This is so even for the teachers in schools where some of this research was conducted.

> The Faculty of Education at my university has just been ranked No. 1 in the US again for scholarly production of its researchers … Inside the walls of the academy, it is easy to get carried away with the importance of our scholarly endeavors. We often fail to acknowledge, however, that it is we and our careers, and not the world beyond, that receives most of the benefit from this work. (Zeichner, 1995, p. 159)

Recent studies in Australia and New Zealand, however, have challenged the extent to which such assumptions can continue to be made. A large scale study into the impact of educational research commissioned by the Department of Education, Training and Youth Affairs (DETYA, 2000) in Australia revealed that there is increasing evidence of practitioner involvement in all aspects of educational research from design to its implementation (2000, p. 8). One phase of the research project examined teachers' practice through the use of interviews and stimulated recall for evidence of the impact of educational research. The researchers found that,

> In addition to direct research involvement, the teachers' decisions were strongly influenced by sources that are themselves directly impacted on by research, specifically initial teacher training, professional reading, advice of other teachers, professional development courses, and formal postgraduate studies. (DETYA, 2000, p. 8)

In New Zealand a study conducted by the New Zealand Council for Educational Research examined relationships between research and teaching by studying teachers' access to, and use of, research and theory (Boyd & Chalmers, 2001). The study found that teachers had varying levels of access to research findings and theory depending on their access to comprehensive libraries and their active participation in formal study, "Attending professional development courses was one of the main ways the educators accessed new educational theory and research findings" (Boyd & Chalmers, 2001, p. 72).

Which brings us back to the story at the introduction of the chapter where Ruth was so very indignant that the work that she considered worthy of recognition as research was marginalized by the funding process. She could indeed now ask herself, who was to benefit from that research? How was the research as proposed going to advance both knowledge and the practice of teaching and

teacher education? Was she indignant because it represented a missed opportunity for the improvement of teaching and teacher education that could have had the potential to be embraced by colleagues and teachers; or was her indignation the result of anticipating never ending difficulties with tenure? Graue and Grant (2002) suggest that research can be viewed either as a "window on the world" or as a "mirror to the researchers' intentions and commitments" (p. 271). Those of us within teaching and teacher education also clearly have a responsibility to examine critically what we count as research, what purposes it serves and whom it benefits.

Zeichner (1995) in an examination of the readings within his own graduate courses asks: "To what degree do we (or should we) challenge the hegemony of academic researchers over the production of educational knowledge?" (p. 165). To what extent are we, as teacher educators, teachers and researchers, contributing to promoting the hegemony of the traditional research university through the content, structure and focus of our own teaching programs? To what degree is teacher generated knowledge part of the work of teacher education? To what degree is teacher generated knowledge included in courses as course readings? While it is one thing for us as teacher educators to argue that self-study is a way of privileging teachers' voices, it is through our own courses that we may marginalize and undermine our own message. How many of us include in our readings for our preservice and graduate students the voices of teachers? Self-study seeks to advance knowledge about teaching and teacher education through examining and changing the frames of reference through which teaching is understood. Reframing our thinking, our practice and our scholarship in teacher education through intentional inquiry, critical review and examination of our own research and practice is one way of uncovering the ways of knowing that are embedded in practice.

Conclusion

The first two sections of this chapter discuss how those who do self-study in teaching and teacher education communities conceptualize and justify such studies as research. The first section locates self-study within a contemporary debate in the academy about the forms and purposes of research and the constitutive interests that it could, or should serve. Most, if not all, self-studies of educational practice which claim the status of 'research' do so in whole or in part because they involve the implementation of a set of peer legitimated modes of enquiry and representation and, largely in the belief that self-studies, as studies, could still somehow be accommodated within an established, if broadly defined, consensus on what constitutes the form and purpose of research within the academy.

Research is thus often conceptualized in self-studies largely as the processes or procedures of systematic enquiry and presentation. The key components of such modes of enquiry are a commitment to empirically derived evidence, an appeal to theory, broadly understood, or at least generalizable points of interest

or debate, and an enacted intent to make public. The first locates a knowledge claim in terms of specific, situated, contextualized social actions, the second locates it in terms of what may be of more general or public interest, beyond the instance given, and the third is an active invitation for public critique. The debate about research as a 'study' is a debate about *what* can be known and *how* it can be known, how it can be *presented* and how it can be *judged*.

The problem of self-research, however, is clearly not just about what can be known and how, but also raises particular issues about the role of the researcher as both the practitioner and the knower. Consequently, the second section of the chapter focuses on the epistemological import of the role of 'self' and the positioning of 'self' within such studies. In particular, it addresses the issue of what might constitute critical rigor in the conduct of research done on one's own practices, and how self-researchers of teaching and teacher education practices might deal with the critique that self-research is inherently flawed because of the extent of researcher self-involvement.

We present a counter rationale to that which questions the practicability, validity, comprehensiveness and significance of insider or self-research, in which we argue that the problem of researcher self-involvement is not unique to self-researchers. It is only one of the more obvious manifestations of a general post-modern reflexive dilemma facing all social researchers, especially in terms of the ways in which research might be re-presented in publication. In this respect the self-researcher approaches the same swamplands of research rigor with as much obligation as the outsider researcher, but perhaps from a different conceptual direction.

In the third section, we examine critically how teaching and teacher education have been positioned within the academy and the extent to which political, rather than educational discourses appear to have driven such positioning and associated decisions. This section focuses primarily on the context of teacher education, rather than that of teachers in schools, in an effort to demonstrate the forces that construct the nature and focus of researching *self* within the academy. Teacher education holds a unique, complex, and in some cases contested, position within universities not only due to its historical context, but also by virtue of the fact that that which is taught (teaching), is also that which is done (teaching), is also that which is researched (teaching). Self-research on the practice of teaching and teacher education strives to articulate and critique ways of knowing that are grounded in practice, yet it is far from clear the degree to which such enquiry is valued by, or informs the work of, teachers, policy makers or academics themselves. Those who work and write in the self-study of teaching and teacher education areas may wish to examine the degree to which we challenge or contribute to the status quo in the academy and the hegemony of academic researchers over the production of knowledge.

Reflexive Postscript

In this chapter we have tried to represent our own developing understandings and thoughts on the self-study of teaching and teacher education practices as

'research' – both as a matter of epistemological conception and as a matter of practical academic politics. We struggled to do this in a style or form which in some way itself represents and mirrors our evolving process of 'knowing' or 'thinking' about self-study as research, as it unfolded in our consciousness during reading and writing for this chapter, and the conflict between that and the completely detached style of a conventional literature review. Looking back on them, there is in our words a reasonable sense of our evolving thinking on the issue of self-study as research, and a fair presentation of our conclusions, insofar as we have come to them. But, like many in the self-study of teaching and teacher education community, we are still very conscious that such textual representation must necessarily fall short as any kind of realistic or even valid re-presentation of the intellectual journey by which we came to even such tentative conclusions. If we were to choose a metaphor to represent that mental journey it is still more likely to be something about trying to traverse a mangrove swamp than something about a trip on converging railway tracks. So we accept, as all researchers must, the fact that although we neither think nor know in logical straight lines, we are nevertheless obliged to write in them, and are thus content with evocation rather than reproduction as a goal.

We finish with another brief scenario and a recurring sense of the political and conceptual ironies involved in any discussion of the self-study of teaching and teacher education as research.

> *Vince's Story:*
> *In August of this year I submitted to our Ministry of Education a 104 page Research Report which was an Evaluation of a national program of teacher professional development in Information and Communications Technologies (ICT). The report outlines the findings of a longitudinal, multi-method study of the effectiveness of the professional development program, involving the analysis of empirical data from thousands of questionnaire responses, hundreds of teacher and stakeholder interviews and hundreds of direct observations of teachers and students using ICT in classrooms over a three year period. It was, in other words, a substantial but methodologically standard piece of conventional 'outsider' research.*
>
> *It is one of the ironies of academe, like those in the scenario at the opening of the chapter, that, as a piece of commissioned research with no ISSN number, the ICT Evaluation Report will not be listed in the College Calendar as one of my 'research outputs', and yet this chapter certainly will!*

Yet, how would we describe or characterize what we have done in the creation of this analysis of self-study as research? It is a 'reflection', certainly, in that it outlines our views on the issues of the status of self-study as research. It could also be a 'reflexion', in that we have commented critically on the processes by which we come to have such views. It could also be a form of 'self-study', at least in the sense of having focused on our own evolving views of an issue, as well as in the sense of having involved some consciously planned, formally

structured, and one would hope, intellectually rigorous, enquiry into what ourselves and others in the teacher – researcher community think. One might even stretch the notion of empirical data to include not only the extant writings of others but also our own journalized reflections and conversations on the topic as they were produced over time and reflected on in retrospect, and say it has some foundation as an account of what we currently 'know'. But would we call it a piece of 'research'? Ultimately, we think not.

Now why is that … ?

Acknowledgements

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5

LEARNING THROUGH SELF-STUDY: THE INFLUENCE OF PURPOSE, PARTICIPANTS AND CONTEXT*

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Abstract

This chapter examines the nature of self-study in terms of teaching, learning and research and begins to build an understanding of the influence of purpose, participants and contexts in shaping learning of teaching and teaching about teaching. By exploring learning through contexts and approaches to self-study, the purpose and value for practitioners in these situations is highlighted. These contexts include the sites in which teacher education occurs (universities and schools) and the situations in which teachers and teacher educators place themselves to better understand the complex world of teaching and learning. It also involves understandings of approaches to teaching and teacher education that can only be examined by practitioners researching their own practice and making explicit the purpose for such study. The chapter concludes with a synthesis of the issues considered being illustrated in action through a case-study of learning through self-study. The case-study is designed to highlight how self-study can lead practitioners to develop insightful understandings of practice that also lead to meaningful changes in practice and, of illustrating how such learning might be conveyed and understood by others.

As has been noted in chapter one, self-study as a descriptor, like many other terms that abound in the literature, is not necessarily all that helpful for honing in on a specific type of, or approach to, research because its meaning has changed over time. Just as reflection has been used, interpreted and described in a variety of ways (Grimmett & Erickson, 1988; Richardson 1992), so too has self-study.

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Smyth (1992) noted that reflection places an emphasis on learning through questioning and investigation in order to lead to a development of understanding, likewise, the same applies to self-study. Many aspects of the difficulty sometimes created by the use of the term, self-study can, however, be addressed by focusing on the complex interplay between teaching and learning that is central to the purpose of self-study.

Self-study of teaching and teacher education practices is not necessarily confined to one discrete field whereby all of the documented learning through self-study can be easily accessed, examined and evaluated. Rather, as self-study has grown out of the work of many other related fields (e.g., practical inquiry, reflective practice, action research, narrative inquiry, teaching about teaching, teacher thinking, learning to teach, beginning teachers, teacher as researcher, critical pedagogy and, teacher education research and practice), it has only been in the past decade that self-study has evolved to carry a specific understanding that is contextualized within the research of teaching and teacher education practices.

This refining of self-study and the links to its roots can be seen, for example, through examination of the Handbooks of Research on Teaching. In the Third Handbook of Research on Teaching (Wittrock, 1986) none of practitioner research, reflection or self-study was an individually indexed term for searching the text, while teacher as researcher had but one listing. However, by the Fourth Handbook of Research on Teaching (Richardson, 2001) all of these terms (as well as many others related to the field) populated the index. Throughout the actual text, reference to self-study was not as extensive as some of the aforementioned fields of research (practitioner research, reflection, teacher as researcher) but did illustrate its development and growth from other fields into a particular field in its own right.

> Although many of the reports of practitioner research have involved the work of elementary and secondary school teachers and other staff members who have studied their practice, there has also been a growing tradition of research in which college and university faculty members conduct research on their own practice. … There has been a growing acceptance of self-study research within colleges and universities, especially within the teacher education community … Although there have long been calls for this kind of research by teacher educators (e.g., Corey, 1955) and college and university faculty members who have conducted inquiries on their own teaching practice (e.g., Duckworth, 1987; Lampert, 1985), recently there has been a tremendous growth in the publication of self-study research. (Zeichner & Noffke, 2001, p. 304)

This growth in the publication of self-study research is best illustrated through the Self-study of Teacher Education Practices SIG (Special Interest Group) CASTLE conference proceedings (Richards & Russell, 1996; Cole & Finley, 1998; Loughran & Russell, 2000; Kosnik, Freese, & Samaras, 2002) and these,

in conjunction with the ever expanding books on self-study (e.g., Cole, Elijah, & Knowles, 1998; Hamilton *et al.*, 1998; Loughran & Russell, 1997, 2002; Mitchell & Weber, 1999; Russell & Korthagen, 1995; Samaras, 2002; Segall, 2002), chapters in books (e.g., Bullough, 1997; Clandinin, 1995; Heaton & Lampert, 1993; Nicol, 1997; Louie *et al.*, 2001; Munby & Russell, 1995; Tidwell, 2001; Zeichner, 1995) numerous published papers (e.g., Bullough & Pinnegar, 2001; Dinkleman, 1999a, 2000; Ethell & McMeniman, 2000; Guilfoyle, 1995; Hamilton, 1995; Lomax *et al.*, 1999; Munby & Russell, 1994; Pinnegar & Russell, 1995; Placier, 1995), conference papers and presentations (e.g., Crowe & Whitlock, 1999; Dinkleman, 1999b; Loughran, 1996; Loughran & Northfield, 1995; Myers, 1995; Segal, 1999) and dissertations (e.g., Austin, 2001; Baird, 2002; Berry, In Progress, Moguel, 2000; Mulholland, 1997; Schulte, 2001), illustrate the considerable growth in interest in self-study in teaching and teacher education practices.

Across the vast array of writings that comprise the self-study of teaching and teacher education practices, attempting to portray and categorize that which might be deemed as learning from self-study is a difficult task as the nature of the learning in these works is not generally limited to one single definable outcome. Rather, the learning is intertwined with, at least, the purpose of self-study, the participants (including the "self") in self-study, the context and the pedagogy in ways that inevitably offer insights into self-study itself, the methodology developed and/or employed as well as the more traditional research outcomes. This chapter then is organized in a way that is designed to make some of the learning from self-study accessible to others. Clearly, there are many ways of viewing such complex work and this chapter offers but one lens into the learning from self-study.

Structure of the Chapter

As a starting point, the chapter begins by considering the purpose for doing self-study as purpose represents an important driving force in learning from self-study. Building on the notion of purpose is then an exploration of the participants in self-study for it is through the participants that learning is both developed and enacted. The way in which participants come to learn through self-study is often contextually situated, hence an examination of the relationship between context and learning is also important. In building on these foundations, the chapter then focuses on learning through practice settings (university and school) as the development of wisdom is shaped by reflection on personal experience and the articulation of the nature of learning through self-study. The chapter concludes through a case-study which attempts to bring these issues to life through a real world example. A major purpose of the case-study is to illustrate how learning through self-study might be made accessible to the education community in meaningful ways.

Purpose in Self-study

> So often we, in teacher education, see ourselves as agents for our student teachers: motivating them, informing them, guiding them, preparing them. We do not think of it as a process that will also change and enrich us. However, we *must* be enriched by it if we are to prosper in this demanding profession. If we are to help our students develop we too must develop. (Kosnik, 2001, p. 65)

Kosnik, like some scholars in related fields, considers self-study as comprising an obligation that practitioners themselves should work in the very way they advocate for their students. For example:

> *Action Research:* … academics, who teach and write about action-research theory, should see themselves as under an obligation to undertake second-order action research into their own teacher education practices. (Elliott, 1993, p. 177)

> *Teacher Thinking:* Do teachers of teachers have the courage to think aloud as they themselves wrestle with troubling dilemmas … and the human mistakes that even experienced teacher educators make from time to time? (Clarke, 1988, p. 10)

> *Reflective Practice:* There was a general trend to emphasize the importance of reflective teaching for teachers … and to promote its development during teacher education [but] teacher educators did not seem to apply these ideas to themselves. (Korthagen & Russell, 1995, p. 187)

A major expectation then is that through self-study, both teaching and research will inform one another in ways that will lead to valuable learning outcomes for both the teacher and the students. Accompanying this expectation is that by doing that which one advocates for one's students, so it will offer insights into teaching and learning that might otherwise not be fully appreciated or understood if such learning was not genuinely experienced by oneself.

This recognition of a purpose for being involved in self-study is partly derived from the consistent calls throughout the literature for teacher educators to pay attention to their own experiences and to trust that learning through researching these experiences will help them to better understand how to approach teaching about teaching in order to enhance students' learning about teaching. Guilfoyle (1995) notes the inherent importance of "Walking the Talk", Schiller and Streitmatter (1994) and Loughran (1996) examine "Practicing what I Preach", while Adler (1993) implores teacher educators to become reflective practitioners, "an idea that has permeated teacher education" (p. 160). Further to this, Heaton and Lampert (1993) pay attention to "purpose" when they note that, "We also need to learn about how to teach teachers to put these practices into effect and how to prepare teacher educators to work in ways that are consonant with the kind of teaching envisioned in reforms" (p. 43).

Therefore this central purpose of focussing on experience in order that teaching and research might inform one another is clearly a strong attractive force for many practitioners. However, the purpose for self-study is not all at an individual level. It is also clear from the literature that beyond individuals' desire to be better informed about how they think and act (to purposefully reframe their practice), is an expectation that their learning through self-study might also help to positively challenge and change teaching and teacher education practices more generally. As Wilkes (1998) makes clear through her exploration of paradoxes in teaching, she is constantly driven to make her learning move beyond herself and to be available and helpful to others (students and colleagues). Changing practices and programs is a 'big picture' purpose that engages and sustains many involved in the self-study of teaching and teacher education practices.

> Research on teaching practice by teachers holds invaluable promise for developing new understandings and producing new knowledge about teaching and learning. Formalizing such study of practice through self-study is imperative ... The value of self-study depends on the researcher/teacher providing convincing evidence that they know what they claim to know. (Hamilton & Pinnegar, 1998, p. 243)

Without formalizing self-study, without illustrating the evidence that informs approaches to practice, without pushing the boundaries of knowledge about teaching and learning, change is not likely to be enacted beyond the individual. In order to see how the purposes for accepting the challenge to conduct self-studies are played out in different spheres of the work of practitioners, I turn first to the participants of self-study to develop an understanding of how their learning is developed and refined.

Participants in Self-study

To understand what is learnt through self-study, it is important to know who is involved in and how that involvement shapes learning. There is little doubt that the term self-study itself conjures up strong images of individuals researching their own practice. However, this can also be misleading for the participants of self-study are not always single isolated teachers, working alone to better understand their own practice. In fact, the participants in self-study often seek to move way beyond themselves in order to better examine their practice and to interrogate the subsequent learning so that what they come to know, although initially perhaps personal, might be shaped by, and impact on, those with whom they work.

Learning about "Self" through Self-study

> Even though my own self-study has afforded me the opportunity to resituate my understanding of myself along a range of professional, ethical, and

epistemological issues, I am wary. ... My research is certainly connected to the teachers with whom I work, but I did not initiate or conduct this project for them. And yet, in the ways I have come to see myself differently, it is through them that I own these understandings. ... Self-study can not only be about me and my work as a teacher educator ... [it] has to be done in a way that honors their voices [pre-service and in-service teachers] and integrates them more fully into both the process and the product of self-study, in a way that both recognizes and challenges our privileged and their marginizalied voices. (Kuzmic, 2002, pp. 232–233)

Kuzmic (2002) explains how the close links between self-study and teacher research cause him to challenge and rethink the ways in which he understands inquiry and research. Importantly, he also notes how investigating the self in self-study also involves (somewhat paradoxically), going beyond the self. As a consequence, one outcome is that that which one seeks to learn about is also a foundation for change and, such change is at both an individual and institutional level (more attention is paid to the institutional level in a later section: The context of teaching and learning through self-study).

This intertwining of individual and institutional change is not confined to teacher educators. More so, it is inherent in the problematic nature of teaching for understanding – as opposed to "teaching as telling" and the transmission of information.

Yet although the self-study literature abounds with examples of the exploration of self (see for example, Bass, 2002; Chin, 1997; Elijah, 1998; Freidus, 2002; Hamilton, 2002; Kaplan, 2000; Knowles, 1998; Munby, 1996; Nicol, 1997; Pereira, 2000; Wilkes, 1996), there is little doubt that learning about "self" is not the singular feature of self-study. However, despite this, it is still clear that the individual self is an important starting point for researching practice and that the individual gains in understanding and changes in practice are crucial in encouraging further refinement and application of self-study to new and different situations. This therefore means that self-study, and the subsequent growth in understanding for participants, is enhanced when self-study involves others.

Bullough (1997) uses autobiography as a way of studying his "self" in order to come to differentiate between Private and Public theory and to use this differentiation as a way of constructing his approach to teacher education. It is an important way for him to come to explain how he teaches the way he does and through this approach he articulates a number of principles that direct his pedagogy. However, it is his response to questioning whether his teaching approach makes a difference that appears to be an impetus for, "the ongoing study of my practice" (p. 26). He illustrates how through the use of student-teacher data his self-study is indeed ongoing and how it has caused him to believe that, "the future of teacher education is dependent on the willingness of teacher educators to practice theory and to theorize our practice and to put the results of our efforts before a frequently hostile public" (pp. 29–30).

In a similar vein, Clarke's (1997) study of his work with student-teachers and

their practicum advisors is informed by his own experiences as a student-teacher. Through reflection on his own practicum experiences, he comes to conceptualize that which he sees as crucial to his own teaching practice when he is the supervisor responsible for others during their practicum. Again, his "self" is a crucial initial focus of his research, but the implications for others emerges as he examines in detail his beliefs and practices in "Coaching Mathew"; an at risk student-teacher. Clarke's (1997) inquiry leads him to believe that the relationship between schools and universities in the education and preparation of beginning teachers needs to be understood in terms of professional development of all involved and, that practicum advisors' work is the work of teacher education. Hence, he begins to ask school teachers and university teacher educators to reconsider the role of the practicum advisor and to recognize and respond to the pedagogical needs and practices inherent in performing the role appropriately.

Responding to pedagogical needs and confronting one's own practices is well illustrated in the work of Dusting (2002) as she explores how she came to perceive a need for change in her pedagogy as she, "investigated how closely my perceptions of my teaching practice matched those of the students I was teaching … [and, in so doing] I hope to illuminate for others something of the interface between what a teacher perceives he or she needs to do in order to carry out the rhetoric of teaching for understanding, and what the students perceive is happening in the classroom" (p. 173).

In pursuing her self-study, Dusting (2002) was confronted by her own practices and beliefs in ways that challenged her understanding of herself as a teacher. As the "self" in her self-study, she does not appear to shy away from highlighting the important learning that caused her to reconstruct her conceptualization of teaching. Yet, despite the fact that it is her "self" that is the initial focus of her study, she is, "reminded about how important it is to not only attend to my agenda as the teacher, but to focus similar attention on the students' agenda as well" (p. 194). And, by taking her study a further step (publishing her work as a teacher researcher), she anticipates that making her research public might also cause others to consider their practice in similar ways. Hence, she hopes her self-study might also move beyond herself as an individual, and impact upon the self that is other teachers and the institution of teaching – and perhaps that of teacher education.

Learning With and Through Critical Friends

The self-study literature is replete with accounts of teaching, learning and research that focus on collaboration. Such collaboration is initially most apparent through the large number of publications that are jointly authored (particularly in the CASTLE proceedings), however, an extension of this is through the number of collaborative enterprises that have been maintained by co-researchers over considerable periods of time (e.g., Cole & Knowles, 1995, 1996, 1998; Flack, Osler, & Mitchell 1995; Flack & Osler, 2000; Osler & Flack, 2002; Guilfoyle,

Hamilton, Pinnegar & Placier 1994, 1995, 1996, 2000; Loughran & Berry, 1999; Loughran, Berry, & Corrigan, 2001; Berry & Loughran 2000, 2002; Weber & Mitchell, 1995; Mitchell & Weber, 1998, 1999, 2000).

The learning as a result of collaboration in self-study appears to be linked to the opportunity to access alternative perspectives on situations. In many cases, self-study reports illustrate how through working together and sharing ideas, issues and concerns with critical friends has helped practitioners to see beyond their own 'world views' and to broaden their perspective on situations in meaningful ways. A strong example of this is in the work of Austin *et al.* (1999) whereby their ten year collaboration through the Alaska Teacher Research Network (ATRN) illustrated not only what they had learnt as a group (and as individuals) but also what they had to offer other teachers, as well as what they had learnt about doing research on practice and how the two were closely tied.

They (the ATRN) came to see that problems in practice were opportunities that could lead them to learning and that barriers to progress needed to be examined and studied, not to be end points or inhibitors of progress. More so, they noted a shift in their thinking about research whereby, "In the beginning, we viewed our research as a way to look outward upon classroom happenings. Now we see it as a way to be reflective and to look inwards ... our research changes us as people, which in turn changes our practice ... [research on practice] is not a thing to do, but a way to be" (p. 130). This is in accord with Hamilton and Pinnegar's (1998) belief that collaboration in self-study, "leads one to think and act differently in teacher education practice [and] is a formalization of reframing" (p. 1).

Through working collaboratively with others, the likelihood that reframing will be encouraged is then an opportunity for learning that is valued by those engaged in self-study. Bass, Anderson-Patton and Allender (2002) explored the value of reframing as they linked it to the notion of transformative learning. In their self-study, they stressed the role of critical friends as an avenue to alternative views. Alternative views therefore begin to challenge one's privileged position, for, as they suggest, without such challenge, others' agency and ability to learn are diminished.

Reframing through accessing a critical friend is also strong in the work of Osler and Flack (2002) who through team-teaching together began to interpret responses to students' learning in new and different ways. It became apparent to them that their view of student learning from their "privileged position" as classroom teachers was a barrier to active learning. Through their collaboration they began to reconceptualize the possibilities for students' learning and began to examine new approaches to practice that better linked their concerns about students' passive learning behaviours. As their students' learning was transformed through their PEEL type approach to pedagogy (see Baird & Mitchell, 1986; Baird & Northfield, 1992 for a full explanation of PEEL – the Project for the Enhancement of Effective Learning), their learning about practice was substantially enhanced through the constant questions, challenges and innovations to practice encouraged through their critical friendship. Importantly, as they

researched the relationship between their practice and their students' learning, they developed a new *shared vocabulary of pedagogy* that allowed them to begin to better articulate their developing knowledge of practice. They also highlighted the links between the development of their knowledge of teaching and research.

> We learnt much about how to develop metacognitive awareness in our students and became more metacognitive ourselves. We developed a strong sense of commitment to supporting the developing skills of others by sharing our experiences of the research process. We became more aware of our professional growth, about how threatening growth can be and how hard it can be to manage. (Osler & Flack, 2002, pp. 245–245)

In working with teachers in an ongoing professional development project, Dalmau & Gudjónsdóttir (2002) also showed how collaboration through self-study was crucial in their learning about practice. The development of their Professional Working Theory was a way of accessing and then articulating the professional knowledge of teachers as they examined the dynamic interaction between practice, theory and ethics and came to create a shared discourse. Cross disciplinary collaboration (education, nursing and business administration) through self-study had a similar learning outcome for Louie, Stackman, Drevdahl and Purdy (2002). In their examination of their teaching they came to see that their self-study was a powerful way of encouraging change – even though that was not the initial intention of their study. Through their ongoing analysis, discussions and explorations of their beliefs and practices, they learnt how to recognise what they were *really doing* in their teaching as opposed to what they thought they were doing. Working with critical friends was, "simultaneously humorous, blunt, supportive, and confrontational, as well as educational and motivating ... [and] the learning that has taken place motivates us ... [and] we fully expect to be transformed as teachers once again" (p. 205). Hence, through working with critical friends, self-study has been a valuable way of learning about aspects of practice that may not have been so apparent if the work had been conducted alone.

Learning by Seeing Practice from the Students' Perspective

In order to look into the complex relationships of teaching, learning and research, one important set of eyes that are used by many involved in self-study are those of their students. Many authors have written about the ways in which students often see teaching and learning differently to their teachers and, how accessing these differing perspectives offers new insights about particular situations (Hoban, 1997; Nicol, 1997; Ojanen, 1995; Russell & Bullock, 1999; Schuck & Segal, 2002; Senese, 2002). Through students' eyes, a number of different learning outcomes have been reported and some of these, at first glance, might seem quite simple and obvious, yet many self-study reports highlight how insightful even the apparently superficial can be. For example, consider Dinkleman's

(1999b) learning through connecting two different events. Dinkleman was teaching a social studies methods course whilst also conducting research for his dissertation, hence some of the students he was teaching were also participants in his research.

> … as the class moved away from a discussion of the appointed topic, multicultural education, and toward a forum for airing grievances with the course, one class member began her contribution by saying, "I don't feel safe in this classroom. … " and burst into tears. I was taken aback … That our classroom had become a less than welcoming environment for some was an unsettling sentiment I had detected in the prior weeks, but try as I might to figure out what was so threatening about our class, I had few answers. (p. 1)

Dinkleman then goes on to explain how two months later, during a research interview, he asked the interviewee why some students did not feel safe to speak their mind in the class. With an extensive, honest and chilling quote, he shows how some students interpreted his 'look' as being judgmental and therefore a major inhibitor to honesty in class discussion. "I was stunned. This response was truly a revelation to me. Promotion of open discourse was, and is, one of the most valued objectives of my teaching, one that I was unknowingly squelching" (p. 2). He then sought further validation of this information and found that the problem truly did reside with him.

Through this experience, Dinkleman was 'shocked' into action because his beliefs about practice and his actions in practice were in some cases incongruous. The personal vulnerability he displays in his paper highlights how, for him, his teaching and his research informed one another. His use of self-study and the input from a different set of eyes helped him to see, and respond to, issues and concerns that he could not see on his own – or perhaps could not see from his personal teacher perspective.

The value in learning to see from a student's perspective is commonly highlighted in the self-study literature, where, as opposed to the somewhat accidental eye-opener of Dinkleman, the search for a student perspective is fully intended at the outset. Schuck (1999) found that by purposefully pursuing students' understandings of her teaching in a mathematics methods course, that she, "became aware that [she] needed to make the subject matter more explicitly linked to the content of the school curriculum" (p. 8). This in itself was not necessarily a substantial breakthrough for her, but it was the subsequent impact drawn from the emerging issues associated with this point that shed new light on the theoretical underpinnings of her teaching and the way in which she was inadvertently shaping, and/or misinterpreting, her student teachers' conceptions of teaching and learning in mathematics that became much more evident and important to her. "By persevering with ways of increasing student autonomy and by continuing to assess my practice, not merely from student evaluations, but also from examinations of students' learning and teaching of mathematics,

I will gain valuable insights into how to be a more effective teacher educator" (p. 14).

Just as Schuck (1999) came to pay more attention to student learning through self-study, so too did Segal (1999). However, in this case, she placed herself in the learner's position as she struggled to come to understand how to teach in a three-part learning and teaching model (co-operative groups, learners' questions and a techno-science context). By shifting between being a learner of teaching and a learner of learning in her work with her students, Segal experienced for herself the dilemmas of practice that were important and necessary to recognize and feel in order to be able to create situations through which the teaching approach would work with her students.

> Simone, Mary and I [Segal] put forward our ideas as equals … because I was puzzled too … in spite of my extensive preparation … I did not realise until I was a full participant in their explorations that my own understanding was tenuous. … In genuinely seeking to understand how they were learning, I was involved in the appropriation process myself … Thus for me, appropri-ation – the Vygotskian term for collaborative understanding becoming individual understanding has an emotional component … After a positive boost to my confidence, I was probably keen that students should experience this type of inner satisfaction through the learners' questions part of the learning model. (pp. 17–18)

In purposefully attempting to gain students' perspectives on his teaching, Russell (1986, 1997) draws on Schön's (1983) notion of 'backtalk' – the unexpected consequences of actions talking back to us (Munby & Russell, 1995, p. 182) – as a more formalized way of accessing his students' perspectives on his practice.

The use of backtalk is designed to invite students to offer feedback on the teaching and learning situations and for this feedback to be both a point of open and honest discussion as well as an explicit tool for encouraging pedagogical responsiveness. However, describing backtalk as feedback is also rather simplis-tic, for from a self-study perspective – rather than evaluative perspective – Russell's (1997) explanation of the evolution and use of backtalk focuses atten-tion on the value of students writing about their reactions to situations and episodes that are not usually vocalized in class. Through his backtalk papers, Russell compiles lists of strengths, weaknesses and suggestions (about his teach-ing) and prints these out to return to the class. This process, he believes, is a powerful way of showing his students how many features of teaching are interpre-ted and appreciated, or not, by different people. Backtalk also creates an agenda whereby new issues, ideas, needs and concerns can be introduced and responded to in a respectful way, but, ultimately, impact on the teaching in ways that may never have occurred but for the students' perspective being sought.

Instances through which backtalk is accessed with a similar intent include Senese's (2002) study of his evolving English curriculum and his work (as Deputy Principal) with the Action Research Laboratory at Highland Park School,

Illinois. In this case, Senese responds to his students' needs and concerns as a result of viewing the teaching and learning environment from their perspective based on his developing understanding of himself and his teaching role being redefined through directing action research projects with his staff. Similarly, Fernandez and Mitchell (2002), Walsh and Smith (2002) and Jeppesen (2002) illustrate well how they begin to question their pedagogy as they learn more about teaching and learning by seeking to view their classrooms from a student's perspective.

Participants and Purposes: Catalysts for Self-study

Overall then, participants in self-study appear to be driven by a learning purpose whereby an important starting point for examining the learning through self-study is based on confronting the dilemmas of practice that are typically, too easily ignored, or explained away, because of the pressure of the work of teaching. Self-study participants seek not to ignore these pressures but to respond in ways that will help them learn about practice for it is too easy to accept that one's intentions and practices are always closely aligned. Brookfield (1995) encapsulates this view well when he notes that,

> What we think are democratic, respectful ways of treating people can be experienced by them as oppressive and constraining. One of the hardest things teachers have to learn is that the sincerity of their intentions does not guarantee the purity of their practice ... Teaching innocently means assuming that the meanings and significance we place on our actions are the ones that students take from them ... we never have full awareness of our motives and intentions, and ... frequently misread how others perceive our actions ... (Brookfield, 1995, p. 1)

Self-study in teaching and teacher education practices then is driven by an underlying purpose that is embedded in a need to link teaching and research in meaningful ways and to view the practices associated with both from differing perspectives. In so doing, the aim is to seek alternative interpretations of situations (to frame and reframe) in order to better understand the complexity of the situation. Guilfoyle, Hamilton and Pinnegar (1997) describe this purpose and its interplay with their understanding of their practice in teacher education by focussing on the students that will eventually be taught by their pre-service teachers. They aptly capture the meaning of this intent through the phrase "Obligations to Unseen Children" and offer reasoned and honest insights into why this is important to them, their students and their students' students.

Zeichner (1995) encapsulates the inherent intricacy of these ideas and illustrates the value in genuinely examining the differences between one's own practice and beliefs when he reconsiders his own teaching in teacher education in a chapter that he described as, "a different kind of writing ... [that was] difficult [but] more rewarding than the more distanced academic perspective that I usually assume" (p. 14). Zeichner describes a tension he experienced in

his teaching that caused him to do much soul-searching. Although he strongly espoused the need to use action research as a vehicle for student teacher reflection, he came to see that despite his intentions to challenge the:

> hegemony of those who sought to impose change in schools from the outside, the voices in these papers and books [that were his major texts] were mainly academic voices. Despite my commitment to the role of teachers as knowledge producers and to the practice of teacher research, my actual practice undermined my intended message to students. Were my students really learning about the role of teachers as knowledge producers and reformers if they never were given the opportunity to read anything written by a teacher or another student teacher? (p. 20)

From this perspective, it is clear then that learning through self-study is dramatically influenced by the dilemmas, issues, concerns, problems or tensions that draw practitioners to see their practice with new eyes and to begin to question the degree of alignment between beliefs and practice and/or student needs and program goals. Within the literature, the ways in which these dilemmas, issues, concerns, problems or tensions are recognized by the "self" and therefore catalyze self-study are numerous. However, it is these different "ways in" to self-study that lead to learning through self-study. The next section of this chapter considers learning through self-study based on the impetus described above, whereby the context for the self-study has created opportunities for learning that have been important to teachers and teacher educators.

Contexts of Teaching and Learning Through Self-Study

Teaching is inevitably shaped by the context in which it occurs. The socio-economic situation, the physical nature of the setting, the age, disposition and ability of the students being taught, the content under consideration, and a host of other factors influence what might be described as the context of a teaching and learning environment. One way of re-focusing on the problematic nature of teaching is to change one's 'normal' teaching context. In many teacher education programs, the teacher educator's normal teaching context is a university classroom which brings with it different demands and expectations to those of a school classroom.

As such, teacher educators then work within an institution and institutional structures can inhibit learning about teaching. Therefore, in an effort to learn more concerning teaching about teaching through self-study and to address some of the institutional constraints inherent in a university teaching situation, some teacher educators have taken what might be described as the bold step of re-entering school classrooms to teach. Teacher educators generally embark on this change in the context of their teaching with the expectation that it will do more than offer recent and relevant experience. They make the change in order to help reconceptualize their pedagogical practices in their teacher preparation

programs and to be reminded of, and better understand, that which their student-teachers experience when they move into schools to teach – whether it be on their practicum or as they embark on their teaching careers.

Three instances of re-engagement with school teaching stand out in the literature. The first is that of attempting to access the student-teacher practicum experience; the second is the teacher educator accepting a limited school experience attachment; and, the third is teacher educator as school teacher.

Accessing Student-Teaching Experiences

There are many texts that introduce student-teachers to the world of teaching and that attempt to offer guidance and support in the development from student-teacher to teacher. For example, Groundwater-Smith, Ewing and Le Cornu (2002) set out one section of their text in a way that is designed to help student-teachers work through their experiences by paying particular attention to the complexity of student-teacher learning during the school practicum. They ask student-teachers to consider their own personal history and to bring their own school experiences to bear on their understanding of their field experiences. In this way, they are attempting to help student-teachers see the value of learning through experience by reflecting on how their experiences shape their views of practice.

For many teacher educators, their own school practicum may well be a vague and distant memory, hence, although they may genuinely desire to be supportive and empathetic toward student-teachers during their practicum, the feelings and practices that influence student-teachers' actions and, the difficulties that arise for them during their practicum, may not be all that well apprehended by teacher educators. In order to address this difficulty, some self-study practitioners have attempted to learn more about the student teaching experience at a personal level in order to enhance their ability to create more meaningful teaching and learning opportunities for their student-teachers through the practicum.

An extensive example of this is through the work of Featherstone, Munby and Russell (1997) in which a consistent focus on student-teachers' practicum experiences becomes the basis for shaping their thinking about learning to teach. Through their work, themes emerge that influence approaches to practice (of both student-teachers and teacher educators alike) that explicitly illustrate how important valuing the knowledge of the practicum is in learning to teach.

> I have been reminded just how important it is that one does not underestimate the value of creating a forum for listening to students' voices. I found messages from my students at two different levels. … For example, the student who said, 'You don't think that the only way we learn is if we are taking notes' caused me to think critically about what made the discussion so powerful and useful to the students in terms of their learning. … Thus I decided to develop a discussion summary sheet. I am certainly not the first to think about this, but there is something special about being able to say

that my decision is based on what I have learned from my students. (Featherstone, 1997, p. 136)

In this quote, Featherstone illustrates how personally using a teaching procedure in his own practice leads him to better understand and value the procedure. His response was initiated as a result of an incident that arose in his own class. His student's statement reminded him of the value of listening, something that he would certainly have been aware of as a 'piece of propositional knowledge', but something that he has come to appreciate in a much more meaningful way through this particular experience. This situation (quote above) is similar to the learning about teaching reflected in Russell's backtalk and was something that Featherstone had experienced in his teacher education classes, yet it could well be argued that the real meaning did not emerge for him until he was acting in the role of teacher. The value of the learning was clearly embedded in the experience, and, in this particular case, made possible through the practicum.

Russell and Bullock (1999) extend this exploration of learning about the practicum experience through their self-study. Like Featherstone before him, Bullock was also a student-teacher – in Russell's physics method course at Queen's University. As a teacher educator Russell wanted to get closer to the practicum experience from the student-teacher's perspective, and through working intensively with Bullock (as one documented example amongst his classes generally) uncovered ways of further developing the professional knowledge of teaching embedded within the practicum experience. The learning through this experience for both participants is made clear through their explanations of the value of framing and reframing, the development of metacognition and more meaningful questions about practice, and the rich interplay between learning to teach at university and learning to teach in school.

Russell's interest in student-teachers' experiences during the practicum and the value to teacher educators of learning to teach about teaching through greater emphasis on these experiences continued in his later individual self-study (Russell, 2002). In this case, Russell (2002) researched the intricacies and skills associated with focusing on student teaching during the practicum as he purposefully built on his previous work from his personal perspective. His purpose was to examine how he as a teacher educator could teach in ways that would help to bridge the gap between the worlds of theory and practice. As he had come to know from his previous work, this involved placing himself in the learning as best he could, and in so doing he came to see that,

over a five year period [this self-study] has been productive both practically and conceptually ... I have made specific changes to how I spend my time in schools. ... At the same time, studying my learning ... has refocused my attention on the multiple and challenging tasks that the role permits and invites. ... [a] compelling insight is that teacher candidates, experienced teachers, and Faculty Liaisons can be expected to approach supervisory interactions with "default" assumptions driven by unexamined personal

experiences … self-study is a way to bring such assumptions to the surface; over time, self-study is a way to keep one's focus on the goal of extending our professional understanding of what it means to learn from experience in the classroom and school settings. (Russell, 2002, pp. 85–86)

Attempting to get closer to the practicum experience has also been explored in terms of teacher educators' supervisory roles. For example, Kwo (1998) examined issues associated with the supervision of student-teachers during the practicum from both the student-teacher's and teacher educator's perspective. This led to an articulation of practice that was characterized in two ways: the first as "learning with student teachers to promote positive change" (see Adamson, 1998; Taplin, 1998; Lo & Lee, 1998; Cheung & Yung, 1998); and, the second as an examination of dilemmas in supervision such as pre-lesson discussion, assessing student-teaching and competing expectations (see Lopez-Real, 1998; Lo, 1998; Bunton, 1998; Tse, 1998).

These explorations of the practicum experience show one approach that teacher educators might use to learn more about their role in supervision. These studies also illustrate how the possibilities for collaboration and development with student-teachers lead to learning outcomes that impact on the participants' approach to practice. All of these self-studies highlight the degree of risk and vulnerability associated with examining these aspects of teacher education. However, Pinnegar (1995) increased the degree of personal risk substantially in the way she came to a better understanding of the practicum experience.

Teacher Educator as Student-Teacher

In her vivid and open self-study of re-entering the classroom, in effect as a student-teacher, Pinnegar became increasingly aware of issues and experiences that dramatically shaped her views of teaching about teaching. She began to question what the practicum really does to student-teachers and how easily it can be misinterpreted by student-teachers, teacher educators and supervising teachers alike as each one's purposes and practices collide. As she re-experienced what it was like to be a student-teacher (again) she began to look differently at the theories and practices that she considered important in shaping her views of learning to teach and teaching about teaching. She began to identify with her student-teachers' concerns and issues in new ways because she experienced them herself. Through this self-study she learnt about teaching in ways that would not have been possible except through again being a student-teacher.

Pinnegar entered the experience openly questioning whether, "any of the things I had learnt or taught students actually applied in teaching in public schools" (p. 58). She came to see that what she saw as problematic in the classroom did not always accord with what her "supervising teacher" perceived as problematic and this could cause discomfort, disagreement and various "power plays" that had real outcomes. She also experienced first hand, and in ongoing ways, how teaching procedures that she advocated in her teacher education

classes "played out" in public school classrooms. Her account of being a student-teacher illustrates again a common thread in the literature. It illustrates how being in the experience is so important for learning through the experience and this is substantially extended through self-study.

> I was able to identify the ways in which theory guided, framed, and emerged in my thinking about practice. As teacher educators. … We should go beyond the question of whether theories, ideas, and research taught in teacher education programs are evident in the practice of teachers, to focus instead on *how such learning is evident*. Perhaps some of the problems of practice might be more clearly explained by examining *how* theories emerge rather than discussing *whether* they do or do not. [emphasis in original text] (Pinnegar, 1995, p. 67)

Pinnegar's approach to learning to teach about teaching by re-experiencing student-teaching is obviously personally challenging. Perhaps less extreme, but no doubt still risky and demanding, is seeking out and accepting a teaching allotment through a school attachment.

Teacher Educator on School Attachment

There have been a range of responses by teacher educators to the call for 'recent and relevant' teaching experience. However, few responses match the large scale approach documented by He *et al.* (2000) in the Lecturer Attachment Scheme initiated at the Hong Kong Institute of Education in the late 1990s.

He *et al.* (2000) explained that the teacher educators involved in the Lecturer Attachment Scheme (LAS) were enacting the assertion by Knowles and Cole (1998) that, "teacher educators should put themselves at the heart of the teacher education reform agendas. [Therefore] learning and renewal of knowledge must start first with teacher educators [and the] Hong Kong Institute of Education … has made clear attempts to encourage staff to strengthen and update their professional knowledge" (p. 3) through initiating the LAS.

Through the LAS, the teacher educators involved began to question and reconceptualize many of their teacher education practices as they attempted to teach in schools in the ways they had been advocating with their student-teachers. The research that each conducted into these practices highlights an array of learning outcomes but central to all was the realization that through their LAS experience they were developing their professional knowledge of teaching about teaching in new ways.

> While researching for a true picture of reality, triangulation is often apparent as a means of validating what is discovered. Through a different channel of data collection, that is, as a classroom teacher … and from dynamic school classrooms … teacher educators are making inquiries about their own beliefs and assumptions regarding teacher education. Knowledge obtained from such an inquiry enjoys more validity … because the picture obtained … is

more congruent with the reality of local schools. Teacher educators can be accused of living in ivory towers if they separate themselves from that reality. (He & Heron, 2000, p. 24)

He and Heron (2000) explained in detail the value of collaboration and the resultant professional development that they achieved through the LAS because they maintained a professional dialogue throughout the process that encouraged them to frame and reframe their experiences in ways that would not have been possible without the LAS. Chow and Mok (2000) found that the experience led them to enrich and enhance their teacher education practices while Walker's (2000) study uncovered the value, for her, of being able to access students' perspectives in ways that are not possible in a university setting.

Wheeler's (2000) experience is reminiscent of Pinnegar (1995) where she strongly identified with student-teachers' practicum situations. Wheeler's learning was therefore very personal and no doubt impacted in new ways on her subsequent teacher education practices.

I was in the students' position, having someone else in my classroom observing me all the time … the teacher did not expect me to fail in achieving my objectives, much as we do not expect our trainee teachers to fail when we observe them … This process reminded me of that strong urge you have to defend yourself against "criticism" however much you want to learn from and share your experiences. (Wheeler, 2000, pp. 95–96)

He *et al.* (2000) explained how the learning from experience through the LAS was crucial to their ongoing roles as teacher educators but, that such learning could not be drawn from experience alone; there was a need for reflection on experience. This reflection on experience was clearly facilitated through the self-study approaches adopted through their research. The growth in personal knowledge through these teacher educators' experiences of conducting the LAS and then collaborating in writing up their experiences showed how, "the issues, ideas and view-points … became more explicit, focused, and sharpened … and how [they have] grown through the articulation of personal experiences" (p. 139). This aspect of self-study (documenting and sharing) is a key element for facilitating learning when shared experiences such as the LAS are undertaken.

In their conclusion, He *et al.* (2000) group their findings from these LAS studies under four major headings. The first was the learning as a result of closely monitoring their own personal teaching behaviors in systematic ways (journals, observations, videos etc.) and collaborating in "unpacking" the problematic situations that arose in action. Through this process, their perceptions as teacher educators were genuinely challenged as they reconsidered what was realistic and appropriate in real classrooms with real learners. The second was how the LAS opened up possibilities for, "an equal collaboration and cooperative relationship between school teachers and educators" (p. 140) whereby mutual respect and trust were able to be developed between teacher educators and teachers. This was certainly one learning outcome that positively addressed the

ever present theory practice gap. The third was how the LAS had benefited both the teacher educators and the school teachers as, "seeing what was going on in the classroom provided insights for the teachers as well as for the [teacher] educators themselves, regarding the feasibility and effectiveness of theories in action" (p. 141). They felt that this was important as it highlighted the different roles of teacher educators and teachers in developing student-teachers' procedural and declarative knowledge and the importance of both coming together in a cohesive and meaningful way. Finally, the LAS proved a rich source of learning for teacher educators in providing them, through their self-studies, with real evidence of problems and dilemmas which they might further encounter in their own teaching of student-teachers when attempting to practice what they preach and also in helping students to make, "informed pedagogical choices in a particular context" (p. 142).

For these teacher educators, helping student-teachers make more informed pedagogical choices is a valuable learning outcome of the LAS related self-studies because it directly links to a constant teacher education concern about context. The predominant site for teacher education is commonly the university, yet the literature illustrates time and again that it is the school context that student-teachers (and in some instances, teacher educators too) see as the important learning about teaching site. Hence, ways of attempting to address this contextual barrier in learning about teaching and acknowledging the value of the different learning that occurs in each is important as attempts to develop more holistic views of learning across contexts emerge.

At the extreme end of this linking of contexts is the work of those teacher educators who have returned to school teaching for extensive periods of time to examine their understanding of their teaching in the context (school) in which their student-teachers will teach. In many ways, this shift in teaching context is one way of becoming better informed about the pedagogical reasoning of teaching about teaching when self-study is confronted by the demands of teaching that are different in school to university. Some of the learning through such experience is outlined in the following section.

Teacher Educator as School Teacher

The path from school teacher to teacher educator varies across the world's different tertiary education systems. Yet generally, for many, it is this move from school to university that marks a transition in their understanding of their role as a teacher. For some teacher educators, their need to be continually reminded of how an understanding of school teaching shapes their pedagogy in teacher education has led to ongoing substantive links with schools as sites for their teaching. However, one outcome of this purposeful link is that it can create questions about practice that might only emerge through a sustained school teaching allotment. For example, consider the work of Berry and Milroy (2002) who, through combined efforts as teacher researchers and involvement in teacher education science method teaching, attempted to do with their high school

students what they believed was a natural consequence of the research knowledge about science teaching and learning they had come to know at university.

> Our Monash University experiences had been significant in influencing our views and we saw value in accessing the possibilities that a conceptual change approach might have on students' learning … To be able to implement a conceptual change approach requires expertise in both subject matter knowledge and in the construction of learning experiences. We found it frustrating and very time consuming trying to devise a sequence of lessons to address alternative conceptions and to lead students towards a concept of the atom. (Berry & Milroy, 2002, pp. 200–201)

Interestingly through their work, they come to understand anew what it means to teach a unit of work in ways commensurate with the findings of the research literature. Although they acknowledge the value of so doing, they also make clear that it is no simple task. Their research illustrates that many aspects of their approach could not genuinely be apprehended by student-teachers through the construction of a unit of work as a vicarious experience of unit construction in a university assignment. Understanding the daily struggles, the demands of teaching, the need for support, the lack of resources and the ongoing tensions only emerge through a sustained commitment at the school level.

Russell (1995) purposefully embedded a reconceptualization of his teaching about teaching (in this case as a physics method lecturer) in a school context by returning to teach senior high school physics. His decision was initially based on the desire to, "see how the experiences of daily high school teaching would affect [my] ways of thinking about my regular work with people learning to teach physics" (p. 95). Through this approach, he was also examining whether his overt involvement in school teaching (recent and relevant experience) influenced his student-teachers' learning about teaching in different ways from that which he commonly noted from physics method classes at university. Interestingly he concluded that, "My teaching in a school and encouraging them [student-teachers] to analyze personal experience were useful for some but 'a waste of time' to others" (p. 105). This finding is not a ringing endorsement for recent and relevant experience for teacher educators. However, it is not this outcome that is of prime importance to Russell. It is actually his new learning about teaching that is the valuable outcome for him as a teacher educator.

The return to the classroom taught Russell about the significance of personal experience in dealing with science textbook problems, the structure of the curriculum, challenging learning and the use of resources in classrooms that could not be garnered for him, or his student-teachers, in a university setting. Importantly, when Russell reflected on his experiences as a high school science teacher and teacher educator, the two major learning outcomes, although in one sense may be seen as contradictory, were in fact complimentary. He learnt about the need to create through his teaching about teaching, ways that encouraged student-teachers to have confidence in the development of the authority of their experience (Munby & Russell, 1994). He recognized, in ways similar to Berry and

Milroy (2002), that the daily demands of science teaching can not be replicated in a university setting, but, he came to refashion the purpose of his physics method teaching so that his student-teachers' experiences of learning *and* teaching of physics became the central focus. Through this new recognition of purpose came a new understanding of what was possible in learning to teach physics so that his student-teachers, like he himself had experienced, would be confronted by a need to extend their questioning and practice of their teaching as they moved beyond simply covering the curriculum. It could well be argued that he was learning how to professionalize not socialize his student-teachers into the world of science teaching.

   The work of Russell was also, in part, a catalyst for Northfield's return to school teaching. Hence, one of the important outcomes of self-study, making the experiences, practices and subsequent knowledge and learning public, is immediately apparent. Northfield's experiences (see Loughran & Northfield, 1996) were not dissimilar to Russell's (1995) but he formally challenged some of the existing educational rhetoric through his "Implications for Teacher Education". For example, he stated that his understanding of educational theories were of little value to him in dealing with everyday classroom situations. Also, that quality learning more often than not emerged from unplanned events and listening to students and, that students' perspectives on schooling and learning were crucial for interpreting their classroom behavior. These are not issues that can easily be 'dealt with' in teacher preparation programs based around lectures, the transmission of knowledge and the separation of practice and theory. In many ways, Northfield is suggesting that teacher preparation should be viewed as problematic, composed of dilemmas that need to be managed, rather than being seen as a range of selections between dichotomous alternatives. It is this view that is also apparent in the work of Lampert (1985) when she states that,

> … it would seem appropriate that help from outsiders appear in the form of arguments to teachers about why they should pay more attention either to classroom order or to student commitment. Much preservice and inservice education today takes this form. Professors and staff developers use evidence from research, rationales drawn from educational philosophy, or personal charisma to convince teachers that one approach is better than its opposite (pp. 190–191) … [but] our understanding of the work of teaching might be enhanced if we explored what teachers do when they choose to endure and make use of conflict. Such understanding will be difficult to acquire if we approach all of the problems in teaching as if they are solvable, and if we assume that what is needed to solve them is knowledge that can be produced outside the classroom … we shall need to adopt an image of teaching which takes account of the possibility that the teacher herself is a resource in managing the problems of educational practice. (p. 194)

Lampert's insights create a challenge for teacher education that can not easily be tackled from the outside, nor from teacher educators that advocate solutions

that do not include the teacher as a resource. The work of Lampert raises interesting new ways of considering the interface between teacher educator and school teacher. Lampert's professional role includes both teaching and research in teacher education and mathematics teaching in school. She notes in much of her work that this interplay between the two sites of her work informs her practice in ways that are not common and, that are not necessarily well understood by other teacher educators or school teachers. The underlying purpose for her involvement in teaching and teacher education in this manner was to begin to develop new relationships between teaching, research and teacher education, "As a researcher, she used her classroom as a site for inquiry into the practices of teaching and learning authentic mathematics for understanding in school. ... These practices are unfamiliar not only to many experienced elementary school teachers ... but also to most teacher educators" (Heaton & Lampert, 1993, p. 44).

Heaton (as an elementary school teacher and beginning teacher educator) worked in partnership with Lampert in ways that offered insights into teaching and teacher education, that were (in their view) not necessarily uniquely innovative – as elements of their practice exist wherever teachers and teacher educators work together on new ways of approaching teaching and learning – but in terms of a major purpose of self-study, are "little examined and rarely written about" (Lampert & Heaton, 1993, p. 48).

Through their collaboration, they came to see many parallels between the issues that arise in the teaching of mathematics and those that arise in teaching about teaching. The need to pay careful attention to encouraging learners to analyze and solve problems with others is a foundation to their understanding of learning (be it mathematics or teaching). Hence, their recognition of the importance of valuing teaching that focuses on, "... watching and listening to the learner, helping the learner to identify and articulate assumptions, and bringing new perspectives to bear on the interpretation and solution to the problem" (pp. 47–48) becomes an important principle of practice that shapes their understanding of teaching about teaching – something that is very different to what Myers (2002) describes as the teaching as telling model that is so dominant in many teacher education programs.

The interplay between school teacher and teacher educator that is illustrated through the work of Heaton and Lampert offers insights into teaching and teacher education that could not be articulated if it were not for the collaboration across sites and roles.

> Hearing the multiple, oftentimes conflicting voices within Heaton and Lampert is a way to begin to understand the challenges faced by teachers and teacher educators who have an interest in changing traditional ways of teaching mathematics and teaching teachers. It also provides insight into the multiple layers of teaching and learning involved in inventing a new pedagogy of teacher education. Heaton, an experienced teacher, entered a doctoral program in teacher education never expecting that her studies to

become a teacher educator would include an examination of her own teaching practice. It became necessary for her to do such an examination when she realized that the pedagogy of mathematics she wanted to teach teachers differed from her own practice of teaching mathematics. She could not live with the dissonance. (Heaton & Lampert, 1993, pp. 76–77)

Accepting the challenge to respond to the dissonance, as Heaton did, is an important aspect of self-study. Ignoring the dissonance is not acceptable to those teachers and teacher educators who seek to learn about practice through intense examination of their own practice. Self-study of teacher education practices is an important way of developing and articulating a pedagogy of teacher education (Loughran, 2002).

Learning about teaching and a pedagogy of teacher education

A common theme throughout this chapter has been the importance of learning from self-study to extend beyond the individual who has conducted the self-study. The need for this extension is based partly in the academic expectation that research should lead to the development of new knowledge and, that such knowledge should be made publicly available to others. But, it is also based on a concern for improvement in the learning outcomes of participants that might also reflect a valuing of teaching and teacher education in ways that are not necessarily (presently) apparent in the educational community. To make such learning and valuing apparent requires an ability for teachers and teacher educators to make aspects of teaching and learning that are often taken-for-granted (within and outside the profession), or implicit in practice, explicit.

Making the Tacit Explicit

Mitchell (1999) describes how he came to better understand and articulate his teaching when he was inadvertently confronted by his own inability to explain to another teacher important aspects of a particular teaching procedure. In the case[1] he wrote to share that experience with others, he outlines how, when passing on information for another teacher who was to take a class for him, crucial aspects of the teaching procedure were overlooked. However, this was not because he, "forgot to mention these things … rather they were still tacit knowledge" (p. 60).

Mitchell goes on to explain how he was astounded at how he had omitted important information, but that through the later discussion about the lesson with the teacher, the notion of "maintaining a sense of progress" emerged as a frame for his teaching. In his case, Mitchell illustrates well how, despite what he thought he knew about his teaching, his ability to both recognize and articulate his practice for others was inhibited by the tacit nature of such knowledge. Therefore, what he genuinely understood and could make explicit to others was not fully unmasked until he was confronted by 'hearing anew' that which he

thought he had already fully and appropriately explained to a colleague. By being confronted by the gaps in his explanation about "what to do when teaching his class" on this particular occasion, his comprehension of the tacit nature of teachers' knowledge personally confronted him in ways that he could not avoid. Even as an experienced teacher, he was amazed at how this had emerged in his own practice.

Mitchell's case is a powerful example of learning through self-study, which, although it was not planned and organized as a foray into researching his understanding of his pedagogy, led to a re-examination of practice and, ultimately, of ways of articulating and sharing knowledge of practice with others. The subsequent reflection on practice and the case writing helped him to reframe the situation so that he could see into his teaching (and the knowledge about his teaching) in new and illuminating ways.

Self-studies of teachers' and teacher educators' taken-for-granted assumptions about practice highlight further this issue of learning about one's own teaching and the articulation of the knowledge, principles and/or philosophy underpinning practice. For example, Boyle (2002) illustrates how important it is for teachers to withhold judgment about their use of teaching procedures. She describes how her lack of understanding of a teaching procedure was only realized when she decided to revisit a less than successful classroom episode. In so doing, she began to better see what she needed to know and be able to do to genuinely enhance her students' learning in the ways she had originally anticipated – but not achieved. Her initial inclination was to dismiss the teaching procedure as not helpful, yet by withholding judgment and revisiting the situation, she learnt a great deal more than she had ever initially envisaged possible.

Framing and Naming

Senese (2002) as a high school English teacher, Deputy Principal and initiator of the Action Research Laboratory (ARL) at Highland Park High School, Chicago, conducted an extensive self-study into his teaching that led him to understand important issues about his teaching in terms of axioms. Senese describes the development of these axioms as illustrating that each is, "counterintuitive, and the tension inherent in each rises from the opposing forces at play. Understanding and employing these opposing forces in the proper perspective is key to helping teachers grow professionally and also to helping students grow academically" (pp. 47–48). The axioms are: go slow to go fast; be tight to be loose; and, relinquish control in order to gain influence.

These axioms become interesting ways by which Senese begins to better understand his practice and ways of improving the relationship between teaching and learning. He highlights how the counter-intuitive aspect of the axioms helps him to pay attention to situations in different ways to that which he would normally automatically respond. Hence he has begun to learn through self-study how to interpret his actions and how to better shape his pedagogy to, as an English teacher, influence student learning, but more so, as an academic leader

and research initiator in his school, "to embrace the whole, and to view the horizon" (p. 54).

Fitzgerald, Farstad and Deemer (2002) learned about their teaching through the use of learning circles. Their self-study involved an investigation into their teaching in an attempt to understand their practice and to try to measure how it impacted on students' learning. Not surprisingly, they found that such an examination continually highlighted for them how such an investigation could be thwarted by the nature of course evaluations. They noted how traditional course evaluations, so often used by institutions to measure "good teaching", tended to create problems because such evaluations sought measures that tended to value telling as teaching; the antithesis of professional practice. Their use of learning circles was designed to gather data through which they could interrogate their practice and their students' learning that was not possible through the 'standard measures' of course evaluation. In so doing, they came to confront and challenge their own beliefs in ways that shaped their practice. Further to this though, they pursued their self-study with two learning objectives in mind. One was for improvements in their pedagogy of teacher education and the other was for the value of this for their students' teaching practice. Importantly, they also pursued this approach to researching their teaching in order to make public their learning, their measures and, their accountability in their roles as teachers of teachers.

Confronting Myths about Teaching

In a similar way Louie, Stackman, Drevdahl and Purdy (2002) also conducted a collaborative self-study into their teaching. They described their results by exploring myths about teaching and the university professor. Their first category of myths was based around the view that professors control all teaching and learning. The second categorization, almost a subsequence of the first, is that one can not teach well unless one is fully ready and prepared – leading to the situation whereby the professor needs to know *everything*; the infallible knower. Their third category of myths was based around the idea that excellent teaching is based on certain approaches or techniques and, that good teachers act on all student feedback. Not unlike Senese (2002), Louie *et al*'s examination of myths about teaching offered them new ways of seeing their own teaching and of how these myths actually played out in their practice.

> Our own experience illustrates that many of the attitudes and behaviors that are central to teaching in higher education are based on taken-for-granted assumptions learned from our experiences as students. Until coming together as a research team, we, like so many university professors, failed to use our skills of critical analysis for the purpose of improving teaching and learning. Only now can we acknowledge that our failure to examine our teaching beliefs has resulted in distorted assumptions about teaching. Furthermore, we can only guess at how these distorted assumptions have

possibly impeded our professional growth and ability to be effective teachers.
(Louie *et al.*, 2002, p. 205)

Finding ways to both understand and articulate knowledge of practice through self-study has been shown to take many forms. Beyond those noted above, there is the use of assertions (Loughran & Northfield, 1996), tensions (Berry, in press), thematic representations of students' critical feedback (Hoban, 1997), principles of practice (Loughran, 1997), articulating and critiquing beliefs (Chin, 1997), analogy (Clarke, 1997) and conversation (Guilfoyle, Hamilton, & Pinnegar, 1997; MacKinnon, Cummings, & Alexander, 1997) to mention but a few. However, perhaps one of the most influential approaches to articulating learning about practice is through the conceptualization developed by Korthagen (see Korthagen & Kessels, 1999; Korthagen *et al.*, 2001).

Realistic Teacher Education

Korthagen has been at the centre of what he describes as Realistic Teacher Education which developed because he felt it was important to build a coherent and meaningful way of challenging the traditional approach to teacher education whereby:

A teacher educator – an expert in a certain area – is in front of the classroom and lectures on recent theories in the field of learning psychology or general education. At best, the student teachers get some assignment to try out something in practice, but very often this practice is in time far away from the lecture (even as far as months later) or the person in charge of the supervision during teaching practice does not have the slightest idea of the assignment or the theory behind it … [inevitably then] many research studies demonstrate the failure of teacher education to fundamentally influence teachers and improve education. (Korthagen *et al.*, 2001, pp. x–xi)

Korthagen goes on to examine the relationship between theory and practice and outlines three basic assumptions that appear to underpin traditional teacher education programs. They are that: theories help teachers to perform their role; these theories are based on scientific research; and, teacher educators should make a choice concerning the theories to be included in teacher education programs. He explains how these assumptions are at the heart of the technical-rationality model and that it not only has serious flaws but that it creates and/or exacerbates the well documented theory and practice gap. His Realistic Teacher Education program then is developed by paying careful attention to the nature of theory and practice with regard to both its value and place in learning to teach and thus develops the ideas of the applicability of Theory with a big T (episteme) and theory with a small t (phronesis).

Through a conceptualization of teacher education whereby moderating the way that theory is appropriate and useable, Korthagen illustrates how the Realistic Teacher Education program helps participants (teacher educators and

student-teachers) develop their understanding of professional practice. One way in which this moderation occurs is through the ALACT model (Korthagen, 1985) and it is the underpinnings of practice such as this that lead to his call for others to similarly challenge teacher education through thoughtful and informed teaching and learning approaches. Korthagen *et al.*'s (2001) extensive description of Realistic Teacher Education, the imbedded research that shapes the approach and the importance of understanding the value and use of episteme and phronesis is an outstanding example of how teacher educators researching their own teaching about teaching might lead to a pedagogy of teacher education. Korthagen's approach is a valuable lens for examining and better understanding how episteme and phronesis can be useful tools for interpreting and directing learning through experience. An example of how learning through experience and the importance of episteme and phronesis might influence understanding of this learning is explained through the following case-study.

A Case-study of Linking Teaching, Learning and Research through Self-study

The following case-study is drawn from the year long study of Jeff Northfield's return to high school teaching documented in the book *Opening the Classroom Door: Teacher, Researcher, Learner* (Loughran & Northfield, 1996). An exploration of this work is designed to offer an extensive example of how self-study has been used as a methodology for learning from, and developing knowledge of, teaching practice.

As a well respected teacher educator, Jeff Northfield had long been advocating the need for teachers to teach in ways that explicitly addressed students' passive learning styles. As a teacher educator with a commitment to self-study, he could not help but also attempt to address this issue in his own teaching in his teacher education classes. The impetus for his desire to challenge passive student learning styles was partly derived from his long involvement in the PEEL project (Project for the Enhancement of Effective Learning, Baird & Mitchell, 1986; Baird & Northfield, 1992; Loughran, 1999, a teacher led initiative designed to develop teaching procedures that encouraged students to develop their metacognitive skills) and, partly in response to his challenging of the traditional approach to, and teaching in, pre-service teacher education programs (Gunstone, Slattery, Baird & Northfield, 1993; Gunstone & Northfield, 1992; Northfield & Gunstone, 1997).

Returning to School Teaching

Because many of the issues (above) became central to his own learning about teaching, Northfield chose to return to high school teaching for a year in an effort to better understand teaching using a PEEL approach in 'a real school setting' and to better inform his own teaching about teaching at University.

> If we [teacher educators] are concerned with educating teachers and under-
> standing teaching and learning we must have first-hand contact with schools
> and classrooms in a sustained way ... How can we be advocates of a
> profession we are not willing to work alongside? How can we expect
> education issues to be part of policy and management decisions when we
> do not understand and appreciate what happens in schools? It is comfortable
> for many responsible for education to keep the detail of schooling at a
> distance – maintaining simple stereotyped views of what happens ... The
> closer we get to what happens in school the more we get close to people
> and the more difficult and complex are the decisions that have to be made.
> (Loughran & Northfield, 1996, p. 5)

As an academic researcher, this move back to the classroom also brought with
it an opportunity to be personally embedded in a research project to document
the experience in new ways; hence his purposeful construction of a self-study.
Northfield's documentation of his self-study was based on data drawn from: a
methodical and consistent maintenance of a journal of his teaching experiences
and reflections on these events; collaboration with two colleagues (one a research
assistant who would be a classroom observer and another 'set of eyes' on
classroom practice, the other an academic colleague to question and probe the
meaning of the experiences); his students (through individual and focus group
interviews, classroom observations and documented responses of their views of
the teaching and learning processes from their perspective); and, collaboration
with his teaching colleagues to, in some ways, question and challenge his develop-
ing views of his learning through 'tests' of naturalistic generalisability (Stake &
Trumbull, 1982) over the course of the year.

Episteme and Phronesis

For Northfield, the adoption of a self-study approach was initiated in response
to the personal issues and concerns which were increasingly problematic in his
work as a teacher educator. This feature of self-study (being problematic) can
be framed in terms of Korthagen *et al.*'s (2001) articulation of episteme and
phronesis. Episteme is described as expert knowledge on the particular problem
that is connected to a scientific understanding of the problem. Episteme is
therefore propositional (consists of a set of assertions) that apply generally to
many different situations and are frequently formulated in abstract terms.
Phronesis is practical wisdom which is primarily concerned with, "... the under-
standing of specific concrete cases and complex and ambiguous situations"
(p. 24).

   This differentiation between episteme and phronesis becomes increasingly clear
in situations where problems from practical experience do not seem to be able
to be resolved through solutions available from theoretical research knowledge,
and for many teacher educators, is an ongoing feature of their teaching context
with student-teachers. For example, "It [problem] can stimulate a student to

look for instructional ideas in handbooks or even in research studies. But sometimes – more often than we wish – it does not seem to help. What seems obvious to the teacher educator is not so to the student teacher … there is an unbridgeable gap between our words and the student's experiences" (Korthagen *et al.*, 2001, p. 22).

Indeed Northfield recognized this episteme versus phronesis dilemma himself when he attempted to relate his existing research knowledge (episteme) to the practical problems he was confronted by in his daily teaching as he began to feel and see how the practical setting shaped his wisdom of practice (phronesis).

> Do those who try to influence practice (e.g., researchers, policy makers) really understand (or remember) the practice? The theories and the 'recommendations' seem to neglect the routine and contextual complexity of the classroom setting. Many of the 'theories' seem less useful from a teaching perspective. How do they apply to 7D on Monday last period? Unpredictability is a factor … The best research in the world will have little impact until the conditions of teaching allow teachers time and opportunities to consider ideas in relation to the classroom contexts they experience. (Loughran & Northfield, 1996, pp. 22–23)

In embarking on his extended self-study, Northfield's intention was to learn more about the nature of teaching and learning (using a PEEL type approach) through appropriately researching his experiences and enhancing his understanding of his particular situation. However, perhaps influenced and shaped by his extensive experience as an educational researcher, he could also see the possibilities that what he learnt through the experience might also be informative for others. Therefore, in essence, the documentation of his self-study was one way of attempting to bridge Korthagen's "unbridgeable gap" by embedding learning in experience, and attempting to share that knowledge through rich descriptions of such experiences, despite acknowledging its problematic nature.

To illustrate how (and to a lesser extent what) Northfield learnt through self-study, I draw on two of the perspectives (teacher's and learner's) that he paid careful and systematic attention to in his research. In considering these perspectives, it is important to note the central role of framing and reframing (Schön, 1983) in self-study and the need for the practitioner (in this case, Northfield) to be open-minded (Dewey, 1933) to the possibilities and new understandings that emerge through valuing alternative perspectives on the same experience.

Breaking Set

The move from university teaching to high school teaching and the desire to teach in a PEEL like manner, brought with it new demands related to pedagogical planning and reasoning as enhanced metacognition was the main focus of the teaching and learning situations. Therefore, Northfield had an explicit need to conceptualise and organise his teaching so that it consistently pushed his students to be active learners. This approach to teaching then brought with it a

need to ensure that his taken for granted assumptions of practice were continually questioned and that teaching for understanding needed to be a dominant purpose. This meant that he needed to be vigilant in avoiding routine teaching and learning tasks and procedures that allowed (or inadvertently encouraged) passive learning. Doing this carried a responsibility to think and act differently as a high school teacher, this he described as "breaking set". Breaking set then was used to,

> … describe the acceptance of the adjustments and changes he needed to make as a teacher as he learned to teach in a different context. Breaking set was part of his need to accept responsibility for what the class did and how they did it … [and his] concern was to find the right time and level of trust to introduce activities which required thinking and encouraged [students'] acceptance of responsibility for their own learning … 'breaking set' placed him in a less certain classroom environment, yet one that he was in fact seeking. (Loughran & Northfield, 1996, p. 32)

As he became more and more conscious of the demands that breaking set imposed on him as he attempted to teach in a PEEL type manner, he inadvertently overlooked the implications that breaking set concurrently had on his students. From his teacher perspective, he had become much more aware of his practice, his pedagogical reasoning and the learning that his teaching was attempting to foster. He illustrated well how the teaching procedures he used and his general attitude to teaching were in many ways contrary to the stereotypical approach of the transmission model (Barnes, 1976) so familiar to many teaching situations. Therefore, his breaking set as a challenge to 'normal teaching practice and expectations' stood out starkly for him as he struggled with the demands of constantly trying to teach for understanding rather than the simple acquisition of information.

In one documented episode, his use of the POE (Predict, Observe, Explain, see White & Gunstone, 1992 for a full explanation) teaching procedure highlighted the manner in which the POE challenges and changes the student's role in learning through a science demonstration. However, when he attempted to pick up on the episode and extend it with a further POE in the following lesson, the students' responses illustrate how, even with the best intentions, teaching procedures that are designed to encourage active learning and student responsibility for learning, can be less than successful when the underlying purpose for the use of the teaching procedure is overlooked. Hence, his concentration on the influence of breaking set caused him to see that in some circumstances, breaking set can lead students to revert to routine responses and lack of engagement. In this case, the desire to extend his students' engagement in a task and the continued use of an engaging teaching procedure (POE) over took the pedagogical reasoning that normally informed his practice and shaped his thinking about the reasons for using particular teaching procedures.

> … I can now appreciate that it takes a major focused effort for teachers to

spend time interacting about teaching-learning matters. The job and time it can take up makes it unlikely that time would be available … They [teachers] will go backwards before seeing any benefits. I greatly admire the PEEL effort. (Loughran & Northfield, 1996, p. 24)

Framing and Reframing

As Northfield was conscious of his breaking set, he was gaining new insights into practice, but it was not until he reframed the situation and considered the students' learning rather than his teaching that he recognized a hitherto unforeseen aspect of his practice. Just as he had to think carefully about breaking set; what it meant for him personally, how it influenced his practice, the value of so doing, so his students were challenged by the different learning demands resulting from this change in practice. In effect, they were also breaking set – or being expected to because of the changed nature of the expectations inherent in the teaching – but in their case it was in terms of their taken for granted expectations of school learning.

> The idea of wishing to understand does not seem to be relevant [to students]. This is not what one [students] does at school. The maths class was an example of how quickly they will complete routine activities but when asked to show evidence of understanding, they demonstrate resistance to thinking. Thinking appears to be something I [teacher] am concerned about – not part of what is and should be done at school. (Loughran & Northfield, 1996, p. 37)

In reframing the situation, taking the focus away from himself and placing it on the learners, he realized that breaking set was as equally demanding and problematic for his students as it was for him as their teacher. In fact, it could well be argued that it was even more demanding for the students for breaking set did not necessarily accord with their view of their student role. As Northfield came to see, students' views of their role as learners had been shaped by years of schooling through which their learning was largely dependent on their teachers' directions and instructions. Independent learning and thinking about thinking (i.e., metacognition, Flavell, 1976) were not generally viewed as aspects of successful school learning. Hence shifting the emphasis of learning from the teacher to the students carried another aspect of breaking set that needed to be carefully thought through and explicitly addressed.

Learning through Experience

As an academic with extensive experience of teaching, learning and teacher education this knowledge (about different perspectives and demands in breaking set) would no doubt have been more than accessible and known to him. However, such knowledge was perhaps configured 'epistemically' such that it did not necessarily inform his practice in this new context (high school). Teaching in a

PEEL type manner in teacher education may well have led to a 'phronetic' understanding but his learning as a result of the changed context was such that his practical wisdom was only substantially (re)informed through the changing demands of practice in a new and different practice setting. Therefore, Northfield's self-study illustrates one way of attempting to bridge the 'unbridge-able gap' between episteme and phronesis. Through his return to school teaching and the purposeful self-study he adopted to examine his experience, he was personally situated in the experience as a learner. He had a personal commitment and need to function in ways that could inform his practice – he was not simply adapting his practice. However, this approach to learning through self-study clearly requires a view of practice as problematic whereby framing and reframing of the teaching-learning context is crucial to enhancing understanding of both.

Because Northfield's professional learning occurred through insights into practice driven by his personal concerns/needs, it is clear that his phronesis is intertwined with his specific experiences and the personal concerns/needs elicited in those situations. Phronesis then is not only of a cognitive nature but closely connected to encounters with specific situations (and the emotions, failures, personal convictions etc. bound up with these) and this is what makes it difficult to convey to others.

At the end of his teaching year when the constancy of classroom demands had subsided and the dailiness of school was no longer an ever present aspect of work, Northfield reflected on and reviewed his experiences. In a similar manner to the framing and reframing associated with breaking set, he found that through reconsidering different perspectives on his experiences and through discussion with many and varied others, he had developed a substantial understanding of his practical wisdom that he believed informed his understanding of teaching and learning in ways that were different to that which he had previously understood.

As phronesis is more perceptual knowledge than conceptual knowledge, and as Northfield was an experienced researcher, he felt a need to both understand and communicate his learning in ways that might be accessible to others. Hence, he framed a shift in the articulation of his perceptual knowledge through conceptual knowledge (although it is not necessarily so distinct and exclusive). Therefore, in a more epistemic form, these new learnings were stated as assertions, and as such, perhaps carry less meaning for a reader than the extensive form of explication outlined above. However, as a brief insight into the manner in which the bridging of episteme and phronesis might be conceptualized through new forms of knowledge, one grouping of his "Learning from a Teaching Experience" is offered in Table 5.1 (below).

Each of these assertions carries meaning for Northfield in ways that are most likely not as apparent to a reader – especially in the absence of the rich descriptions that accompany their formation and explanation in the book. Yet through the documenting of his self-study it could well be argued that it offers an opportunity for others to begin to learn from his experience and to begin to reframe their own practice in light of the understanding that might accompany,

Table 5.1: Learning from a Teaching Experience

Nature of Learning

1 Quality learning requires learner consent.
2 Learning is done by rather than to students.
3 Student prior experiences are crucial and often do not fit the learning demands expected [when responsibility for learning is overtly being encouraged].
4 Effort and risk taking are critical for learning.
5 Understanding is rarely experienced, and not expected, by many students.

Extract from Loughran & Northfield, 1996, p. 124.

or begin to be derived from, these learnings of practice. The challenge for self-study is in many ways little different to that of other research. If the knowledge is portrayed as being solely 'epistematic' then the 'phronetical' demands that initiated the self-study may well diminish the practical value of the work. And this is an inherent difficulty when self-studies are documented and portrayed for others. Hence, conducting a self-study may well require skills and abilities that have been outlined in various ways throughout this chapter (and many others in this Handbook), but disseminating the results through meaningful portrayals and reports may call for another set of equally complex and demanding skills and abilities.

Conclusion

In reviewing the self-study literature that is at the heart of this chapter, a common theme continually emerged: *when seriously adopted, self-study of teaching and teacher education practices supports meaningful learning about practice.* More so, self-study appears to support learning in a variety of ways for all involved, not just the researcher. How this learning occurs varies with the manner in which the self-study is conducted, the participant(s) and, the context. Yet there are limitations to the possibilities for self-study and the subsequent learning due to external constraints (e.g., institutional and traditional expectations on teachers and teacher educators; structures of, and demands in, teaching and teacher education) and personal perspectives (e.g., taken-for-granted assumptions about teaching; the tacit nature of much of the knowledge of teaching) which can result in difficulties in easily defining the learning that might occur through self-study. There is also a clear purpose for pursuing self-study that is closely tied to the problematic nature of teaching and the desire by many teachers and teacher educators to work towards better aligning their practices and beliefs. Hence, examining their practice through self-study is inevitably an invitation to learning and one way of becoming better informed about teaching and learning about teaching.

This chapter then has attempted to document the learning from self-study that is readily accessible and apparent in the research literature. As has been

made clear, this learning is influenced by the nature of the self-study (who the "self" is and the purpose of the work) and the context and conditions under which the self-study is conducted. An important facet of learning through self-study is that it impacts the individual but that that impact is also regarded as a starting point for influencing practice. It is also clear that there is a need for the results of self-study to have a sphere of influence that moves beyond the individual to colleagues, institutions and the teaching and teacher education professions generally. However, for this learning to have real meaning it must carry understanding in ways that allow it to carry features/characteristics of applicability that are, in many ways, in accord with the issues pertaining to episteme and phronesis (as outlined by Korthagen *et al.*, 1999, 2001).

The case-study of Northfield was included as one way of attempting to illustrate how all of these aspects of learning through self-study might be understood through the practice and research of a practitioner involved in serious, ongoing self-study. Important to self-study is that the real learning (personal and public) needs to be articulable and accessible to others if it is to inform one's practice. Therefore, despite the different forms this knowledge might take (assertions, principles, tensions, etc.), there is a clear requirement that self-study practitioners provide and/or utilize data that is appropriate for the given situation, that offers new ways of seeing the taken-for-granted aspects of practice and, that helps to offer genuine opportunities for framing and reframing so that data (and subsequent analysis) can (and will) be acted upon. In so doing, responses to Korthagen's (2001) demand that a pedagogy of teacher education be pursued is finding currency in the work of many involved in the self-study of teaching and teacher education.

This chapter, I trust, illustrates the importance of the challenge that teacher educators face in attempting to look into their own practice with 'new eyes' in order to find ways of creating learning about teaching opportunities for student-teachers that will be meaningful for them in their own professional development and growth. Clearly, this is not a simple task, but such work is crucial to an articulation that might be valuable for the education community to learn from and build upon.

Notes

1. Case: as in the form of exploration of pedagogical situations described by Shulman (1992). Mitchell also edited a book of Cases written by PEEL teachers (see Mitchell & Mitchell, 1997).

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6

FUNDAMENTAL FEATURES AND APPROACHES OF THE s-step ENTERPRISE*

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Abstract

The story here is in three parts. Part 1 discusses what is gained from a systematic analysis of the s-step enterprise's basic features or "commonplaces." In the present case, it provides readers not only with an organized view of the forest, but also a view of exemplars of each species of tree. Part 2 presents what Part 1 promises. After presenting criteria for selecting representative studies, it describes fourteen basic features of the field extracted from analysis of 125 representative studies. After examining in detail the six most prominent features, Part 2 proceeds to detail various approaches within each feature. Part 3 offers reflections on how the field might be enriched and advanced, and positions the s-step enterprise within the academy.

In this chapter I take a number of steps toward understanding and assessing the underlying structure of the s-step enterprise[1] as a whole, the field's fundamental conceptual-practical features or "commonplaces" (Schwab, 1978). Part 1 considers the intellectual and practical gains provided by an account of a field's basic features. Part 2, the centerpiece of the chapter, begins by considering criteria for including s-step studies as *representative*. I settle on criteria based on the activities of scholars who have been most active in producing and communicating studies with each other at the site where that activity is most extensive and intense, the S-STEP-sponsored international conferences at Herstmonceux Castle. By these criteria I consider 125 writings of the most active participants as the representative corpus of work to be analyzed for the s-step enterprise's basic features.

Following an explicit definition of "feature," I examine the benefits of discovering the basic features of the s-step field. I then describe and illustrate my procedures of identifying features and finding patterns within treatments of features so that readers have as clear a sense as possible of how I arrived at these judgments. I find 14 features treated in the whole corpus, noting that the 14 account for the basic features of all 125 of the studies in the corpus, and that the most prominent six of the features account for 75% of the studies (see Table 6.1).

After interpreting the composition and relative degrees of prominence of the most prominent features, my next step is to examine the different patterns in the ways s-step scholars treated each of the prominent features, providing brief descriptions of studies exemplifying each pattern. S-step scholars have treated each feature in at least three different ways, which I summarize for each feature. I then examine three of the most integrative studies in the corpus, to illustrate both what an integrative study looks like and the benefits to be derived from integrating the field's features into one's study. I show that of the 28 possible combinations of any two features among eight of the most prominent features, only one combination, Values and Collaboration, failed to be addressed together in any of the 125 studies, a fact on which I comment.

Having examined some basic dimensions of the s-step field in Part 2, Part 3 begins by positioning the s-step enterprise with respect to the norms, methods, and goals of academic research and writing. I argue that while the s-step enterprise is in important respects in conflict with the academic culture (as represented in the established academic disciplines) and, as such, is a reformist movement within academia, s-step and the traditional disciplines can find common ground in the transcendent norms, values, procedures, and habits of mind that are the mark of scholarship. I then comment on a number of possibilities for enriching the enterprise. I conclude the chapter by characterizing the enterprise in more general terms.

Part 1: Why Explore s-step's Basic Features?

Why study or read about fundamental features of a field of scholarship? While the gains for theory and for scholarly understanding are fairly obvious, the practical uses of such a study may need more explanation. Consider two readers. The first knows little or nothing about what the s-step enterprise is all about, and is curious to know something about its basic concerns and what it most regularly attends to, thinks, and writes about. The second reader is involved in the s-step enterprise, having carried out and presented one or more self-studies. This second reader implicitly believes he or she knows what s-step is all about, or surely, what it ought to be about.

The trouble with the view of the s-step enterprise held by those already involved, and I consider myself one, is that each of us sees the enterprise pretty much from our own position – from our own conceptions, methods of study, our own practices. Yes, we have read and heard presentations of our colleagues'

studies, but we generally see their studies in comparison with our own, which we know in detail. So each of us thinks we know the "field," but that does not mean that we have sat down and defined what we mean by "the field," much less studied it systematically. That is what I have tried to do, and this chapter presents my results. To mitigate my own biases, I have been as explicit and transparent as possible in my method of approach, which I spell out below.

So, why might either of these two readers want to read this chapter's analysis of the s-step field as a whole? If the person new to the s-step enterprise wanted a framework with which to read any article purporting to be a "self study" she or he would find one here, a framework that would stand up as useful across the wide variety of studies he or she would encounter. It would enable this person to "see" in what particular ways – ways defined by study of the field itself – that any two studies were similar and were different, and yet keep both studies in mind as part of the same intellectual-practical enterprise.

The reader already immersed in the s-step enterprise could compare his or her own framework of thinking about the field (we all have one) with the explicit and grounded framework provided here. My own original frame as an active participant has changed dramatically as a result of the far more systematic reading of the field I have done for this project. But my benefits as one involved in s-step go way beyond simply having that more systematic, more generic frame. The frame becomes a set of binoculars, the better to see the whole landscape, but also up close.

Contributing Knowledge to the s-step Field

Part of scholarly evaluation of any piece of scholarship is whether it makes a new contribution, or whether it merely goes over old ground. One purpose of this chapter's analysis of features, providing intellectual and practical themes already established in the s-step literature, is to provide a basis for assessing the ways in which one might make a contribution that was new and relevant to the field's fundamental features.

In this field of study and practice, however, judging whether a self-study of one's practices makes a new contribution is complicated by two factors. First, the s-step's ethos, as developed so far at Castle Conferences and for this Handbook, is for referees who evaluate self-studies of practices to comment in a way designed to improve the scholarly writing in question but not to judge whether it should be accepted or rejected.

This accepting stance is due in large measure, I think, to a second factor. Each self-study of practices that intends to contribute to the s-step enterprise as a whole, through publication in some form, has in mind two fundamental audiences or users. The primary users of a self-study are its authors. Self-studies of practices have as their prime purpose the improvement of the professional practices of those who plan and carry out the study. As a consequence, a study that might conceivably repeat most aspects of a self-study already conducted and reported, and hence contribute not much that is new to the field at large, could still convey

knowledge for the author that provided a strikingly surprising discovery about that person's practice.

Such a "repeating" or "replicating" study could also be an important contribution to the s-step enterprise as a whole as showing that a given set of methods and analyses can lead to similar discoveries by different professionals in different settings is indeed valuable.

But while the s-step community at large is an important yet secondary audience, potential readers or participants at conferences who are confronted with the choice of reading a given self-study report, or attending a discussion of it, will indeed judge its usefulness. One of the grounds for such judgment will be the promise of learning something new and useful by reading or hearing about that other person's study. Whether a study will be new and useful to more than a few in this field will be reflected, I would argue, in the degree to which it incorporates new combinations of the already established features of the kind I describe in this chapter.

For example, a study that combined *topic-focused autobiography* – like a narrative of the author's experiences, with a given subject matter (e.g., Muchmore, 2000; Pereira, 2000) – together with study of one or more *pedagogical practices* of the author (e.g., Tidwell, 1998; Trumbull & Cobb, 2000; Watson, 1998; Wilcox, 1998) would integrate in a single study basic features not combined before, would provide rich insights for the author and, would be of interest to two fairly large groups of s-step scholars.

Planning Studies Consciously:

Strategic Choices of Features and Approaches

As I contemplate conducting a study of my own practices, having in mind s-step's intellectual and practical commonplaces, I can be more deliberate in taking into account and addressing this field's basic features and approaches. Whereas before I constructed studies of my own practices from merely my own experience and perspective, I can now choose consciously among, and play with combinations of basic features of self-study inquiry, features that reflect the cumulative intellectual structure of the whole enterprise – the "whole" enterprise, at least, as I have been able to examine it. Playfully considering alternative combinations of the field's features and of different patterned ways of treating those features, I can contribute a self-study more likely to speak to the field as a whole and to be relevant to the work of more of its members.

For example, suppose a reader of this chapter decides to use, as orienting ideas about how "self studies" are carried out, the three approaches to self study presented below. As the reader starts to read a new study purporting to be a "self study," the reader will be on the look-out for one or a combination of those three approaches: (1) the author of the study examines his or her own teaching practices; (2) the author examines the author's teaching effects on his or her students; and, (3) the author examines processes or outcomes of his or her program or organization. With these three approaches in mind, the reader can

more actively and clearly interrogate a new study as to whether the study takes one or some combination of these three approaches to "self study."

If the new study does not feature any of these three patterns, does it incorporate other features basic to s-step – autobiography, for example? And if it is autobiographical, are the life experiences that are narrated those reflecting the author's life and struggles as teacher educator, or are they topic-focused, conveying experiences in learning mathematics, for example, or do they take some new autobiographical approach?

In general, knowledge of commonplaces and of treatment of commonplaces of the s-step field, that is, knowledge of the kind I have tried to develop in this chapter, should allow its possessor to place any study that seems or purports to be a "self study" in one of two informative intellectual landscapes. Any s-step study will be locatable either on the map drawn by these commonplaces and approaches, or outside this map. If on the map, then it addresses some basic feature of the field already established by s-step scholarship to date. If off the map, then it addresses some new feature or takes some new approach to an established feature. In either case, the mapping is informative.

Further, for those interested in carrying out a "self study," a reading of this chapter will allow them to be more explicit in discerning and articulating to themselves their own particular interests, in relation to the patterns of exploration revealed in this chapter. Since this review of s-step's features examines representative studies, it allows readers to pursue those particular studies that represent the features, and those particular treatments of features, that they find of particular interest. Therefore, having a grasp of how one systematic examination of the field's representative studies parses the field into its basic elements, illustrating the parsing with particular studies, presents not only a view of the forest but also close-up views of its various species of tree.

Readers who decided to use the features and approaches I describe below could also become what we might call *strategic contrarians*. They could now be more conscious about studies that would be really different, studies that attempted to add entirely new features, or that emphasized features only weakly addressed by the enterprise so far, or included combinations of features not yet included in a study.

In short, readers either familiar or unfamiliar with the s-step field who read this chapter can see a view based on systematic sampling of studies and systematic reading of them, of the basic conceptual structure of the field, the field's primary foci of attention and how it has addressed those foci.

A Scholarly Purpose

I must also add a word about why an active participant in the s-step enterprise, as I have been, might try to discover in some systematic way what this whole enterprise is about as a scholarly and practical enterprise. As I will argue below, the s-step enterprise is in some important regards a movement within academia to expand and change some important norms and conceptions, especially some

norms and conceptions that characterize the established disciplines in the social sciences. But as I shall also argue, this enterprise shares with all scholars of all disciplines the norms and values of scholarship. In the end, the s-step venture will endure or fail as it meets, or fails to meet, the dual demands of scholarship and practicality.

My own commitment to pursue this study came as a response to the scholarly challenge of contributing to this field as a whole by studying systematically its underlying intellectual structure, its guiding conceptions – or as the philosopher of education, J. J. Schwab (Schwab, 1978) would say, its "commonplaces."

> … commonplaces represent, in effect, the whole subject matter of the whole plurality of enquiries of which each member-theory [or member-study] reveals only one façade at best, and usually only one façade seen in one aspect. An adequate set of commonplaces, then, provides a map on which each member of a plurality can be located relative to its fellow members. (Schwab, 1978, p. 339)

This study of s-step's basic features was my attempt to extend Schwab's idea and method into this very practical field of teacher education. Knitter, Pereira, Roby and I made a first attempt to look at the whole field a few years back (Lighthall *et al.*, 1999), and this chapter takes that effort one step further.

As this present study of the field at large will attest, the study of a *field* is atypical among this field's studies, and certainly does not appear as a fundamental feature of this field or, I dare say, any field outside of philosophy. I hope I have made clear, nonetheless, that such a study has both practical and scholarly value.

Part 2: Basic Features, and Approaches within Features

Criteria for Determining a Representative Corpus of s-step Writings

How does one find out the underlying dimensions of an intellectual enterprise like a field of research? Before we can look at a field, however, a prior question is, how do we determine what is *in* the field, that is, how does one define the landscape's boundaries that circumscribe the field's *representative* intellectual-practical work? Let me address that question first, then move to the question of how to find the field's underlying dimensions.

In the present case, this field of endeavor not only has a widely accepted title, Self-Study of Teacher Education Practices, but also it is rooted in an organization with an active membership, the Special Interest Group of the American Educational Research Association (AERA) – see chapter one for historical roots of the S-STEP SIG. The SIG's name is the name of the field of scholarship in question. So I presume that some of the field's basic dimensions are pre-figured in its title. I was therefore on the lookout for "self" or "self-study", "teacher," "education," and "practices" to appear as fundamental dimensions. Some did, some did not, but I did have those clues to begin with.

I began also by assuming that somehow this field would be defined by its most active sites, by whatever was happening (and available to scholarly view) at the most prominent locations where those who participated regularly gathered under official sponsorship of the S-STEP group. One immediate candidate was the annual meeting of the parent group, the AERA. Another candidate was the S-STEP-sponsored biennial conferences at Herstmonceux Castle in East Sussex, England (the "Castle Conferences"), of which at the time of writing there have been four.

I selected the activities at the Castle Conferences over AERA annual meetings. I have attended all, and presented and participated at many, AERA conferences since the founding of the S-STEP group and have presented and participated at all four Castle Conferences. Hence my comparisons are grounded in direct participant-observer experience. Between these two, I judged the Castle Conferences richer in content for this project than the AERA presentations.[2]

One disadvantage of the papers published in the Proceedings of the Castle Conference, as compared to papers written for presentation at AERA meetings (in those cases where AERA papers actually are written), is the word limit on the Proceedings papers, a limit reflecting the fact that these papers constitute a special genre. The Proceedings papers are designed as the first part of a two-part communication, the second part of which is the 50-minute presentation each presenting author makes at the Castle Conference itself. The Proceedings papers provide space enough for authors to describe the major facets of their studies, but not for really detailed descriptions of more than one or two facets. However, the Proceedings papers offer both drawbacks and benefits. While detail is in some cases sacrificed, authors provide more than enough to judge the features prominent in their work, making the project of reading many authors' work much more manageable. Yet readers interested in pursuing many details of method or theory or procedure, etc., must either attend the author's 50-minute presentation at Herstmonceux Castle or communicate with the author him- or herself. The Proceedings papers ordinarily provide sufficient detail, however, to convey a sense of what the author(s) did, why and how they did it, and the effects on themselves and/or their students – often enough detail for me, at least, to feel that I, too, could use their methods.

With the Castle Conference Proceedings as the focus, would a reading of all the papers presented there be the way to find the field's fundamental features? Seeking greater saturation and durability of authors' involvement in the s-step enterprise, I eliminated as representing fundamental features of the field the writings of any author who presented only once at the four Castle Conferences. Included in my purview, then, were the s-step writings published anywhere I could find them that were authored by anyone who had published a study in two or more Proceedings of the four Castle Conferences. (All four conferences have published Proceedings that included all presentations made at the conference.) Those authors were the most active participants at the richest venue representing and discussing the intellectual-practical work identified with the enterprise publicly labeled "s-step."

Using this criterion, I have found 125 articles, chapters, or books written by these authors in which they represent their study as a "self-study." What this group means by "self -study" (or by virtually any other repeated set of terms) varies, variations I will address later.

Method of Identifying a "Feature"

My project for this chapter is not to summarize the "findings" of the 125 studies most representative of the field, but rather to identify the most prominent, recurrent, and therefore basic features of s-step studies – commonly addressed topics that Schwab (1978) would call the field's "commonplaces." How did I go about finding the most prominent feature of a piece of writing? First, I followed this definition of "feature":

*Any aspect of a study that is very prominent in the frequency or intensity or importance of its mention in the study, as prominent as, or more prominent than, any other aspect of the study, is an aspect which that study **features**.*

To find an article's most prominent feature, or features, I looked for some obvious cues – terms featured in the article's title or repeated in the article itself. For example, in D'Arcy's paper, "Tracking the ups and downs in my educative relationship with Jack Whitehead," (D'Arcy, 1998) I note: 1) educative relationship; 2) ups and downs; 3) between a student who is a teacher, teacher educator, and administrator (D'Arcy) and her doctoral studies mentor – Whitehead; 4) tracking – a study of the relationship over time; and, 5) a study carried out by the student member.

Next, I asked myself my recurrent question: "What is this writing most clearly, focally, and substantively *about?* D'Arcy makes recurrent reference to a conflict between what Whitehead seems to want more of in D'Arcy's writing, and what D'Arcy is trying to communicate about what her writing already contains, what it already has encompassed. It is a quality of interaction that D'Arcy sums up as an "educative relationship." The most generic of the two terms, educative and relationship, seems to me to be relationship, since D'Arcy is clearly questioning whether her interaction with Whitehead has been completely, or at least satisfactorily, "educative."

While D'Arcy speaks of her collaboration with Whitehead, it is the collaborative relationship that she focuses on most prominently. Clearly, most prominent, encompassing, and generic as a recurrent concern in the paper is "relationship." Relationship, then, becomes one of the field's intellectual dimensions. D'Arcy's study may turn out, eventually, to be the only study featuring relationship, but since she is one of the repeating authors, that feature gets listed.

Once I found the single most prominent feature of a study, I tested whether another feature was integrally central to the article's focus. Almost hidden from view and given no explicit attention by D'Arcy herself, is the fact that this article presents a *study.* The relationship was "tracked" over time, by review of e-mail exchanges between the two parties. Data were assembled, analyzed in an undefined way, and reflected upon. So some *method*, however loose, was entailed.

However, since neither study nor method was featured for focal attention, argument, or comment, I held off raising them to the level of fundamental dimensions. Because all 125 articles in the corpus constituted a "study," that term differentiated no aspect of the field. "Method," however, did come in for focal attention in other studies, appearing in several variations, so it turns up as a fundamental dimension of this field.

Once I had examined an article for its most salient features (the modal number of features per article was three, ranging from one to six), I moved to the next article. I remind the reader that I was collecting features of the field, not findings or particular methods of individual studies. Only later, once I had identified a set of features that could encompass virtually 100% of the 125 studies would I look for patterns among these features, combinations that recurred.

The Field's Elemental Conceptual Structure: Its Features

A search for the writings of all authors (or co-authors) who had presented more than once at the four Castle Conferences identified 125 writings. While I am sure other writings of these repeating presenters can be found, I took these 125 texts as representing the enterprise, representing in the sense that they would include all major features of "self-study of teacher education practices," whatever that phrase turned out to encompass in those studies.

Searching that corpus of 125 studies for features, I followed three steps: reading each text first for its features, writing brief summaries of each study's distinct characteristics and, searching these for patterns of approaches within features (adding, subtracting, and clarifying coding during this process). I eventually identified the 14 features in Table 6.1. These 14 features account for the major thrusts of work of all 125 texts. While the brief definitions of each feature in Table 6.1 are only the bare bones of the inquiry, they do tell their own small stories.

First, the s-step enterprise has some coherence, as indicated by the fact that 6 of the 14 features account for the major dimensions of 118 of the 125 texts and, 247 of the 329 codings, or three fourths of all codings. Second, collaboration matches the self-study of practices in prominence as a defining characteristic of the field. Third, methods of studying one's own practices and pedagogical methods of intervening with students come in for prominent attention. Fourth, the lives and lived experiences of s-step authors often appear prominently in their studies, in contrast to the prevailing research literature which, except for ethnography, tends to exclude such experiences. Fifth, important in defining this field is a concern for reform – the improvement and transformation of educational practice, or theory, or method of study, or of institutional norms and structures, or of all of these. Finally, the sixth major feature of the field's writings, conceptual-theoretical treatment of its subject matter, informs us that while the field is heavily engaged in, and saturated by teacher education *practices*, it also gives priority to perspectival thought about its relationships, content of study, processes of action, and methods of study and of communicating its discoveries.

Table 6.1:   Basic Dimensions or *Features** of the Intellectual-Practical Enterprise, s-step

6 Most Frequent Features (247 coded features = 75%)

1. *Collaboration* – Features collaboration between author(s) or author and others, collaboration in the study, in some professional practice, or both. ($62 - 62/125 = 50\%$ of the 125 studies; $62/329 = 19\%$ of coded features.)

2. *Self-Study of Practices* – Features the author(s) study of his/her/their own specific practices, or their students' reflections on *their* teaching, or of programmatic or institutional practices. ($59 - 59/125 = 47\%$ of the studies; $59/329 = 18\%$ of all features coded)

3. *Method* – Features some definite, explicit method of carrying out or improving s-step studies, or of improving professional practices. (41 studies = 33%)

4. *Autobiography* – Features references to or narrative of author's own life experiences. (35 studies = 28%)

5. *Reform of program, profession, or institution* – Features an explicit reform purpose and motivation – e.g., reform of teacher education, of education, or of teaching. (29 studies = 23%)

6. *Theory/Conceptualization* – Features explicit evidence of conceptualization, theory about, or framing of some aspect of its chosen subject matter (21 studies = 7%)

8 Less Frequent Features (82 coded features = 25%)

Contribution from Other Disciplines – Features a point of view or discipline established outside of the s-step field (e.g., semiotics, psychology, anthropology) in which the intent is to convey its important substantive or methodological contribution to s-step studies. (17 studies = 14%)

Values – Features some explicit, focal advocacy for some value or set of values. (16 studies = 13%)

Teacher Education Curriculum – Features specific curricular materials or content used, or proposed to be used, in a teacher education program. (14 studies = 11%)

Students' Self Study – Features a focus on how the author (s) supported self-reflection or self-study by their students or clients, with or without studying their own practice(s). (12 studies)

Relationship – Features a focus on some interpersonal relationship, relationship of person to group, or type of relationship. (12 studies)

Performing Art(s) – Features one or more performing arts as a communicative mode. (6 studies)

Other features: Biography and Outside Audience – Features study of life experiences of persons other than author(s), or an argument directed to scholars in other disciplines. (6 studies).

*"*Feature*" – Any aspect of a study that is very prominent in the frequency or intensity or importance of its mention in the study, as prominent as, or more prominent than, any other aspect of the study, is an aspect which that study *features*.

The eight less prominent features also tell several stories about concern for bringing to the enterprise the distinctions, outlooks, and theory from other disciplines; about the practical matter of effective curriculum for promoting reflection in students; about concern for values and for relationships; and even use of the performing arts as vehicles for conveying insights about one's teaching and reflective practice.

Different Patterns of Addressing Each Basic Feature

These individual features, described in this rather static way in a list, do not convey the more interesting ways or patterns in which scholars have treated the features. One can study one's own teaching practices (a single feature) in a number of ways. And as I will suggest further on, one can combine different features and different modes of treating features in very interesting and productive ways. Let me start by describing some patterns for each of the six most prominent features, citing specific studies. I introduce the patterns with a comment on my method.

Method of Finding Patterns

To be able to notice similarities and differences among the studies featuring a given dimension, I found it useful to move from the full texts of the studies themselves to my own summaries that focused on how the study treated the dimension in question.

Preparing each summary required a more detailed re-reading of each article, looking for particular ways of addressing the feature then in focus. I was now reading, not for features to code, but for ways authors treated a feature, for patterns in which they might employ methods or treat autobiography or approach self-study.[3] With summaries for a given dimension (collaboration, self study of practices, autobiography, etc.) I now could look for similarities in the studies emphasizing that feature. My method was to re-read a summary of a study within a given feature – a tentative exemplar study for matching with other studies – and then, with this exemplar study's modes of addressing that feature in mind, read each study summary for that same basic feature, looking for modes of addressing that feature that were similar in other studies. Similarity between an exemplar and other studies might be on the basis of other features shared with the exemplar study or on the basis of similar major intent, focus, or method. Using this method of discovering patterns within features, what did I find? With respect to collaboration, I could distinguish four patterns.

1. Collaboration

Pattern 1: Colleagues, face-to-face

Here are four examples from 29 studies showing this pattern, collaborations among colleagues within teacher education, working together on some project – conceptual, curricular, pedagogical, studying their respective teaching practices

or experiences, and the like. Fitzgerald and colleagues (Fitzgerald *et al.*, 2002; Fitzgerald *et al.*, 2000; Heston *et al.*, 1998) collaborated not only to study their own respective teaching, but also to bring about and to clarify conceptually a particular kind of "conversation community" within their own institution, one in which supportive listening would be promoted.

Lomax, Evans, and Parker (1998) narrated their interactions and experiences "exploring the meaning of their support for a group of special needs teachers," in which the theme became "liberation not just love." Through intense use of stories, "memory work" by the teachers in narrating and deconstructing "specific events" experienced, and the authors' own autobiographical narratives, they bring into the classroom direct experience of handicaps and prejudices against the disabled. Transcripts of their own discussions reveal the authors' quandaries and reflections.

Cole and McIntyre (Cole & McIntyre, 1998; McIntyre, 1998) collaborated as teacher educator (Cole) and therapeutically trained assistant (McIntyre) to draw out Cole's autobiography of learning and to transform it into a dance performance. McIntyre (1998) then commented on her experience and conceptualization as assistant, throwing light on one particularly effective form of collaboration.

A final example highlights different roles in collaboration. Loughran and Northfield's (1996) book, *Opening the classroom door*, portrays Northfield, a teacher educator returning to teach science and mathematics in a secondary school in order to better inform his teacher education practice. Collaborating with Jones (an experienced teacher) who interviews Northfield's students about their experiences of his teaching and, with Loughran (as teacher educator) who takes the lead in writing, together they draw on Northfield's journals and Jones' interviews and discussions among the three collaborators to construct an account of the self-study.

In this pattern, then, colleagues collaborate with each other in their practices, often commenting on the process, difficulties, and benefits of the collegial interaction they describe.

Pattern 2: Collaborating with one's students

A second mode of collaboration is between one or more teacher educators and their students, where students provide commentary on the teacher educator's teaching practices. This pattern of collaboration with students moves collaboration closer to those directly affected by teaching.

Tidwell (2002) had her students each week write curricular focused comments about what made sense to them and their confusions, and discussed these with a graduate student. Lighthall (2000, 2002) reported on his daily post-class reviews with his students about their responses to the discussion class just taught where they discussed (and he recorded and then analyzed) their responses to stems like, "I wish we had more (less) of …," "I liked it when …," and, "I was uneasy when. …" Hutchinson (1998) created a student advisory committee to provide occasional commentary from her students about her teaching. Johnston and

colleagues (Johnston, 2000; Johnston *et al.*, 2002) described an unusual collaboration with students of color in which they accept her invitation to become "cultural consultants," commenting on how they experienced her and her colleagues' teaching and program.

A novel form of collaboration with students is Allender's (2001) study in which both he and his students write their own "stories" about their experiences in particular teaching episodes, providing the reader with Roshomon-like stories[4] of the "same" classroom episodes or assignments. In this pattern of collaboration, students become collaborators with their educators, providing some form of commentary on the educator's teaching or on their experience of learning or being taught.

Pattern 3: Collaboration across disciplines

A third mode of collaboration brings together colleagues from distinctly different disciplines to create a project that draws on all the disciplines. Samaras and Reed (2000) and Cockrell *et al.* (2002), integrating Theater and Drama with teacher education, report how they involved their students (and themselves) in different forms of participative drama.

Harris and Pinnegar (2000) brought a teacher educator and a video-ethnographer together to produce a CD-ROM that captured teaching methods of the teacher, video graphic method of the videographer, and pedagogical methods of the CD-ROM designer. Cross-discipline collaborations like these (and like the Cole–McIntyre project above) provide perspectives and methods familiar, even tried and true in their own domains, but starkly new for these teacher educators.

Pattern 4: Overcoming geographical distance

A fourth mode of collaboration transcends geographical distance, joining colleagues at separate and distant institutions – the e-mail and internet collaboration. Guilfoyle, Hamilton, Pinnegar, and Placier (1996, 2000, 2002) have continued to interact from their respective institutions, writing as "the Arizona Group" (their alma mater) about their respective individual but related autobiographies of their pre- and post-tenure years in four academic institutions – years of struggling with sexism and other conservative forces. Kosnik and Freese and colleagues (Freese *et al.*, 2000; Kosnik *et al.*, 2002) were able to share both moral and technical support via e-mail conversations regarding their respective action research projects.

That these widely separated scholars could collaborate well and durably across distance and time is due in important measure to two crucial communicative mechanisms, e-mail, and face-to-face meetings at two venues, the annual meetings of AERA, and the biennial Castle Conferences. E-mail also enabled Dalmau and Gudjonsdottir (2000), collaborating initially at the University of Oregon, to continue to develop their Professional Working Theory when Gudjonsdottir returned to The Iceland University of Education.

LaBoskey, Davies-Samway and Garcia (1998) organized their own collegial

group of eight teacher educators from six institutions in the Bay Area of San Francisco, meeting bi-monthly. Within the collegiality of this group, LaBoskey and her two colleagues collaborated in a "cross-institutional action research project," reporting three separate studies by these authors in their own settings, but combined in a cross-case analysis drawing implications for collaboration in professional development.

DeMeulle, Anderson and Johnston (1996) and Johnston, Anderson, and DeMeulle (1998) reported studies of colleagues exchanging face-to-face but also exchanging e-mails on their teaching and then, with a third colleague who had received all copies of those e-mails, conversing through an on-line method about their reflections on the week's teaching and exchanges. Part of their method was the addition of the on-line "friendly prober" (my term not theirs) who read and commented/questioned on-line about her colleagues' e-mail exchanges. While these three collaborators were on the same faculty, their method of exchange, and of data gathering, was primarily via the internet, thus directly applicable to distant collaboration.

Griffiths' work on collaboration, fitting none of these patterns, treats collaboration conceptually and morally as a complex phenomenon (Griffiths, 1998), and then autobiographically, as she tries to revivify a disbanded collaboration on social justice (Griffiths, 2000).

A Related Feature: Relationship

Although explicit focus on relationships is relatively infrequent, it relates closely to collaboration, and collaborators have occasionally probed their own relationships. Manke (2000) explored her own power relationships, and Manke and Allender (1998) collaborated in examining four different kinds of relationship, using Allender's autobiographical or "archeological" notes and a poem by Manke as texts to interpret. D'Arcy's exploration (1998) of her relationship as student with her professor, Whitehead, already commented on above, focuses on particular aspects of the course of one relationship, as does the collaborative autobiographical study of husband and wife, Muchmore and Sayre (2002). An extended and collaborative study of the relationship between an "initially skeptical" faculty member and his new dean of faculty, drawing on face-to-face meetings and an extended e-mail record, is reported by Upitis and Russell (1998), in which the growing trust and authenticity of the collaborative relationship is apparent. Finally, as I show in the section on theory below, a number of studies featured theoretical-conceptual treatments of the nature of relationships.

Summary: Modes of Collaborating, and Relationships

Scholars engaged in this field collaborate often not only in their research and writing, but also in creating collegial niches for themselves and in the practical work of educating teachers together. Some take the next step, reaching beyond colleagues to engage students in the educator's own learning through a variety of mechanisms. Others extend themselves beyond their own circle of colleagues

to work with colleagues in other disciplines. Collaboration extends across space as well, sometimes vast expanses of space, with regular use of e-mail for on-going mutual consultation and occasional use of internet forums.

What would studies of teacher education practices look like that combined collaboration with one's "own" colleagues, collaboration with colleagues from different disciplines, use of the space-shrinking media of e-mail and internet forums, and collaboration with students, where one focus became a study of collaborative relationships? What gains in insights and effective practices might result if, in planning our studies, we consciously played with combinatorial possibilities among the ways of collaborating that we collectively have developed?

2. Self-Study: Professional Practices, Effects, Programs

Three patterns of self study emerged. The most prominent pattern was the study of one's own teaching practice, in general, or of one's specific teaching practices. The second type of self-study, about a fifth as frequent as the first, were studies in which teacher educators studied how they promoted skills or habits of reflection about teaching *on the part of their students*. The third pattern, about half as frequent at the second, was the study of the effects of one's program, organization, profession, or institution on reflective practice. Some examples of each follow.

Pattern 1: Studying one's own teaching practices

Gipe (1998) developed her own portfolio of teaching a course that included six types of documentation (e.g., copies of key assignments and learning activities, summaries of students' performances on assignments, self-assessment of the extent to which students gained course objectives). She learned that developing her portfolio was itself a self-study of her practices, that the portfolio captured her actual educational theory, and that it provided a basis for a more authentic evaluation of her teaching practices. Tidwell (1998) gathered data about three aspects of distance-closeness in her relationship with students: personal knowledge of her students; personal contacts with her students; and, student-centered instruction. Discovery of mismatches between her values and her relationships led her to confront questions about professional closeness and disclosure, which she distinguished from personal closeness and disclosure.

Russell (2000) gathered mid- and end-of-course free comments from 13 teaching candidates, discovering that what they thought they needed and wanted was at odds with his value commitments to action research, commitments emphasizing students' own discoveries from their teaching experiences. His research and experience left him in doubt about when and under what conditions teacher candidates can become ready to learn from examining their own experience rather than relying on expert telling and guiding.

Trumbull and Cobb (2000) examined the kinds of comments Trumbull made in returning students' written work and, with Cobb as critical friend, discovered aspects of this practice that had escaped her notice, leading to specific plans for

change. Holt-Reynolds and Johnson (2002) studied important assignments they regularly set in their respective teacher education courses, along with students' approaches to those assignments. Each discovered unnoticed weaknesses or flaws in those assignments, in assumptions about student skills or outlooks, or in students' preparation for the assignments. Each was left searching for ways to modify their assignments or preparatory instruction, or both.

Finally, Lighthall (2002) reported studying his attempts to implement changes in his teaching, as a result of students' comments and suggestions about his daily teaching, believing that the implementation phase of self-study was both under-studied and crucial to the success of any self study. He discovered that implementing his planned changes turned out to be anything but straightforward – hampered most not by a weakness in his researcher self but by an underdeveloped sense of being a disciplined agent of self-change.

Pattern 2: Studying responses of one's students/clients

One way to examine one's own teaching is to study students' responses to one's efforts. Anderson-Patton and Bass (2000) write separate accounts of their experience and process of, and their reflections about, "imposing self-studies" on their student teachers, by requiring them to construct portfolios of their own teaching. LaBoskey and Henderson (2000), at different institutions, studied the effects of assigning their student teachers to study how they, and experienced teachers, "set the tone" of their class. The authors followed the study into their students' first year of teaching. Both quantitative and qualitative analyses of students' responses to questions about the students' experiences in writing their stories about their "setting the tone" showed differences in students' reflective skills and attitudes between the authors' two programs. They also reflect on the effects on themselves of their collaborative teaching assignment.

Schuck, Brown and Schiller (2002), specialists in information and communication technologies (ICT) at widely separated universities, studied their collaborative attempt to assist teacher educators and other professionals responsible for promoting ICT literacy, who were also at different institutions, to help each other solve problems of extending ICT literacy by creating an on-line forum for discussing problems and possible solutions. While a number of professional development people "signed up," few could find the time to participate. The authors reflect on their collaborative experience.

Finally, Richert (1992) examined experimentally how the presence/absence of a reflective partner and the use/absence of a portfolio affected student teachers' reflections on their teaching, finding that portfolios focused reflection on content-specific and general pedagogy, that the absence of both portfolio and partner led to much higher reflection on personal emotions, and that both a partner and portfolio led to the most concentrated focus on content-specific pedagogy.

Pattern 3: Studying one's program's practices/policies

Freidus (2002) studied the Bank Street College Reading/Literacy Program in which intensive supervisory contact with student teachers by advisors is important. With data from questionnaires to alumni, four years of student feed-back

forms, field notes from monthly student-advisor conferences, alumni field notes and videotapes of their classroom work, Freidus identified the program's strengths and specific weaknesses. Important were two qualities of teaching, systematic (in planning, content knowledge, and curricular materials) and learner-centered, and that while effective teaching required a balance of these two qualities, concentrated development of a teacher's systematic qualities can undermine those reflective attitudes and habits necessary to being learner-centered.

Ross and Upitis (1998), the latter dean of faculty and the former the first incumbent in a new position combining university communications and development, collaborated in the development of Ross' new role, specifying criteria for "successes" and "false starts," and tracing the collaboration by examining e-mail exchanges. They reflected on the difficulties of evaluating performance in a new role, and on what each had learned in the first two years.

Summary: Patterns in "Self-Study"

"Self-Study of Teacher Education Practices" means at least three different things in these writings. While its chief "meaning" in this s-step enterprise is one's own study, with or without collaborators, of one's own teacher education practices, it can also mean study not of specific practices but rather of extended data about students' responses to one or many practices. And sometimes it means study of the process or outcomes of some aspect of one's program or organization. At present, all three forms are part of the enterprise.

3. Autobiography

Autobiographical studies reflect a distinctly different definition of "self," one that focuses much more on subjective experiences shaping one's life and much less on "self's" practices that structure interaction with students or clients. Autobiographical studies comprise three distinct groups and some related approaches. The first group is the modal group, with 18 studies, the second is suggested by three studies, the third with seven studies, leaving two unique forms.

Pattern 1: Autobiographical accounts of experiences entailed in being a teacher educator

Bailey and Russell (1998) describe their gratifying experiences as change agents in teacher-education reforms they participated in at their respective universities. They comment on the change process and conclude that the idea and the process of "in-flight correction" are crucial if innovation is to succeed. Hamilton (2000) described her contrasting "experience as a secret (change) agent," a "white woman in a position of authority" confronting the difficulties and disappointments of guiding reform at her institution to address issues of diversity and equity.

Donna Allender (2002) reported an autobiographical experience extending over many years, an experience brought into recent focus by returning to the school she and others had founded to explore the extent to which one of the

school's basic values (each person takes responsibility for his or her own learning) was still evident. Re-entering a living, institutionalized part of her autobiography, Allender found a basic value being short-changed, and formed plans to consult in ways to strengthen the enactment of that value.

Bass (2002) relates her autobiography of experiencing ethnic, religious, and racial diversity, of forming an identity deeply inscribed by that experience, and coming to value and to work for diversity as fundamental to education. Feldman's (2002) autobiographical inquiry, including a parallel narrative of his readings in philosophy to help him make sense of his life, was precipitated by a difficult choice recently experienced between his identity as a science educator and his identity as a teacher educator. He traces life events that brought him to the choice point precipitated by a sense of overload in his work and commitments, a choice resolved by his settling on an identity as teacher educator.

Russell (2002) also searched for coherence as a teacher educator in struggling to reconcile his deep commitment to teaching teachers and equally deep commitment to research. He traced his activities over a single year, examining the forces that distracted and overloaded, discovering some coherence in a research project that also yielded a satisfying curriculum product that helped him teach students ideas and methods of learning from experience, one of his core values.

A final autobiographical exemplar of experience is Griffiths' study (2000) reporting her "chats" with 11 former colleagues on a social justice project that had ended some years earlier, trying to see whether they might re-form the group to advance the project. She traces her gradual, unwitting discovery of the importance of "small tales," tales not of the big issues and events of social justice and injustice in the large ("tall tales"), but tales rather of the small daily experiences members had together in the closeness of their collaborative activities.

Pattern 2: The topic-focused autobiography

This second mode of autobiography treats it as a vehicle for setting forth and exploring one's own experiences related to some specific focus. One form is to assign autobiography as an instructional method for engaging student teachers in their own examination of their experiences, beliefs, fears, attitudes and outlooks in connection with their learning of mathematics or literacy. Teacher educators use this specific form of autobiographical study as a practice of their teaching, a method to induce students to confront their preconceptions and hidden fears about their specific subject matter. But the method also has produced unanticipated side effects on the teacher educator.

Muchmore (2000) describes how his students uncover more clearly their beliefs about literacy and about teaching literacy by writing their literacy autobiographies. Having students take this approach brought Muchmore to an epiphany in his own development as a teacher educator, realizing a whole new way of thinking about teaching teachers of literacy.

Pereira (2000) describes how his elementary teachers come to grips with their fears of learning mathematics, and find encouragement, by writing and discussing their own mathematics autobiographies. He also finds, in writing his own math

autobiography, that he discovers new aspects of his own orientation to math and to teaching math.

Parker (1998) assigns herself the focus of "one significant moment" in learning to become an action researcher, narrating an experience of trying to learn, providing details of her experience of arriving late at a seminar on action research in which she struggled to find some sense in the on-going discussion. The moment is examined for its wider significance.

Pattern 3: Autobiography via the performing arts

Austin, Gaborik, Keep-Barnes, McCracken, and Smith (1996) collaborated in writing and then presenting a drama depicting the development and struggles of their working group in carrying out action research studies. Cole and McIntyre (1998) collaborated in a study where McIntyre was Cole's self-study assistant. McIntyre, a therapist and former student of Cole's, drew Cole out and challenged Cole to render her understanding of herself as teacher and herself as learner by representing memories of her learning and teaching in movement ("Patty-cake") and dance.

McIntyre (1998) narrated her role as self-study assistant to Cole, drawing on her own autobiography and experience as a therapist to illuminate her relationship with Cole. McIntyre's chief theoretical and practical focus is the relationship to be formed with Cole, promoting a trusting and safe relationship as a "relational space" in which creativity can flourish.

Weber and Mitchell (1998, 2000, 2002) explored their own autobiographical experiences in school involving body image, clothing choice, and self presentation, communicating these by creating dramas and enacting autobiographical episodes of self presentation dramatically on stage.

4. Other autobiographical modes

Knowles and Thomas (2000) explore, through autobiography, poetry, and painting, their experiences of geographical "place" as forming their sense of who they are and as shaping their orientation to, and practice of, teaching. Muchmore and Sayre (2002), husband and wife, report their respective autobiographic experiences leading to, and centering on a conflict within them and between them about home schooling their daughter. Sharing their respective life experiences of their own schooling led to their wider mutual awarenesses and sensitivities and to a more collaborative management of their conflict.

Summary: Modes of Discovering Self in Autobiography

The experience of being a teacher educator in the academy or elsewhere in Western society is one of coping with contradictory values and competing demands, an experience that has been explored in a number of autobiographies – studies of self in relation to self's development in the past and self situated at the vortex of opposing forces, forces of reform in conflicting directions, and of academic survival amidst commitments to teaching, supervision, and research.

Autobiographical writing has proved to be a particularly appropriate medium and method for capturing that experience and those forces. But autobiography also serves students and teachers who are not caught in the forces of teacher education, serving them as a way of re-living their own learning in this or that respect, and, for students writing and discussing their subject-matter autobiographies, exposing richly painted pictures of the actual, lived complexities of learning and varied construals of their supposedly common subject matter. Assigning autobiographies of learning math (or learning to read, write, become literate – or learning any other school subject), becomes a method of sharing and confronting preconceptions and fears which if left unexamined can impede one's teaching.

As subject matter for dance or theater, autobiographies of school learning and school experiences can express in particularly evocative and penetrating ways what teaching and being taught, learning and failing to learn, being in school, being an adolescent, and other facets of school life can be like from very different perspectives. Clearly, autobiography has been exploited creatively and in many directions by s-step scholars.

4. Methods

Three approaches to methods were apparent, dividing up along lines similar to the patterns of self study. The first set of methods was designed to foster new behaviors or sensitivities in *teacher educators themselves*, those studying their own practices. The second grouping of methods was designed to foster new behaviors or sensitivities in teacher educators' *students*. The third pattern, combining methods promoting change in teacher educators and their students, divided into two parts. One set of studies employed separate methods, one aimed at changing the teacher educators themselves, the other aimed at changing their students. The other variant of this third pattern employed methods that simultaneously impacted the teacher educators and their students. Some examples of each pattern follow.

Pattern 1: Methods to promote change in teacher educators themselves
Gipe's (1998) study, where she assigned herself the task of developing a portfolio capturing her teaching of a course, and the Johnston (2000) study, of having students of color become cultural consultants to comment on her teaching, both exemplify this pattern. Johnston, Summers-Eskridge, Thomas and Lee (2002) not only engaged students of color as cultural consultants to increase their sensitivities to diversity, but they also used a method of explicit vantage points, perspectival "re-readings" of their conversations and multi-cultural experience, through use of diverse texts (e.g., from Bakhtin, critical theory, post-structural feminism) whose viewpoints provided them with different lenses to see different dimensions of their experience.

Watson (1998) illustrated a method that combined "close reading" of a narrative of one's teaching with reflection on the close reading. Feldman (2000) illustrated a method of studying one's real, as distinct from assumed, priorities

by collecting data on how he had allocated his hour-by-hour time for a week. He discovered that while he knew he had spent time on his research, nowhere did that effort appear in his record, leading him to conclude that he could only be fitting research in, unnoticed in its own right, amidst his other crowding commitments. A final exemplar is Wilcox's (1998) method of focusing, "more on recurring educator practices than on single classroom incidents," in which she specified in three moves the "personal conventions" of her teaching, then assembled artifacts of her work (handouts, abstracts, letters, proposals, workshop outlines) that reflected these personal conventions. Wilcox described how she then annotated each artifact, and illustrated her process of reflecting on the annotating experience.

Pattern 2: Methods to promote change in one's students

Austin (1998) described her process of having her student teachers write and revise their own "assessment plans" by which they would themselves evaluate their own teaching. She reflected on the "flowers" and "thorns" of this method of promoting her teachers' professional development. Holt-Reynolds (1998) described five activities comprising her method of eliciting her students' "just-out-of-conscious" beliefs and outlooks about particular aspects of teaching and their subject matter, specifying four qualities all of the activities have in common.

Cockrell, Placier, Burgoyne, Welch and Cockrell (2002) described their use of Theater of the Oppressed drama forms, engaging students not only in enacting dramatic scenes of classroom life, but also, as audience, entering the "stage" to enact their own solutions to the problems being portrayed, gaining multiple perspectives from watching and enacting different roles and different scenes. Cockrell *et al.* also differentiated their roles, some focused on dramatic activities, others carrying out research on students' on-going and cumulative responses to the drama experiences.

Kaplan (2002) describes a "contract system" by which his students contract for a particular grade for doing a certain amount of journal writing about their own learning and development during the course, which focuses on students' personal reactions to issues Kaplan and his readings raise. Already cited are the studies by Pereira (2000) and Muchmore (2000), using a method of focus-specific autobiography in which students write and share their own autobiographies of learning math or literacy. Teachers in the workshops of Korthagen and Verkuyl (2002) are drawn into contexts in which they ask, "Who am I and how do I reflect who I am?" Details of the process and steps of a workshop are described, including a process that reveals for each participant six levels, from peripheral environment to core self, at which the participant's revealed dilemmas might lie.

A final example of efforts designed primarily to promote reflection in students is the collaboration of Dalmau and Gudjonsdottir (Dalmau & Gudjonsdottir, 2000; Gudjonsdottir & Dalmau, 2002). They described and illustrated how they worked with their Professional Working Theory (PWT). The PWT spells out three basic contents of effective reflection and self-study of one's teaching: practice (what one does), theory (how one understands what one does) and, ethics (the

values that show why one does what one does). Students write about these three foci at three levels: daily work; work context; and, societal context, discussing their reflections in various group arrangements and procedures, which the authors describe (Gudjonsdottir & Dalmau, 2002).

Studies of this type, then, feature methods designed to engage students in examining their own beliefs, assumptions, emotional reactions, attitudes, outlooks and teaching. They may have side-effect reactions on the educators employing them, but they are aimed primarily at promoting their students' reflective skills, attitudes, and habits.

Pattern 3a: Separate methods promoting change in teacher educators and their students

Richards (1998) described four explicit steps she took to create a self-portrait of her teaching, followed by a sketch incorporating the results of each step, followed by reflective examination of this sketch, which uncovered previously hidden aspects of herself as teacher. She also taught this method to her students whose self-portraits of their own teaching are illustrated. Lighthall (2002) describes two different methods, one designed for students' reflection and one for his own. Students narrate their own teaching experiences in class and write for each class about connections they see between their current practice teaching experiences and the texts they are reading. The separate method aimed at expanding his own awareness of his teaching is the post-class "laboratory" where students and he share comments on the class ended minutes before.

Fitzgerald, Farsted and Deemer (2000) report a study also with separate methods for student and educator. To gain richer and more authentic disclosures from students of their beliefs and assumptions about various teaching situations, "Socratic-based learning circles" promoted "focused, noncompetitive discussion" in which students were prepared to consider evidence, viewpoint, and assumptions. Fitzgerald also engaged a doctoral student to carry out separately "an ethnographic evaluation as participant observer" in a course co-taught with a colleague, including "debriefing immediately after class."

Pattern 3b: Methods simultaneously promoting change in teacher educator and students

Richards and Richards (1998) describe ways in which they invite their respective clients (students and patients) to use metaphors to capture their experiences, their selves, their situations. They illustrate exercises in metaphor use, and argue for the explicit and regular use of metaphors as a part of self-study methods. Berry and Loughran (2000) devised a method of "unpacking" their unfolding teaching for their student teachers, a method designed to help the students "see" the thinking and choices that lay behind the pedagogy unfolding before their eyes. In their co-teaching, one teaches and the other, taking the role of collegial questioner, interrupts when they feel explanation of the teaching would be useful, and asks the teaching partner to annotate, as it were, their purposes and thoughts

about what they are doing. The students also, in their mini-teaching exercises, are asked to take this role with each other – with, the authors note, some difficulties.

Watson (2002) uses but moves beyond narratives dealing with what students do, focusing instead on what they *notice and wonder about* from their teaching experiences. She has students write and exchange with each other what they notice and wonder about in their teaching, and she responds with what she notices and wonders about in their writings. She analyzes her noticings and wonderings by noticing and wondering about what she has written. The method applies as well to students and to educator, and, while grounded in specific "things" noticed, incorporates also the person's implicit criteria for focusing on this or that, and his or her speculations. Watson illustrates how this framing of one's "observation" affected both herself and a student.

A final example of methods whose effect is to engage simultaneously the educator's and student teacher's reflection is Hamilton's (2002) use of art works of Winslow Homer, depicting scenes of rich and poor people, old and young, white and black, alone and with others in their everyday lives, pictures with content she notices, interprets, and wonders about in relation to issues of justice and equity important in education and salient in her and her students' attitudes.

Methods that do not fit these patterns are Griffiths' multi-vocal mode of *communicating* her study (Griffiths, 1998) and Pinnegar, Lay, and Dulude's (2000) collaborative method of *experientially grounded conceptualization*, where teachers narrate and then write responses to, stories of their recent experiences of teaching, then repeat cycles of probing stories and responses for common qualities necessary to developing effective teacher-student relationships.

Summary: Types of Methods

S-step scholars have developed impressively varied methods for promoting changed sensitivities and teaching skills both in themselves and in their students. Some studies focus on methods to change only the scholar's reflection and teaching, others focus on methods to change students' reflection and teaching. Still other studies report separate methods aimed at changing both the teacher educator and the students, and some methods reported effect changes in both students and teacher educators simultaneously.

Methods range from the micro-level (e.g., Watson's (1998, 2002) close reading of narratives, Johnston and colleagues' (2002) perspectival re-readings of their conversations, Richards' (1998) four-step self portrait of her teaching), to the more macro-interactional level (e.g., Hamilton's (2002) use of Winslow Homer's paintings as stimuli for reflecting on matters of equity, diversity, and power, Lighthall's (2002) daily reflective laboratories, Korthagen and Verkuyl's (2002) interactive workshops and so on). The fact is that this micro and macro listing is but a sample of methods for promoting and studying reflection on teaching developed by the s-step enterprise. It also suggests that a reading of the s-step literature for methods alone promises rich rewards for anyone contemplating self-study of their practices. However, there are still gaps.

In the 125 writings I have found only one offering guidance on autobiographical writing (Bullough & Pinnegar, 2001) and no description of methods of writing or having students write journals (a frequent practice and source of data in these studies), or of writing narratives. There may be methodological writings on all three of these modes of study, but the s-step enterprise has paid little attention to the question of method in these three respects. It is as if s-step scholars believe that one autobiography or journal or narrative is as good as another, and that the only methods necessary are those we all, students and teachers, already possess by virtue of our ability to write anything. Since it is likely that most who study their own teaching by using narratives, journals, and autobiographical content have in fact thought about more and less effective ways to do so, I must wonder what keeps us from writing about methods in these three areas when we are so creative in using, and explicitly describing, methods in the other forms I have cited above.

5. Reform of Practice(s), Profession, Institutional Culture

The s-step enterprise is deeply reformist in character. It promotes and widely exhibits reflective research that delves into the researcher's own self, practices, and programs. It therefore is revisionist on the very matter of research itself. It seeks reform of teacher education locally, in practices, and more widely with respect to professional norms. It has established a niche as a Special Interest Group of considerable size within the AERA, and has established a history of biennial international conferences devoted to reporting and reflecting on its own intellectual, social, and political activities.

In the published corpus I have reviewed I find three major reform or revisionist themes within the feature I have called the reform of practice, profession, or culture. Some examples of each follow.

Pattern 1: Reforming teacher education as a process and a profession

Members of the Arizona group, Guilfoyle, Hamilton, Pinnegar, and Placier (Guilfoyle *et al.*, 1996, 2000; Hamilton & Guilfoyle, 1998) have described their experiences in the reform of teacher education as a profession, and of reflective teacher education practices. Myers (1996) reviews studies of teacher education reform and of school restructuring and argues that nearly all of the weaknesses of those efforts "can be tied directly to an absence of self-study" (Myers, 2000), and argues that traditional teaching modes – of telling, showing, and guiding – used by his colleagues in teacher education both near and far, have resisted the kinds of change he has effected in his own teaching through self-study.

Korthagen (2000) and Korthagen and Verkuyl (2002) describe workshop and teaching methods that clearly offer antidotes for the telling-showing-guiding modes of teaching lamented by Myers. Kosnik (1998) narrated how a restructured teacher education program emphasizing action research changed her own outlook, practices, and professional self-concept. Bailey and Russell (1998) narrate their respective experiences in furthering the change process in their separate

teacher education programs. Finally, Donna Allender (2002) describes her return to an innovative school she helped found to discover, and her plan to reverse, some unraveling of the school's reformed agenda of placing responsibility for learning on learners.

Pattern 2: Reforming norms, practices, and culture of the Academy

Collier and Wilcox (1998) review experiences in forming and continuing a teacher-scholar network of ten diverse university faculty, whose regular discussions of teaching over three years mitigated the absence at their university of "a teaching subculture." Fitzgerald and colleagues (Fitzgerald *et al.*, 2002; Fitzgerald *et al.*, 2000; Heston *et al.*, 1998) describe various phases of their efforts to create and sustain "communities of conversation" at their university, including efforts to replace outmoded checklist types of evaluating teaching with more complex forms. Gipe (1998) shows in detail her answer to inadequate modes of evaluating teaching through construction of her own portfolio for a course.

Whitehead (1996) proposes two paths of reform, direct political action (which he illustrates in his own case) and promoting "academic legitimation" by developing an "epistemology of practice" and the development of "new kinds of educational standards of judgment." In line with this theme of setting standards for evaluating teaching, Lighthall (2000) outlined five basic components of any system of accountability, contrasting traditional forms of accountability with the new forms of *empirical* accountability developed by the s-step enterprise. Cole and Knowles (1996) outlined the need for, and path to, a political dimension of the s-step enterprise, arguing the need for organized efforts to legitimize within the academy self-study of practices as a recognized form of scholarship. Finally, in an effort that Whitehead, and Cole and Knowles, would applaud, Bullough and Pinnegar (2001) set forth guidelines for effective "autobiographical forms of self-study research," providing the beginnings of a shared basis for constructing and evaluating autobiographical studies.

Pattern 3: Attitudinal reform: diversity and equity

Johnston and colleagues (Johnston, 2000; Johnston *et al.*, 2002) collaborated in a novel process of "cultural consultation" to inform themselves and their teacher education program of the reactions and outlooks of students of color. Bass (2002) provides an autobiographical picture of her development as a white person whose experiences sensitized her to ethnic and racial diversity. Hamilton (2002) hit upon the art of Winslow Homer, depicting everyday people, high and low in station, powerful and weak, male and female, in school and out, alone and together, pictures capable of eliciting rather deep emotional responses of Hamilton, and of her students, thus assisting in the collective task of confronting and purging stereotypes of self and other.

Summary: Patterns of Reform

Clearly, the s-step enterprise is intent upon cultural change in pursuit of cultural enlargement – changing the norms and practices of not only teacher education

but also of the academy in which teacher education almost always takes place, all to the end that the s-step enterprise may find a more legitimate place in the academy. The autobiographical writings of the Arizona group show the struggles that one who does and values self-study of practices must go through in the academy. The telling-showing-guiding mode of teaching, which often becomes lecturing, is the object of a number of reform efforts reported, efforts emphasizing the new form of reflecting on practice that is unique among action researchers and this self-study group, namely, *reflection based on empirical data.* The academy's standard checklist and end-of-course modes of evaluating teaching are also objects of s-step reform efforts, which often turn to the portfolio as a corrective measure. Carving out a stable cultural space for the norms, procedures, and values of the s-step enterprise is one of its features.

Part of that cultural reform goes mostly unsaid in the 125 studies I have taken as representative of the field. Beyond being "said," reform is instead simply enacted. The s-step enterprise is starkly reformist by its practice of empirical self-study of teaching practices. It is counter-normative in the academic culture to act as if one's professional role or self-esteem required one to collect data about one's teaching practices, to analyze the data, to act on discoveries resulting from it, and to communicate one's studies of one's own practices with other professionals.

Another dimension of s-step's reformist orientation, one evident in many fewer studies, but still notable, is the effort to reform our own or our students' attitudes toward social, economic, and racial inequities and toward ethnic differences. One study that stands out as directly addressing issues of diversity, by consciously organizing, and studying, an on-going multi-racial consultation of students and faculty, is the study by Johnston *et al.* (2002).

6. Theory: Concepts, Frames, Contents, Distinctions

I was surprised to find so much theory featured in these writings. I counted as theoretical any statement that featured a concept, a way of framing, a distinction, or an explicit theory that was central to a piece of writing. Five patterns of theoretical thinking were featured in these writings.

Pattern 1: Conceptualizations of relationships

McIntyre (1998) articulated a concept of the assisting person in an assisted self-study, in this case, an autobiographical study of a friend and former teacher, Ardra Cole (Cole & McIntyre, 1998). McIntyre drew on her experience and training as a professional therapist, focusing on the "relational space" between her and Cole, tracing its development, a kind of biography of a relationship. Griffiths (1998) conceptualized important power and ethical dimensions of collaboration, including the conflict between conveying observations truthfully and continuing an important collaboration. Conceiving of collaboration as complex, with autobiographical, passionate, social, intellectual, and rhetorical dimensions, each requiring its own voice, she carried that realization forward using different type fonts to express the different voices.

Pinnegar *et al.* (2000) spell out necessary conditions for an effective teacher-student relationship to develop, extracting these conditions from cycles of commentary of each others' narratives of teaching episodes remembered, and from commentaries on their commentaries. Heston *et al.* (1998) and Fitzgerald *et al.* (2002) provide a frame for thinking about the process of assisted or collective self-studies, namely, the quality of "professional intimacy," a special kind of relationship among participants in which a few central ground rules are explicated and held to, conversations in which there is, "no jousting, arguing for the argument's sake, one-upmanship, or proving your point by defeating another" (Fitzgerald *et al.*, 2002, p. 78).

In a similar vein, Guilfoyle *et al.* (2002) conceptualize, "professional dialogue as a conversation or verbal interchange between two or more persons ... contrasted with monologue ... [which includes] our assumptions, beliefs, and theories ... [in which] two different positions or claims are posed and the point of dialogue is reconciling, synthesizing, or integrating the opposites ... [and in which] we can reveal our minds without holding back and with a willingness to be challenged" (pp. 97–98). Finally, Allender and Allender (in Allender, 2001, pp. 127–144) drew on Gestalt Theory to articulate self-in-relation as reflected in feelings, feelings that ought to be part of the contents examined in a self-study of teaching.

Pattern 2: Conceptualizations of personal, public, or professional self or identity

Trumbull (1998) finds it useful to view new teachers as developing a new self, that teacher education must be conceptualized, at least in part, as promoting the transformation of self from unexamined to examined, and draws on Kagan's (1982, 1994) "conception of the evolving self." Weber and Mitchell (1998) see the teacher's self-presentation – body image, clothing, conception of embodied and public self – as a shaping and constraining force in "how we think about who we are and could be," shaping teachers' conceptions of teaching, emotional responses during teaching, and teaching practices.

Feldman (2002) draws on Existentialist writings to propose a concept of teacher as *being*, a synthetic idea incorporating ideas, skills, knowledge, and experience with identity and sense of self as a being ineluctably making consequential choices. Finally, Korthagen and Verkuyl (2002) focus their students' attention on the students' "own professional identity" and "social-psychological goals and responsibility" as a means of helping them to "develop a moral view of the aspects of the teaching profession and their own social-psychological task." They position "identity" as close to a "core self," as distinct from more variable environmental forces that might shape one's teaching.

Pattern 3: Conceptualizations of the process of carrying out a self-study of practices

Here I grouped studies together that featured particular concepts or ways to frame or to reflect on experience and practices. Wilkes (1998), takes the idea of

paradox as her organizing principle, addressing several paradoxes in teaching in relation to her own autobiographical experiences, illustrating how paradox can be employed as a conceptual frame for doing and reflecting on one's own practices, a focus on content to be examined. Allender and Manke (2002) present a conceptual frame – where artifacts of one's practices are considered as "shards," to be interpreted as reflecting the world from which they came – and a theory of knowledge where an additional category of knowledge, neither practical nor theoretical, is sought, namely, knowledge that lies at the "inter-face" of the practical and theoretical. This synthetic idea is that self-knowledge "used at the moment of application" and "general knowledge" can exist simultaneously.

Johnston *et al.* (2002) develop a conception of the reflective process that calls for "multiple theoretical re-readings," examinations of teaching practices or experience from specific theoretical texts (e.g., Bakhtin's writing on dialogue, Clandinin's (1995) and Polkinghorne's (1998) writings on narrative, critical theory) used as lenses through which to see into the practice or experience under examination. Finally, Dalmau and Gudjonsdottir (Dalmau & Gudjonsdottir, 2000; Gudjonsdottir & Dalmau, 2002) present a "professional working theory," which calls for reflection on practice, theory, and ethics, a theory that lays out these three basic foci of reflection to be included in any effective self-study of educational practices.

Pattern 4: Self-studies of practices in relation to educational accountability

Whitehead (2000) distinguished between two kinds of standards of professional practice: "linguistic standards" and "living standards," where the former are identified in written or spoken statements and the latter are identified only in "embodied" form in on-going professional action observed or captured on video-tape or CD-ROM. This conceptual distinction brings into focus the kinds of data necessary to substantiate or disconfirm whether standards were or were not being met. I identified five basic components of accountability, and viewed the s-step enterprise as a special and unique case of professional accountability, comparing its forms of unassisted, colleague-assisted, and client-assisted empirical self-studies of practice to other types of accountability (Lighthall, 2000).

Pattern 5: Political conceptualizations of the s-step enterprise

Cole and Knowles (1996) place the s-step enterprise in a larger frame of "the politics of epistemology," conceptualizing the entire enterprise as a "reform mechanism" in a "struggle for legitimacy in the academy" for which "collective will and action are required" in which "organization and solidarity are key" (Cole & Knowles, 1996, p. 72). Whitehead (1996) argues for political action to "take forward our self-studies of teacher education practices" by urging his colleagues to "create a legitimate space for our work" by developing "an epistemology of practice" which focuses attention on "living educational theories" in which "living contradictions" constitute motivating force and in which evidence is sought to answer questions like, "How do I improve what I am doing?"

Finally, Hamilton and LaBoskey (2002) compared and contrasted three domains of inquiry – self-study, teacher researcher, and scholarship of teaching – across 15 dimensions, to begin to delineate self-study territory; a project at once political, conceptual, and professional.

Summary: Theory

S-step scholars wrote theoretically about relationships, underlining the enterprise's strong collaborative feature. The teacher's personal and professional self or identity came in for theoretical attention, as did the process and important foci of the self-study of practices. Some attention was given to aspects and types of accountability, and the s-step enterprise was conceptualized in political terms.

I found McIntyre's (1998) reflections on her role of self-study assistant in the Cole–McIntyre collaboration (Cole & McIntyre, 1998), drawing on McIntyre's experience as a therapist, particularly enlightening and relevant to the many forms of collaboration in which s-step scholars engage. The autobiographical method of Pinnegar *et al.* (2000), generating data for conceptualizing relationships, struck me as creative and as having wider applications, for example, focusing on memories of teaching that illuminate "self," "teaching," "support" (and its opposite), "engagement" – all commonly entailed in our professional activities. Trumbull's account (1998) of finding particularly useful Kagan's (1982, 1994) theory of levels of self-concept caused me to want to read Kagan's work. Feldman's (2002) autobiographical and philosophically informed account of his identity crystallization, and Korthagen and Verkuyl's (2002) conceptualization of professional identity, contributed an added dimension and depth to theorizing about self and identity.

Framing self-study of practices as an archeological exercise of examining and interpreting "shards" (Allender & Manke, 2002) casts the reflective process in a new light, as does Wilkes' (1998) focus on paradox as an organizing principle of reflection. The process of examining one's experience through the lenses provided by theoretical writings of Bakhtin and others (Johnston *et al.*, 2002) provided a model of "multiple theoretical re-readings" that has wide application as a method adapted to the complexity of teaching and teacher education.

Particularly useful in spelling out *generic contents* of reflection is the Professional Working Theory of Dalmau and Gudjonsdottir (Dalmau & Gudjonsdottir, 2000; Gudjonsdottir & Dalmau, 2002), calling for reflective practitioners to reflect on their practices, their theory guiding their practices, and their ethics. Whitehead's (2000) distinction between linguistic standards of professional practice and living standards of professional practice, and Lighthall's (2000) taxonomy of types of accountability, focus attention on evaluative considerations, while the focus on "s-step's recurrent end game" (Lighthall, 2002) draws attention to the several stages of any self-study of practice, emphasizing the last phase, implementation, which is not much studied.

The s-step enterprise as a whole was conceptualized in political terms (Cole & Knowles, 1996; Whitehead, 1996), particularly the politics of legitimation, and the "self-study territory" was examined conceptually in relation to two other

research enterprises, teacher research, and the published literature on teaching drawing on traditional research methods (Hamilton & LaBoskey, 2002). On the whole, then, while theoretical writings were sixth among the six major features of the field, they were rich in varied dimensions, creative, practical.

Part 3: Reflections: Enriching and Advancing the Field

The s-step Enterprise in Relation to the Academy

To enrich or advance the s-step field it is important to see how the field is situated in its larger institutional context. It is important to address the question of how s-step relates to the methods, goals, and norms of academic research and writing. My other fields of knowledge are educational psychology and social and organizational psychology. From the standpoint of the forms of research and of knowledge that characterize these academic disciplines, it is not too difficult for me to say how the s-step enterprise relates to them. My view is that it does partly, but in many ways it simply does not. The forms of research, the methods, and the kind of knowledge these other academic fields seek, use, and honor have the goal of accumulating generalizable knowledge with respect to stable domains of action. Empirical findings are sought which quantify differences between *variables*, measured under repeatable conditions. Academic research in these fields has its eye on knowledge established, codified, and known. Its eyes are blind to questions of applying knowledge, of improving anything. A sharp distinction is made between psychological knowledge as established by research, on one hand, and applying that knowledge to specific cases, on the other. While educational psychologists often speak of improving education, even improving schooling, as the goal of their research, no educational psychological journal would publish their account, were they to write one, of the process of applying that general knowledge to a specific school, classroom, or child.

In striking contrast, the s-step enterprise is oriented to the *improvement* of teaching, and teaching is oriented to the *improvement* of mind, being, and living. The s-step enterprise is concerned with particulars. Its eyes are blinded to establishing de-contextualized or narrowly contextualized knowledge of the sort the academy seeks and thrives on. The nature of teaching and of teacher education is that we are ineluctably caught in particulars – in particular contexts of particular places and cultures taking particular actions with particular people who, in turn, are coping with their own particular situations, skills, capacities, priorities. If anything is stable in our contexts it is a stability we must discover by particular inquiries amidst shifting situations.

But if that stance vis a vis the academic disciplines is counter-normative, all the more so is the proposition that such empirical self-studies of teaching be considered serious, legitimate, informative scholarship. While the academy seeks generalizable knowledge, knowledge which others may or may not "apply" to specific situations, teachers and teacher educators seek knowledge about their practices, their role enactment, their relationships – *all stable phenomena within*

each teacher's or teacher educator's own orbit of professional activity. The focus of self-studies of practices is too minute, too fleeting, too changeable, and too contingent on too many simultaneously operating forces to be suitable for study from the point of view of variable-centered, generalization-seeking research.

Further, the methods of the more traditional, generalization-seeking studies – analysis of variance, factor analysis, non-parametric analysis of categorical data – require repeated observations within categories of data, holding the conditions of observation constant (or sampling randomly across them). In contrast, practitioners in the teaching fields encounter – observe, interpret, and react to – unique combinations of events in complex and shifting contexts, all in real time, without opportunity to re-sample events before interpretation and response is required. As a result, teaching practices, even if regularly employed, must be responsive to unique combinations of events. Study of those practices, then, must develop methods sensitive to that peculiar context.

Metaphors and Methods

In light of these differences between the aims and tools of traditional quantitative research, on one hand, and the aims and tools of those of us who link our inquiries closely to the improvement of teaching practices, on the other hand, we are forced to develop our own scholarly tools, since our aims are starkly different. The rich variety of methods so far reflected in s-step writings represent an accomplishment in that direction. I view our situation regarding the traditional disciplinary methods and aims of research as being like the person who is looking for a penny buried somewhere in the sand nearby, and being offered by traditional searchers the use of bulldozers to find it. The academy's bulldozers are ill suited to our task. We need to develop the equivalent of our own metal detectors, sifting screens, and trowels, and we need to get down on our knees to make careful and close observations. That metaphor of looking for a penny in the sand while being offered bulldozers emphasizes the fine-grained character of the phenomena we have to deal with.

A second metaphor is needed to emphasize the changeable character of our teaching situation, requiring us to be, like Jack and the candlestick, quick and nimble. For me, it often happens in a class session with student teachers, for example, that events of their teaching day trigger emotionally intense interactions in our class discussion. For me this has required, not only immediate and serious reflection on the events of that class, but also detailed review of the interactions in the class with some of the students in the class who: a) have witnessed the interactions first hand; b) have more intimate knowledge of the ways of the student group than I do; and, c) expect to take part in such post-class reviews as part of their teacher-education curriculum. The clarification I have needed about those intense interactions cannot come from applying the bulldozers of traditional quantitative methods, not only because they can unearth only coarse-grained phenomena but also because they take so long to be deployed and enacted.

Time frame is crucial when it comes to looking at teaching acts and practices. And many of our inquiries cannot be served by waiting until a semester-end global evaluation, even with the assistance of students. We are engaged in a constantly moving, often shifting, dance, a dance in which our partner is often not one student, but a dynamic relation among 12–30 students interacting with the day's curriculum and tasks. In this dance we need to interpret and respond to events moving much faster than traditional research methods can capture.

So teachers and teacher educators need to learn a far more nimble set of dance steps for our craft than are illuminated by the established research methods of the academic disciplines. I view the s-step enterprise as arising out of a widely shared but still rather unconscious awareness of these special requirements of teaching and teacher education, requirements by virtue of a necessary focus on the interactive and rapidly shifting nature of teaching acts and practices.

That our teaching practices, professional role as teacher or teacher educator, and our relationships, however, are stable phenomena, about which generalization is possible, is attested to by the fact that none of these is easily changed. All of them are changed only slowly, only with persistence, and only with difficulty. Yet to be able to generalize about my practice – for example, of discussing with my students after each class about the events and episodes that captured their attention – such generalizations would hold only within my own teaching practices and situation. Most of the academy and most of its refereed journals would find little of interest in such a microscopic focus. Yet for me, as for s-step colleagues generally, it is only that kind of context and time-specific focus that can show us our actual practices and effects.

The s-step enterprise is at odds with the academy, then, on the range of phenomena over which generalizations can be made or ought to be made. Implicit in the low regard accorded the "lack" of generalization provided by self-studies of practice, I think, is that low value accorded in and by the academy to schools, teaching, and teachers at any specific site or in any particular person. Yet improvements in teaching (at any level) happen only at specific sites and in particular persons, in given time frames.

s-step's Contradictory Situation

Yet in some regards our position with respect to the academic establishment is one of internal contradiction. With respect to research – the "study" of s-step – we are at present in something of a conflict with much of academia. We pursue knowledge about improvement of our own practices within an institution which virtually ignores action, putting first the establishment of knowledge, derived from particular, and often contrived contexts, knowledge that is in any case, almost never geared to the improvement of the researcher or of the conveyor of research knowledge, the professor. Yet teacher education is situated at, and receives its economic support and no small legitimation from, colleges and universities. So teacher educators work within the culture of academia, a culture that values research over teaching almost universally. Since most of us teacher

educators must spend most of our time teaching and supervising teaching, we are all struggling, like Feldman (Feldman, 2000, 2002), to fit our research into our day and, like Russell (2002), to find some coherence between the conflicting demands of our teacher education and research activities. That experience of conflict is exacerbated by the research requirements of tenure criteria, especially when those criteria reflect the forms of research, methods, and goals of the traditional academic disciplines.

Thus, the s-step enterprise is not only at odds with, but is in conflict with, much of the academic culture and institutions, and thus, as Whitehead (1996) and Cole and Knowles (1996) imply, the s-step enterprise is in part a counter-culture movement, or at least an independent cultural movement, working toward legitimation of its own goals, methods, priorities, and forms of study and knowledge, suited to its own different situation, values, aims, and constraints. It is no accident that reform is one of s-step's major features, or that one patterned treatment of that feature in our studies is the reform of the norms and culture of the academic disciplines.

Common Ground: Scholarship

Notwithstanding all of these considerations, the s-step enterprise shares with the academic disciplines certain overarching values and criteria of work. We share the values, criteria of excellence, and self-critical habits of mind that are the mark of *scholarship*. The norms and methods of scholarship transcend all the disciplines and all particular forms of research. It is by those values and criteria that we form an intellectual community with scholars in the disciplines. And it is on that basis, I think, that we can contribute to, and draw from, the wider enterprise of scholarship. While we may be in conflict with some sub-cultures within the culture of scholarship, we can ensure ourselves of all the rights and privileges of that wider community if we fulfill the responsibilities of scholarship. Whatever else we do, for ourselves, for our students and scholarly community, and for those who follow us, we must infuse our work with scholarly qualities of thought, inquiry, and writing.

Part of s-step's position with respect to the traditional academic disciplines, particularly the social sciences, depends on which features within s-step we take as our focus. To the extent that one focuses on the "self" of s-step, for example, the s-step enterprise as developed so far is in a position of dependency in relation to those fields – psychology, sociology, anthropology in particular – whose scholars have explored the nature of "self" and "identity." We are, or ought to consider ourselves, in the position of learners from those scholars who have taken "self" and "identity" as major foci of inquiry – s-step has not sought that learning, at least so far.

So, while the quantitative methods of the disciplines are not suitable for our inquiries, the *ideas* and *distinctions* that disciplinary scholars develop can be immensely useful. In any case, the general norms of scholarship demand that we inform ourselves of the domains of inquiry of those disciplines that overlap with

our inquiries. "Self" is surely one of those overlapping domains, and the social sciences offer voluminous writings, empirical and theoretical, that can sharpen our own studies and actions. I offer two examples to illustrate this point.

My student teachers have found the concept of "possible selves" (Markus & Nurius, 1986) extremely useful, not only as they examine their own teaching experience but also to help them understand the outlooks and motivations of their own adolescent students. Markus and Nurius differentiate a "hoped-for" self from a "feared" self and from a "current" self, arguing that hoped-for and feared selves constitute centers of motivation and templates for evaluating our current selves. Student teachers readily recognize the aptness of these distinctions regarding their own selves as they carry out their teaching, writing and relating vivid images of their feared teaching selves and of their expected and ideal teacher selves. The discrepancies they discover between their current teaching selves and their hoped-for teaching selves are often the painful subject of their reflective papers.

It is precisely the discrepancy between possible selves that Higgins (1987) explored, finding that certain kinds of discrepancy between certain self-representations led to distinctive types of emotional reaction. Higgins distinguished three domains of self-concept – actual, ideal, and ought. He further distinguished two standpoints from which each person considers these three aspects of self – the person's own conception of his or her actual, ideal, and "ought" self, and his or her image of an important other person's conception of those selves. For example, I have my own view of my current, actual self as a writer, my view of my ideal self as a writer, and my view of the writer self I ought to be. From my wife's standpoint, as a veteran teacher of English and as a writer, I have a clear image of *her* view of my actual self as writer, *her* view of my ideal self, and *her* view of the writer self I ought to be. In Higgins' terms, I hold all six of these representations of myself, or selves, with respect to any activity in which I might engage.

Important for Higgins are the discrepancies among these various conceptions of self that I may have. For example, is the teacher self I *ought* to be, from my own standpoint, discrepant from how I perceive my *actual* teacher self? If so, I will experience a certain degree of emotional discomfort that will motivate removing the discrepancy. And what if my ideal or hoped-for self as a teacher is discrepant from my supervisor's view of the teacher I ought to be?

The differentiated terms of self provided by Higgins and by Markus and Nurius provide tools useful for examining the complexities of experience that we encounter in teaching and teacher education. These two social psychologists are only two social scientists among scores whose empirical or theoretical work explores the dimensions of self-related forces and experiences. Available to expand our presently vague and rather undifferentiated conceptions of self are explorations from psychology (Byrne, 2002; Markus & Wurf, 1987; Suls, 1993), sociology (Goffman, 1959; Goffman, 1963; Goffman, 1967; Holstein & Gubrium, 2000; Perinbanayagam, 2000), and anthropology (Crapanzano, 1990; Ogbu, 1990).

Since "self" is inescapably implicated in all s-step inquiries to some degree, if

we are to advance the s-step field as a scholarly enterprise, we must be much more informed than we have been about the wider scholarship of self within the social sciences. The ideas and distinctions in the disciplinary literatures – about "self," "identity," "attitude change," and other aspects of teaching and teacher education – are tools we can use to sharpen and enrich our own studies. Such ideas and distinctions can be useful to the s-step enterprise quite independently of the excessively coarse-grained methods some disciplinary scholars may use to collect or analyze empirical evidence.

Integrative Studies

Another strategy of scholarship – indeed, one criterion of an effective study – is to integrate fundamental dimensions of one's subject matter into one's studies (another criterion, of course, is the extent to which it integrates new ideas, methods, and forms of knowledge). I now examine three articles, from the 125 writings of repeating presenters at the Castle Conferences, which have integrated more than the usual number of the s-step field's basic features. By integrating more of the field's features, these studies and others like them fulfill three important scholarly goals. First, they make potential contributions in more of the field's basic dimensions, advancing the field's base of knowledge. Second, they speak relevantly to more scholars in the field, offering them more to think about that the enterprise as a whole has repeatedly attended to. And third, they explore, or open up for exploration, more combinations of the field's basic features. So let us see how that looks in the flesh, so to speak, with three studies already completed.

The study by Lomax *et al.* (1998), described earlier, examined the authors' own collaborative practices of supporting teachers of special needs (handicapped) students by using their teachers' stories and their own stories from autobiographical experiences they associated with their teaching. The study integrates seven features: 1) a highly interactive and disclosing collaboration; 2) reform of their own attitudes regarding handicapped persons; 3) use of a topic-specific form of autobiography; 4) a method, "memory work"; 5) feminist theory; 6) autobiographical stories associated with their teaching; and, 7) a self-study of their joint practice of helping their teachers.

This kind of study, integrating so many of the field's basic features, provides in a single study provocative thought for the design, execution, and communication of other studies. Not captured in my categories of features and of approaches within features is the extraordinary depth and authenticity of autobiographical disclosures by Lomax and colleagues – disclosures in their stories and in quotes from transcripts of their discussions together – something of a model of one effective way to communicate a richly layered self-study of practices.

The Cockrell *et al.* (2002) study features collaboration of a different kind, but no less intense – a collaboration across disciplines. Teacher educators joined with Theater and Drama faculty to bring two forms of interactive theater into five sessions of a course devoted to issues of diversity, a course attended almost

entirely by middle-class, Caucasian-American students. Not only was the collaboration inter-disciplinary, but the collaborators created a division of labor among themselves whereby a Theater faculty member (Burgoyne), with a research grant to study college teaching, would pair her class in Theater of the Oppressed (ToO) with five sessions of a teacher educator's (Placier's) class devoted to issues of diversity, where Placier would capture her experience in journals, and where the other collaborators would contribute in various ways in instruction and participant-observer research.

Two drama forms were taken from ToO: Image Theater in which participants portray situations or ideas nonverbally; and, Forum Theater where a protagonist confronts a problem and audience members, "spect-actors," enter the stage to enact their own solutions. Situations related to classroom difficulties in teaching were enacted.

The whole study was explicitly conceptualized as carrying out four of the five phases of an action research study, and included two contrasting types of data, autobiographical and participant-observations. Placier's running micro-autobiographical account of the experience (written in parallel with students' own journals) touches on her assessment of and reaction to some students' strongly and repeatedly voiced resistance to the Image Theater forms, on her own self doubts about "imposing" drama preparation and performance on her students (some of whom voiced strong preference for her advising them instead how to teach), and on her fear that if she "scrapped" the plan she would "sabotage" her colleague's research project. Findings of the observing researchers in the study, in contrast, showed many students to be positive about the experience, especially the Forum Theater, where they moved from audience to stage, enacting their own teaching solutions.

The combined evidence, from the researchers' data and Placier's journal, drawing on students' regular journals and videotapes of the Forum Theater, captured not only a teacher educator's (Placier's) unfolding interpretations and emotional experience, and not only the contrast between Placier's interpretations of student resistance and the researchers' more differentiated data showing many students' positive responses, but also a cultural conflict. Conflict was revealed between the Theater students and teacher education students reflected in, for example, their respective expectations about rehearsal time out of class, and in the views of theater students, who tended to see teacher education students as closed to anything innovative or challenging.

Here we have a study that integrates two forms of collaboration – across disciplines and with a division of labor; a focused mini-autobiographical account of a teacher educator's experience (none from students' journals); a new method of teaching and of raising issues of diversity and oppression; a self-study examining both the educator's practice and the students' responses to it; and an explicit framing of the research as unfolding in phases of action research. We can find both comparisons and contrasts between this study and that of Lomax, Evans, and Parker.

Lomax and her collaborators were members not only of the same profession

but of a close-knit group all serving the same kind of teacher population, while the Cockrell *et al.* collaboration brought together faculty from different disciplines who brought with them students of different departments, socialized into different cultures. While Lomax and colleagues took the same roles as teacher educator and researcher, Cockrell and colleagues divided their functions, giving depth to their specializations. Lomax and colleagues examined their personal stories mutually, touching on very personal issues in intimate collaboration, whereas Cockrell and colleagues examined the research data from students' experiences, working instrumentally in different functions rather than empathetically in mutual self disclosure and clarification. Yet both collaborations integrate many features of the s-step enterprise, both examine specific aspects of teacher education practices, both draw on autobiographical accounts of experience and both study practices designed to change attitudes. If we can imagine these two groups of collaborators reading each other's work and meeting to exchange views, what might members of each group suggest to the others about methods they have found stimulating, useful, impactful?

A final example of integration of features is that of Johnston *et al.*, following up Johnston's (2000) earlier report. As noted earlier, Johnston and Thomas, co-directors of a teacher education program, addressed their own racial biases by enlisting the aid of students of color as cultural consultants to discuss with them the shortcomings of their teaching and teacher education program that earlier cohorts of students of color had commented on despite their efforts to modify teaching and curriculum. Two completed years of this consultation were studied, bringing them to the point where their students of color not only had offered critical commentary and had joined them in analyzing the data into seven broad categories, but where the new cohorts of students of color had become less critical. This collaborative method of collecting and analyzing information about shortcomings in one's attitudes, practices, and program was accompanied by a second methodological innovation.

A second part of the report by Johnston *et al.* described a method of carrying out reflection on one's experience by "multiple theoretical re-readings" of their consultation experience. Johnston chose to use the idea of dialogue as conceptualized by Bakhtin as one lens through which to re-examine her experience, explaining that for Bakhtin, understanding comes from the dialogue itself, "in the space between persons." Johnston poses a question retrospectively, asking, "What if we had understood our words to belong to the dialogue, not to us as individuals, that understandings are created in the space where the words interact?" Having that new framing of where understanding is created, not within self or mind but rather in the interaction of minds, Johnston no doubt looked forward to deploying that perspective in her further conversations with the third group of cultural consultants. Johnston's second re-reading was through the lens of narrative, examining the stories consultants told by drawing on the writings of other scholars.

Lee re-read her experience through the lens of critical theory, asking, "How does 'inequity' survive and unnoticeably move around in our lives and in our

classrooms?", using critical theory as "a tool to re-think our teacher education practices." Lee and Johnston both re-read their respective experiences through the perspective of "post-structural feminisms," leading them to "call into question our uninterrogated use of language, our assumptions about transparency" of language as directly conveying meaning. They also understood from this perspective that they had not raised the issues of power important in post-structural feminist writing.

Thomas re-read his experience through the concept of "communities of practice," examining the consultant-consultee group for degrees of cohesiveness through concepts like "mutual engagement," "joint enterprise," and "shared repertoire."

In this study we again see collaboration, but in this case students are enlisted in a consultative group, to comment and participate in data analysis, bringing their perspectives not as faculty colleagues or as representing different disciplines, but as students experiencing and willing to comment on racial bias and discrimination in their teaching and program. This consultative group constituted a new organizational structure, then, for informing Johnston about teaching shortcomings and thus was a new method of self-intervention. The study is reformist regarding both attitudes and practices, features theory and the contribution of ideas from literatures outside teacher education, providing a theory-based method for reflecting on experience – and by extension, for reflecting on self, on other, on collaboration, on practices.

Integrative Possibilities

Having now reviewed three completed studies that show how several different features have been integrated into studies, I now proceed to consider how future studies might integrate features or approaches in fruitful combinations not yet included. Publishing deadline limits me to review combinations of two features among the first eight features of Table 6.1. Examining each of those eight against each other, I am astonished to find that of the twenty-eight combinations of these eight (taken two at a time), every single one of these combinations has been treated in at least one of the 125 studies reviewed – with a single exception. No study of the 125 featured both an explicit advocacy of a value and featured collaboration. Since collaboration is such a prominent feature of this field, it may be that all the active participants believe it simply goes without saying that collaboration is valuable. And indeed, individual collaborative studies may have said so in so many words without advocating a value or taking a value stance. Yet it does seem that the field would be enriched by both: (a) collaborative studies examining values of, or assumed in, the enterprise; and, (b) collaborative studies examining and evaluating the values (and drawbacks, limitations, pitfalls?) of collaboration itself.

A second discovery about collaboration that I find striking from this analysis is that while collaboration is a prime feature, with respect to both joint teaching efforts and collaborative writing, so little direct, *featured* examination has been

made of actual interpersonal relationships, as distinct from theories about relationships. D'Arcy's early study of the ups and downs of her educative relationship with Whitehead stands alone in this respect. The collaborative group from the University of Northern Iowa (Fitzgerald, Heston and colleagues) have studied their attempts to develop a culture of mutual reciprocity, a conversation community marked by "professional intimacy," but a close study of the relationships that actually enacted professional intimacy would inform us more concretely about the nature of productive collaboration in practice.

Extending Collaborations

The single most prominent feature of the s-step enterprise is collaboration. We can build on that strength. Some of the most intriguing studies involved collaborations *across disciplines*. The studies of Cole and McIntyre (Cole & McIntyre, 1998; McIntyre, 1998), Samaras and Reed (2000) and Cockrell *et al.* (2002) spring to mind. Such collaborations bring the thinking of other disciplines directly into the actions being studied in ways more dynamic than we can achieve by *our* reading of *their* literatures. What if some S-STEP members could arrange collaboration with a colleague in social psychology or anthropology or sociology who was interested in professional self, adult self development, group dynamics, attitude change, or issues of ethnicity or sex discrimination? Ordinarily, disciplinary scholars are uninterested in examining their own teaching, but it is also true that *ordinarily* (a) they are never asked to do so, and (b) cross-disciplinary collaborations like those of Samaras and Reed, Cockrell *et al.* and of Cole and McIntyre do not take place either – but they did. So perhaps we could expand our base of experience and knowledge and methods by more frequent approaches to colleagues in other disciplines. Perhaps a hint about where collaborations for self-study of teaching might be most congenial is given by McIntyre, who draws on her professional training as a psychotherapist. Teachers who teach students in clinical settings, professors of clinical psychology, of psychiatry, and of social work, might be disposed – more disposed than those who teach mostly by lecturing – to examine their own modes of teaching, mentoring, and supervising their students.

Another direction of collaboration might be even closer to home, with teachers in schools. Our understanding of the realities of classroom teaching – or teaching in any venue – would surely be enhanced by collaborative self-studies with teachers in classrooms and other settings. While teachers are not from "other disciplines," they can bring into view, as we alone cannot, the realities of teaching with which our student teachers must eventually deal. Such collaborations might place the teacher educator in the role of supportive observer, data collector, friendly critic, and supportive challenger.

The difficulties of arranging such collaborations, which would require all parties to find value and practical use in self-studies of practices (including collaboration), might be mitigated by approaching teachers already engaged in one form or another of action research, for example, members of the AERA

Special Interest Group, Teacher as Researcher. Such collaborations could also begin to build a bridge between the two organizations, S-STEP and TAR, with stimulating benefits to both.

S-step's Distinctive Expertise:

The Study of Practices by Their Practitioners

Matters from the traditional disciplines for scholarly inquiries about self, identity and attitude change, are entirely different when viewed through the study of teacher education *practices*. On this ground we are at home and the disciplines are strangers. It is our practices, that last word in the s-step phrase, where this enterprise can most easily and immediately create its own distinctive intellectual niche; exercise its own scholarly muscle in its own distinctive game on its own turf.

Not only are practices one of s-step's focal investigatory concerns, and not only is s-step's examination of practices empirical, but also the purpose for exploring practices ties that exploration intimately to educational *improvement*. Those studies of the s-step enterprise that explored practices – many more, of course, than the 47% that *featured* practices – did so to improve the practices of teachers, teacher educators, or programs of teacher education. Might this scholarly community now, after four biennial conferences and a richly developing literature, take stock of what its collective practices are?

Suppose we define a "practice" provisionally as any recurrent activity that professionals rely on to exercise their professional knowledge and judgment in action designed to improve a client's condition and functioning. A teacher education practice, then is some activity teacher educators engage in recurrently, or regularly, and rely on to enact their knowledge and judgment in the service of improving teachers', or student teachers' conditions and functioning. What practices do s-step practitioners rely on to enact their teaching of teachers? Would that not be a revealing catalogue or inventory if we undertook it seriously?

One practice of s-step participants is abundantly clear from my review of these writings. The practice in question is a kind of meta-practice, a practice that is about practices. I refer, of course, to the empirical study by practitioners of their own practices. That is one of the defining characteristics of the members of this community and of its shared enterprise. Surely a signal contribution of this enterprise to the literatures on teacher education and on educational improvement is its modeling in so many ways the single fact that teaching teachers can itself, in its details and through an array of methods, be subjected by its very practitioners to *critical empirical study*, study designed to reveal both strengths and weaknesses and thus to provide immediate and informed impetus to improved practices.

Such improvement is never guaranteed, even when explicitly planned and attempted (Lighthall, 2002). But it is often, as I read the s-step literature to date, deliciously prepared.

Accountability

On the matter of the s-step enterprise's core commitment to improved education, it behooves us to confront the ubiquitous assumptions that improved teaching and intellectual-moral development comes from experts setting state and national standards and officials imposing a system of rewards and punishments regarding their fulfillment. The s-step enterprise itself constitutes a particular mode of accountability. A teacher educator who collects data about his or her teaching practices is holding him or herself accountable – accountable to a set of standards: a) internalized by the teacher educator; b) centrally valuing continuous systematic observation of teaching self and practices; and, c) attuned to local resources and conditions. That is a form of professional accountability in evidence nowhere else – not in medicine, law, the academy, business life, or teacher education generally. Its distinctive feature as accountability is its systematic collection and reflective analysis of empirical data by its professionals about their own actions and practices. This kind of professional examination of self and practice is both courageous and unique.

To the extent that the S-STEP group can support the s-step enterprise's strengthening of the empirical components of this new form of accountability, it can challenge the prevailing assumptions about top-down and outside-in attempts to force educational changes. Humans do not like to be forced. They resist whenever and wherever the force comes from those who take little account of local complexities, local values, local resources, local situation, denying or ignoring the realities that make up the situation in which any and all improvements will or will not take place, the situation of this teacher, this student, this set of resources, in this school, with this administration, these students, and this community. The s-step enterprise stands in stark contrast to imposed forms of accountability, starting as it does with individuals who are intent on improving their own actions and practices, and who have empirical methods to further that commitment.

So, in the language of Russell and Munby (1992), one important way to "reframe" the s-step enterprise is as a new form of professional accountability. With that frame, as I have argued (Lighthall, 2000), the s-step enterprise stands as a challenge to all professionals: Dare you examine your own professional selves and practices by collecting and analyzing empirical observations of your own conduct with your own clients? Dare you hold your own selves accountable to your own professional values, and regularly share your struggles to improve with others in your profession?

Assumptions and Theory

Theory is often advanced by detecting differences in the phenomena under study, differences that should be explicitly distinguished. I distinguish two aspects of self in the s-step enterprise, and two aspects of actions. When self is treated autobiographically, a life is depicted in its unfolding, as a narrative over a span of time. By examining oneself as a learner of mathematics (Pereira, 2000) or as

one whose choices have led a tortuous path to becoming a teacher educator (Feldman, 2002), one becomes clearer about who one is, where one's central values lie, about defining moments. The self in question becomes, thus, framed as a more clearly articulated and developed person, mathematics educator, etc.

In contrast, other treatments of self emphasize on-going experiences, or one might say experiencing, in the short run – examining situated perceptions, interpretations, feelings (e.g., Allender, 2001; Dalmau & Gudjonsdottir, 2000; Gudjonsdottir & Dalmau, 2002) – focus on emergent subjective responses in particular situations. How these two aspects of self, the autobiographical and the experiencing, relate to each other has not been explored in the s-step literature to date. That is, how one's accumulated life experiences have shaped one's immediate perceptions, interpretations, and emotions in a particular situation has not been explored. But clearly, these two aspects of self are different, and ought to be explicitly distinguished in further treatments of both autobiography and immediate self experience.

Both of these aspects of self hold a relationship to teacher education *practices* that has been assumed and needs explicit examination. If a basic issue in teacher education is how teacher education pedagogy and curriculum actually affects student teachers' thinking, attitudes, and teaching behaviors, then theoretical issues arise about causality, issues of what shapes what. Many s-step researchers tacitly assume that their teaching *practices* are the chief and immediate means of shaping their student teachers' attitudes, thinking, and teaching. In that view, practices mediate, that is, stand between, the teacher educator's self, on one hand, and on the other, student teachers' thinking, attitudes, self concepts as teacher, and teaching behaviors. The teacher educator's self – both as situated interpretation and as autobiographical development – is in this view more remote than are the teacher educator's practices in shaping student teachers' teaching.

In contrast, those s-step scholars who emphasize the experiencing self and the autobiographical self assume one of two quite different cause-effect dynamics. One of these self-focused assumptions is that the teacher educator's self (either autobiographical or immediately experiencing, or both) shapes the teacher educator's practices, which in turn shape student teachers' orientations and behavior. The other self-focused assumption is that the teacher educator's self (in any view) directly affects student teachers' orientations, and that it is not practices that affect student teachers but the distinctive, self-shaped *ways* in which practices are enacted that shapes student teachers' orientations and teaching behaviors.

Neither the practice-focused assumption nor the self-focused assumption excludes the other, necessarily. Rather, each view (as represented in writings to date) places its favored focus center stage, as a lone actor in one scene of a longer play – or as one major factor to be looked at closely in one particular study.

Still another theoretical view among authors is that neither practices nor self are as important as *relationship*. This view holds that the relationship between teacher educator and student teachers mediates the effects of both practices and self. In this view, whatever the teacher educator's self or practices produces by

way of effects goes into constructing the relationship between teacher educator and student teacher, a relationship that in the end shapes the student teacher's orientation and teaching behaviors.

One way to enrich the enterprise theoretically would be for future studies to make explicit how all three of these shaping forces figure in the phenomena under study. However, each of these sets of assumptions – centered on practices, self, or relationship – is based on still another assumption, a common assumption that the s-step enterprise will have to confront explicitly at some point. That is the assumption that one or some combination of these three shaping forces remains important and powerful in the face of the student teacher's *environment* when he or she moves into full-time teaching. That full-time teaching environment includes such powerful shaping forces as the students being taught, student and school culture, curricular resources, school administration policies and demeanor, parental attitudes, the economy, and state and national policies and priorities.

While I am doubtful that the s-step enterprise alone could mount empirical explorations that would throw much light on the shaping forces of environment, we are all assuming tacitly that what we clarify in our studies, no matter our major focus, will in some form stand up to the student teachers' eventual teaching environments in an important way. Given that those environmental forces, together, do constitute powerful shaping forces on our student teachers' full-time teaching, does it not behoove us to address explicitly how we think the relationships, the selves, and the practices that we study will persevere in their effects on our students' orientations and teaching in their full time environments? It is a question of the "half-life" of our teaching effects beyond our students' presence at university.

Investigating the actual effects we have on our student teachers is precisely the task Whitehead (1998, 2000) has urged the s-step enterprise to address. One of the effects a teacher educator who studies his or her own self, relationships, or practices might expect to have on his or her student teachers in their full-time settings would be that they, too, would begin to study their own teaching self, relationships, or practices. But such an expectation must be tempered by the knowledge that the environments that have fostered the emergence and growth of self-studies are very different from the environments offered by schools. Further, even in the academic environment, where empirical studies and writing are encouraged, the supportive role of collaboration among s-step scholars in doing their studies is clear. Doing a self-study without assistance of a "critical friend" is not nearly as fruitful as with that kind of assistance. Further still, the s-step enterprise would not have emerged in anything like its present form without the formation of the S-STEP group, without AERA as a parent organization fostering such groups, and without the Castle Conferences. Clearly, conducting studies of one's own professional self, relationships, or practices depends greatly on a social and organizational infrastructure absent in school settings – absent unless teachers and administrators have made special efforts to form collaborative groups.

To the extent that forming professional relationships with others who share s-step values is important to the undertaking of self-studies, to that extent do our student teachers need to learn from us the skills and attitudes that prompt them to form and nurture such relationships. That is, to that extent they must learn ways to be proactive in building their own supportive environments, within schools, to support their own professional self-studies. I found no evidence in the corpus of studies analyzed for this project, or indeed, anywhere else, of teacher educators' even discussing with their students the need for collaboration, much less any effort to develop the motivation and skills of collaborative outreach. Perhaps that kind of skill development would be one way the s-step enterprise could influence the capacities of student teachers to introduce and sustain in their full-time teaching some forms of empirically examining their own professional selves, relationships, or practices.

Conclusion

Examining this corpus of writings has extended and deepened my sense of respect for this collective intellectual and practical effort. One can only be astonished at its energy and creative diversity, at the breadth of its dimensions, at the multiplicity of its methods – to say nothing of its four international conferences in the ten years of S-STEP's existence. As to its intellectual output, any putative group of studies can be reviewed and put in some kind of order. But this field has stood up well under examination and analysis of its basic features. I find coherence, yet great diversity of scholarship, diversity of focus, of integrative scope, of method, of writing – even diversity of scholarly quality. All of this bespeaks a spirit of community that supports and encourages and thus fosters release of enormous individual and collective energy. It is an energy that indicates deep professional commitment to the joint values of improving education and critically examining one's self, one's teaching, one's ideas, and one's self-examining process.

Notes

1. In the title of this chapter and throughout I use the lower case s-step to refer to the activities, processes, and products associated with the special interest group within AERA known as "Self-Study of Teacher Education Practices" or S-STEP. I use the upper case S-STEP to refer to that special interest group as an organization. In this chapter I focus on the enterprise, not the organization. It is also important to emphasize that "the s-step enterprise" I refer to consists of the studies, practices, and writings completed as of September, 2002.
2. I had six grounds for choosing the Proceedings of the four Castle Conferences as providing studies representative of the s-step field. First, the Castle Conferences are far more inclusive in their admission of papers for presentation than are the programs at AERA. Second, the number of papers at the Castle Conferences far exceeds the number of S-STEP papers at any two AERA conferences. Third, the length of presentation and discussion at the Castle Conferences much exceeds the time allotted to presentations and discussion at AERA. This marks the activities at the Castle as being more serious as intellectual confrontations and elaborations than is the case of the AERA meetings. Fourth, participants in discussions of papers and presentations at the

Castle Conference are active members of S-STEP more frequently than participants at S-STEP presentations of AERA meetings. Fifth, all Castle conferees eat all meals together and thus share more deeply the ethos of the s-step enterprise. Sixth, virtually all of the presentations at the Castle Conference are represented in printed form, while AERA presentations are frequently not. It is clear that, at the time of writing, the Castle Conferences are the flagship venue for representing the s-step enterprise.

3. This reading for patterns caused me to change my codings in several cases, sometimes seeing the article as emphasizing a feature I had not coded, but more often seeing that the article emphasized fewer features than I had earlier included. Most often I would discover that the codes I noted in my summary were identical with those I had earlier coded in my initial search for features

4. The "Roshomon" reference is to the 1951 film of that title, directed by Akira Kurosawa, in which the events leading up to a murder trial are told by those involved, each from their own perspective, highlighting the distinctive points of view and interpretations of each.

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7

VOICE IN SELF-STUDY*

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Abstract

I argue in this chapter that the voices in self-study research are integral to creating and exploring a new landscape in teacher education that is able to bridge long-standing gaps. These voices are heterophonic and polyphonous, authoritative and authentic. They highlight dissonance and living contradictions within teacher education contexts. In doing so, they are creating a discourse that is responsive to the contexts teachers and teacher educators find themselves in. This is the new discourse of the new landscape in teacher education.

Any piece of writing has voice (Ivanic & Camps, 2001), but how that voice is defined, the characteristics embedded within it, and that which it constitutes has long been the subject of inquiry and debate among scholars in composition, rhetoric, and writing. The issue of voice has also been raised both explicitly and implicitly in the comparatively new body of work on self-study. In both bodies of literature, voice is interpreted as being integrally related to epistemology, ideology, and politics. Some frequent questions about voice that relate to self-study are: "Who has voice?", "Who should have voice?", "What kind of voice?", "Is voice personal?", "Is voice social?", "Does voice need to be authentic?" and, "Does voice need to have authority?"

In this chapter, I show that the voices in self-studies are integral to defining the work of self-study. Drawing on the literature on voice and on the work of self-study, I argue that the voices in self-study are simultaneously personal and social (Prior, 2001) and explain why they have to be so. I show how the voices in self-study are necessarily authoritative and authentic (two defining features of voice in the literature). Finally, I use a self-study that explores the issue of choice and voice (Fernandez & Mitchell, 2002) as an example of voice in self-study. Based on my arguments, the body of self-study work, and the example I

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use, I conclude that the voices of self-study have begun to construct a new landscape in teacher education (Russell, 2002) by explicitly recognizing dissonance within the contexts in which they work (e.g., universities and schools), and in the context of their work (e.g., teaching and research). This new landscape is inclusive of both teacher educators and teachers (an infrequent phenomenon in other genres of educational research). Indeed, it is constructed by the voices of teachers and teacher educators, who bring 'living contradictions' (Whitehead, 1993) of their practice to their scholarship. This new landscape is not problematized by the theory-practice gap that has been historically characteristic of both teacher education and schools.

Voice: Defined

Much of the research in the areas of college writing, freshman composition, and second language acquisition overtly focuses on voice. Researchers discuss and debate the very definition of voice (see Elbow, 1994; Falmer, 1995; Hashimoto, 1987; Keithley, 1992; Macroire, 1985; Murray, 1986; Nakayama, 1997; Rose, 1989; Stewart, 1972; Wershoven, 1991), the applicability of voice especially in second language acquisition (Ivanic & Camps, 2001; Matsuda, 1999), and the hegemony of voice in western cultures (Ivanic & Camps, 2001; Matsuda, 1999, see also Goodson, 1997). Most all agree that voice is distinguished by authority and authenticity. If literacy is a hallmark of being educated, then it seems that having authority and authenticity in one's writing is ambitiously associated with it.

Voice is variously defined as expressions of authenticity (Stewart, 1992), authority (Rose, 1989), and identity (Ivanic & Camps, 2001; McElroy-Johnson, 1993). The personal element in voice (Elbow, 1973; Macroire, 1985; Murray, 1986; Stewart, 1972) suggests a presence (Bowden, 1996) or 'juice' (Hashimoto, 1987) in writing. Personal writing, or writing using the personal voice, has increasingly been encouraged in writing and composition classes since the late sixties and seventies under the persuasion of the expressionists – Macrorie, Elbow, Murray, and Stewart, for example. The emphasis on the personal in voice is an attempt to free student writers, "from restrictions that had traditionally been imposed on them," and to encourage them, "to reveal themselves in an honest, authentic voice" in an attempt to validate student voice and redistribute power (Wershoven, 1991 drawing on Harris, 1989, p. 22), and to emphasize freshness, creativity, and authenticity (Wershoven, 1991 citing Harris, 1989).

Efforts have been made to analyze the issue of ownership of voice. Drawing on sociohistoric theory (e.g., Voloshinov and Bakhtin) and sometimes the developmental theory of Vygotsky, some researchers of voice argue that, "voice is simultaneously personal and social (instead of either/or) because discourse is understood as fundamentally historical, situated, and indexical" (Prior, 2001, p. 55; see, also Bowden, 1996; Dickerson, 1989; Fleckenstein, 1997; Greenhalgh, 1992; Hashimoto, 1987; Yancey, 1994). Fleckenstein (1997) speaks of, "the heterophonic third voice which is neither culture nor psyche, but both" (p. 475).

Theorists from this sociohistoric perspective write about the false dichotomies of the personal and social, and form and content (e.g., Falmer, 1995 citing Welch, 1993). They also postulate the concept of multivoicedness (drawing on Bakhtin) evoking the notion of multiple selves. Further, the notion that, "language is neither inside nor outside, but *between* people ... [and] formed in a sociohistoric chain of situated utterances" (Prior, 2001, p. 59), underscores the *relationships* between people: the reader, the writer, and the text (Bowden, 1996) contributing to the notion of multiple voices.

Voice: Range

In academic contexts, distinctions are made between academic voice and personal voice, and there is an increasing recognition that students and faculty develop and use academic voices (distant, third person, with a pretense at objectivity), at great expense to their personal voices (intimate, first person, with no pretense at objectivity), (e.g., Wyche-Smith & Rose, 1990; Yancey, 1994). The argument here is that since academic discourse distances itself from experiential knowledge and from the emotions that inform intellect and experience, it alienates the self. Further, since academic discourse is valued over other types of discourse (at least in academic contexts), faculty become practiced at, and ask students to become practiced at valuing this alienation. Interestingly (but understandably in a patriarchal society), the dissatisfaction about the alienation is most often voiced by women. This is substantiated by work on women's voices (e.g., Belenky, Clinchy, Goldberger, & Tarule, 1986; Brown & Gilligan, 1992; Nugent, 1990).

Voice: Problematized

Even though most scholars of voice recognize that voice is simultaneously personal and social, there has been some concern that the expressionists' emphasis on personal voice results in discourse, which fails to adequately situate and locate voice in the social context. The critique of the politics of personal writing is valuable in terms of locating and connecting the self in context; courses in personal writing encourage egocentrism, "reduc[ing] the socially contextualized to the isolated" (Wershoven, 1991, p. 33). Personal writing that ignores the social, cultural, and historical norms of literacy, and writing in particular, may empower students to be themselves, but may not empower them within the academic context. While making this point, Wershoven (1991) argues that the politics are larger and more important than that of access to the academy:

> Making the step beyond "I," to the general, the abstract, the complex, is moving towards analysis and assessment of a whole world. ... Encouraging the students to consider the impersonal and abstract enables them to see, and even criticize the cluster of social, technological, economic, political and historical forces that form and deform the "I." Such thinking is true political empowerment because it frees the isolate from the limiting focus

on the self and proposes a linking of self and other, an integration of individual and society. (p. 34)

In the end, those who argue against the personal voice, argue that it is the quality of voice that matters, not simply having a voice. The personal voice that is isolated and decontextualized, may be, "the voice of those who have learned to be happy with little, to accept what is, and never to question" (Wershoven, 1991, p. 37).

Voices of Self-Study

I now turn from the literature on voice to the context of teacher education to show how the sociohistoric perspective on voice fits with the general notion of voice in self-study. I situate the heterophonic, multivoiced text, distinguished by authority and authenticity in the context of self-study in teacher education.

Dissonance in Teacher Education

Teacher educators and teacher education have always occupied an interesting place in the context of the university and in the context of schools. Much has been written about the low status of teacher educators within the university hierarchy and the clash between their obligations within school and university contexts (e.g., Judge, 1982; Lanier & Little, 1986; Schwebel, 1985). Teacher educators' preference for teaching in university contexts that mostly privilege research has also been well documented (e.g., American Association of Colleges for Teacher Education, 1989; Cruickshank, 1990). Teacher educators are criticized for not meeting university expectations of research and scholarship (e.g., Joyce, Howey, Harbeck, & Kluwin, 1977; Clark & Guba, 1977), while at the same time their research has been criticized as not being relevant to teachers and schools, teaching and learning (e.g., Loughran & Russell, 2002). Further, some teacher educators are dissatisfied when their research is separate and distant from their teaching, and with the way in which their research has often had no impact on their own teaching. In fact, the idea of dissonance so strongly reverberates through the teacher education community (given the differences in contexts it tries to straddle and the differences in research needs it attempts to meet), that in self-study research, the term 'living contradiction' (Whitehead, 1993) has come to symbolize the various dissonances that teacher educators live with and embody.

Self-study of teacher education practices attempts to bridge some of these discrepancies by explicitly recognizing the dissonance. As Russell (2002) explains:

In the teacher education classroom, most teacher educators are aware that their students can read every teaching move we make for an implicit message about how to teach. Those of us who are acutely aware of the potential for contradiction between the content and the process of our teaching and who

wish to minimize such contradictions seem to be drawn to the self-study of teacher education practices. (p. 3)

Self-study of teacher education practices attempts to bridge artificially distinct spheres (personal versus academic, emotional versus intellectual, schools versus universities, teaching versus research), in order to create personally and contextually relevant ways of knowing in the teacher-ly world (see Keith Miller's comment in Wyche-Smith & Rose, 1990, p. 46). It recognizes, for example, that traditionally, academic voices and personal voices belong to two different communities, and that, "language has no real existence outside of a community of discourse" (see Ed Lotto's comment in Wyche-Smith & Rose, 1990, p. 46). Yet, in recognizing the somewhat strange contexts it straddles, the voices of self-study are in the process of creating a discourse that is responsive to the contexts teacher educators find themselves in. In doing so, self-study merges the artificial barriers between genres that are supposed to describe certain voices. It recognizes the distinction between "scholarly voice" and the "scholar's own voice" (Wyche-Smith & Rose, 1990, p. 50). Self-study research serves as a means of exploring dissonance and bridging gaps.

> In teaching generally, and in teacher education particularly, there has been a long history of research that has had little influence on practice. One reason often cited by teachers themselves is that much of the research has little to say to them as the end users of such research. S-STEP [Self-Study of Teacher Education Practices] is largely driven by teacher educators' questions. Thus it is inevitable that the focus of inquiry is most commonly of immediate value to the practitioner, for it is in the manner of those inquiries that the results matter. Researchers intend to learn through their inquiries in ways that will inform their practice. (Loughran, 2002, pp. 241–242)

Characteristics of Self-Study: Reframing, Collaboration, and Openness

The concepts of reframing, collaboration, and openness (Barnes, 1998) have been postulated as a way to situate and locate the self in context, to capture the diversity of voices, and to support the potential of self-study to provide cohesiveness to the fragmented world of teacher education. These notions frame self-study primarily in relationship with the other (e.g., Griffiths, 2002). I describe these notions briefly so that readers may contextualize the heterophonic and multivoiced nature of self-study work.

Reframing

The notion of reframing (Schon, 1983) is central to self-study. It allows the researchers to explore living contradictions by considering multiple perspectives and thereby situating the self and all the other players in context. As Loughran (2002) explains:

> It is not sufficient to simply view a situation from one perspective. Reframing is seeing a situation through others' eyes. For the teacher educator, a given dilemma, contradiction, or sense of discomfort may actually be associated with being the student rather than being the teacher. Hence there is an ongoing need to be able to view the teaching and learning situation from different perspectives. If all of the problems to be investigated are solely from the teacher educator's perspective, then a myriad of teaching and learning perspectives would, sadly, be ignored. (p. 243)

This reframing is made starkly evident in, for example, Loughran and Northfield's (1996) *Opening the Classroom Door: Teacher, Researcher, Learner*, where the book accounts for the teacher's perspective and the students' perspectives of critical events before considering the implications for teaching and teacher education.

Collaboration

In what Loughran and Northfield (1998, p. 7) call, "a significant paradox" within the term 'self-study,' they argue that while the experience of an individual may be the focus of the self-study, the work of self-study is a collaborative task. Collaboration in self-study enhances learning and understanding, and supports more and better reframing. While Jeff Northfield provided the teacher's perspective (Loughran & Northfield, 1996), Carol Jones collected data around students' perspectives, and John Loughran was the, "colleague who was able to remain at a distance from the experience and see the trends developing over the year" (Loughran & Northfield, 1996, p. xi).

While collaboration occurs in many self-studies (e.g., Conle, Louden, & Mildon, 1998; LaBoskey, Davies-Samway, & Garcia, 1998; Lomax, Evans, & Parker, 1998), there are also considerable individual self-studies (e.g., Gipe, 1998; Hutchinson, 1998; Oda, 1998). Hamilton (1998), describes these individual self-studies as:

> Systematically bring[ing] to bear all of their past experiences, understandings, scholarly perspectives, and theoretical frames to make sense of the experiences within which they are engaged. Critical reflection becomes an essential tool in this [individual] form of study. (p. 111)

In all of this work, authors have systematically collected data around student perspectives in order to enhance reframing, and of course, finally these studies are shared with an audience who potentially provide other perspectives or frames.

Openness

Since self-study entails vulnerability by exposing pedagogical approaches, curriculum challenges and reform 'failures', the nature of relationships between colleagues becomes critical (Barnes, 1998). One's living contradictions are exposed as well as contradictions of the self-study. Authority has to be debated and

negotiated so that vulnerabilities may be exposed (Barnes, 1998). The quality of openness is crucial to self-study in order for reframing and collaboration to occur in successful ways.

The characteristics of reframing, collaboration, and openness support the notion of heterophonic and multivoiced texts in self-study research.

Heterophonic Voice in Self-Study

Voice in self-study is heterophonic, "a third voice which is neither culture nor psyche, but both" (Fleckenstein, 1997, p. 475); it is simultaneously personal and social (Prior, 2001). Even as the *self* in self-study is prominent at first glance, and self-study is inaccurately critiqued as 'navel-gazing' (e.g., Hamilton, 1998), or as overly personal, self-study researchers have from the very beginning, grappled with notions of self. This is evident, for example, in Whitehead's (1996) question, "Who is the 'we' in self-study research?" and in the question, "How and why is self-study research?", raised by Munby (1996) and pursued by Cole and Knowles (1996).

Self-Study as Multivoiced Texts

Sociohistorical perspectives (Bakhtin and Vygotsky) suggest that texts are always multivoiced because it is not only the voice of the writer but also the voice of the reader that needs to be considered in the negotiation of meaning. Authors of work in self-study suggest that audience is critical to the work of self-study, contributing multiple perspectives and understandings. Loughran and Northfield (1998), for example, suggest:

> Just as self-study is not an individual task but is best seen as a collaborative enterprise, so too the reporting of self-study is influenced by the intended audience of the report. If self-study is to move beyond the individual, it needs to resonate with others in similar situations. Therefore, the way self-study is reported is important in helping to make the findings clear and meaningful to others. Obviously, then, the form of reporting is shaped by the audience and an understanding of the relevant needs and concerns of this audience. (pp. 15–16)

Yet the voices of the authors and audience are only one layer of the multivoiced text. Many (e.g., Majors, 1998; Matsuda, 1999; Yancey 1994) suggest (drawing on similar theory) that within a so-called single voice are many voices – "multiple ways of representing reality" (Wertsch, 1991, p. 13 cited in Majors, 1998, p. 81), that come, in part, from having experienced dissonance (Majors, 1998).

In a postmodern world the idea of a coherent, autonomous self has given way to the idea of multiple selves that reflect a plurality of voices. "The 'I' writing is not singular, but plural, a fluid composite of cultural voices and individual selves within the writer" (Yancey, 1994, p. xi). In addition, the Bakhtinian notion of multivoicedness also exposes the false dichotomies of academic and personal

discourse, form and content, intellect and emotion, etc., (Falmer, 1995), suggesting that these may be present simultaneously.

Especially in its formative years self-study work was concerned with the investigation of the self. In a sense, the self had to be deconstructed in order to be reconstructed and many self-studies explored the possibilities of the self. For example, deconstructing the self in self-study work provided the opportunity to discuss the, *negotiated and shared self* (Rasberry, 1996), and the uncovering of the *hidden selves* (Campbell Williams, 1996). Able to give voice to living contradictions (e.g., Upitis, 1996), the coherence of selves came undone and the plurality of selves became evident (Griffiths, 1996). By examining the contradictions and paradoxes in teaching and self (Wilkes, 1996), and taking on roles of teacher educator and researcher (Holt-Reynolds, 1998), librarian and teacher (Casey, 1998), the unity of self came to be questioned (Griffiths, 1996) in self-study research. Through the work of self-study it became evident that voice in self-study, "is not singular, but multiple, a medium created through the weaving of different strands of self – or selves – into the fabric that at best only pretends to be whole" (Yancey, 1994, p. xi).

Other researchers (e.g., Jones Royster, 1996; Nakayama, 1997; Ono, 1997) draw on cultural and postcolonial studies (e.g., Anzuldua & Keating, 2002; Spivak (see Landry & MacLean, 1996); Mohanty, 2003; Bhaba, 1994) to show how multiple selves and multiple voices have evolved as a consequence of dissonance experienced by 'hybrid people'. These 'hybrid people' are those who, "move with dexterity across cultural boundaries, to make themselves comfortable, and to make sense amid the chaos of difference" (Jones Royster, 1996, p. 37).

The dissonance in the field of teacher education, experienced by teacher educators as they attempt to work with at least two landscapes (university and school), multiple populations and voices (e.g., students in the university and school, teachers in the university and school, administrations in the university and school), and demands for different kinds of research (in the university and school) may be likened to the 'hybrid people' in cultural and postcolonial studies. Loughran (2002) observes:

> Self-study offers some teacher educators a way of being liberated in their practice in a system that is often far too restrictive. Thus self-study creates opportunities to develop the relationships and understandings in teaching and learning that tend to characterize much of the work of teachers, but have largely been ignored in the past by academia. (p. 245)

Voices in self-study are heterophonic and polyphonous, together constructing a new landscape in teacher education by explicitly recognizing and dealing with contextual dissonances and living contradictions in practice. I now turn to the idea of authority and authenticity in voice, and examine whether voices in self-study research are authoritative and authentic.

Authority of Voice in Self-Study

Exploring reasons why many students lack 'authentic voice' (Stewart, 1986), Rose (1989, p. 111) defines, "a writer's voice [as] an expression of her authority."

She suggests that, "students do not convey their authority in texts because students have no authority" (p. 116). Establishing that it is the teachers in the classroom who have the expertise and the power, she argues that students need to practice "claiming the power" (p. 118), because authority of voice is not simply about meeting complex cognitive demands in writing.

Reflecting on her experiences as a young African-American student from her current position as a teacher, McElroy-Johnson (1993) underscores the idea of power:

> Voice is identity, a sense of self, a sense of relationship to others, and a sense of purpose. Voice is power – power to express ideas and convictions, power to direct and shape an individual life, towards a productive and positive fulfillment for self, family, community, nation, and the world. (pp. 85–86)

In fact she argues that there is a direct relationship between teacher voice and student voice:

> In order for students to develop their voice, the teacher's voice must be clear, distinct, and above-board ... I'd venture to say that many students ... need to hear a teacher's strong voice in order to feel secure in developing their own voices. (p. 102)

In spite of teacher power over students, there has been ongoing concern that teachers in schools do not have enough authority in the daily happenings in schools, and little power over the curriculum they teach and the way they teach it (Hargraves, 1996). While teacher educators in general have authority in their classrooms and in their curriculum and pedagogy, they too suggest that their authority is curtailed in the conflicts between the university and school structures, between the structure of the tenure system and needs of schools, and because of their continually marginalized status in university and school contexts (e.g., The Arizona Group, 1996; Knowles & Cole, 1998).

Educational reform movements, especially in the last quarter of the twentieth century have tried to support teacher authority and voice through narrative research. Yet representing teachers through narrative research has revealed concerns that teachers are still left with very little or no voice. One concern is that the teachers' voices are not situated within the sociohistoric context; they remain narrated voices instead of located and contextualized voices (Carter, 1993; Goodson, 1997). Further, in the narrative genre, teachers may only be represented if they speak in a voice that is congruent with that of the researcher, or worse, their voice may be interpreted as being congruent with the voice of the researcher, when it actually is not (Carter, 1993; Goodson, 1997; Hargraves, 1996).

For example, Goodson (1997) warns that, "stories and narratives can form an unintended coalition with those forces which would divorce the teacher from knowledge of political and micropolitical perspectives from theory, from broader

cognitive maps of influence and power" (p. 111). In effect, Goodson suggests that teachers might end up with less rather than more power, reinforcing Wershoven's (1991) critique about personal voice. He emphasizes that stories, "should not only be *narrated* but *located*" (p. 113; see also Carter 1993). Drawing on Denzin (1993), he suggests that narration of teacher stories is "academic colonialization" because, "the other [i.e., the teacher] becomes an extension of the author's voice. The authority of their 'original' voice is now subsumed within the larger text and its double-agency" (Goodson, 1997, p. 17).

Hargreaves (1996) points to another authority related problem with the genre of narrative – the problem of representing some teachers' voices over others. He notes that, "these teachers' voices are not randomly representative voices. They are selectively appropriated ones" (p. 13). Often only teachers with a particular voice and/or orientation to teaching are represented.

> Instead of searching for and listening appreciatively to voices that differ, voices that jar, voices that might even offend, we are perhaps too ready to hear only those voices that broadly echo our own. (Hargreaves, 1996, p. 13)

Hargreaves reminds researchers engaged in representing teachers' voices that contextual comparisons are essential to appropriate understanding and representation, "so that claims regarding the teacher's voice can be built through cumulative generalization, not moral assertion!" (1996, p. 17).

Self-study, I argue here, is able to eliminate in large part, the problem of academic colonialization and the problem of selective representation. Underlying both of these problems in narrative research is the idea that the teacher's voice is not located and contextualized enough. Representing teachers' voices through narrative in these ways then may result in less power for teachers rather than more power, despite our best intentions.

Self-study work eliminates the problem of academic colonialization because teachers and teacher educators represent their own voices in the research. Teachers and teacher educators may work together, and this allows for reframing and multiple perspectives rather than simply a re-presentation of voice. Further, anybody interested in self-study can do self-study research. However, since one is drawn to self-study research because one wants to engage in examining the "living contradictions in their practice" (Russell, 2002), there is an inherent selection bias in those who engage in self-study. In sum, self-study research fosters an authority of voice by being inclusive of teachers and teacher-educators, by reframing for multiple perspectives rather than re-presenting, and by collaborating rather than colonizing. Since voice in self-study strives to be simultaneously personal and social, it attempts to locate voice in the social, cultural, and political contexts of education.

Authenticity of Voice in Self-Study

In the research and dialogue on voice, the expressionists (e.g., Elbow, Macrorie, Murray, and Stewart) have made an integral connection between voice and

authenticity, the same kind of inextricability that voice and authority seem to have. Stewart (1992) writes of authenticity in this way:

> That a writer may adopt a number of superficially different surface voices I do not deny, but I will strenuously continue to affirm that any good writer has a single identifiable voice running beneath all his or her work, regardless of context or genre. (p. 288)

How one portrays and communicates this authenticity is important as it relates to voice, especially since voice almost always connotes communication through language. Consider Prior's (2001) assessment of voice:

> There is one deep flaw in the notion of voice, the way it continues to privilege language at the expense of the full semiotic toolkit (e.g., see Kress 1997; Wertsch, 1998; Witte, 1992). However, for nonverbal, visual, and material signs, there is not a term that so clearly connects the person to the semiotic means. ... A dialogic, sociohistoric notion of "voice" may not be perfect, but it does offer resources for getting beyond the binary of the personal and the social, for taking a complex view of agency as distributed across persons, practices, artifacts, and cultural activity systems. (p. 79)

In a wonderful play on languages as systems, Nakayama, drawing on Roland Barthes, writes of the challenges he faced as he tried to make sense as a hybrid person of *the strangeness that exists between our voices and ourselves.*

> I once thought that escaping into another language would always be the answer to these challenges. From between languages – or more accurately – between social systems imbedded in languages, I could find new voices, voices of the other. Les voix de l'autre. The problems in moving from one language to another, in translating, seem less like "problems" and more like ways of empowerment. The incompatibility and never perfect fit between languages gives us different ways of speaking, of living, of identity. (Nakayama, 1997, p. 235)

Nakayama suggests here, that communicating in different ways is empowering, the spaces and the seeming disconnectedness provides other ways of knowing and being, and the opportunity to hear other voices.

Denzin (1995) and Eisner (1991) argue that, "a new form of looking, hearing, and feeling must be cultivated; a form that goes beyond the masculine way of seeing" (Denzin, 1995, p. 17), in understanding and representing educational research. As an example of how mainstream ways of methodology and representation may constrain ways of knowing, Brown and Gilligan (1992) in their research on the development of girls' voices confess:

> We had come to the school to understand more about girls' responses to a dominant culture that is out of tune with girls' voices ... and yet unwittingly we set into motion a method of psychological inquiry appropriated from

> this very system. Constrained by our own design, we found ourselves losing voice and losing relationships in our own research project. (p. 10)

Building on Prior and Nakayama's work on voice, and the work of Denzin (1995) and Eisner (1991), I argue that the curious experiences of dissonance and the complex nature of the spaces they inhabit, encourage self-study researchers to push the boundaries of traditional forms of representation in order to represent themselves in authentic ways.

While the dominant form of representing self-study is still written narrative (both because it is familiar, and because refereed journal articles and books are still the dominant criteria for obtaining tenure), self-study researchers have experimented with different ways of knowing such as art and drama (portraits, painting, readers theater, photography, mime, etc.) in order to portray themselves and their work in authentic ways. Because self-study research seeks to preserve complexity and because these researchers often emphasize process rather than product, alternative forms of representation seem to respond well to both methodology in, and findings of, self-study (e.g., Allender & Manke, 2002; Childs, 2002; Cockrell, Placier, Burgoyne, Welch, & Cockrell, 2002; Derry 2002; Cole & McIntyre, 2001; Hamilton, 2002; Perselli, 2002; Tidwell, 2002; Weber & Mitchell, 2002). It becomes obvious that in trying to create and explore new landscapes, new methodology may be required, and new methodology may require new forms of representation and communication. Researchers of self-study seem to be engaged in that work.

I now turn to examine the heterophonic and multivoiced text of one self-study (Fernandez & Mitchell, 2002) and the notions of authority and authenticity within it.

An Example of Self-Study

Choices and voices: Students take control of their writing

Kerry Fernandez and Judie Mitchell (2002)

This self-study represents one of many topics of interest in self-study, just one way of going about self-study, and one way of representing and reporting self-study. I have chosen to use it to explore voice in self-study because not only does it present itself as an example of voice in self-study, but the authors also explore the issue of voice as part of the self-study, bringing to the forefront the authority of voice. The authors are teachers in schools, not teacher educators, and I have chosen this study because it symbolizes the inclusion of teachers (with teacher educators) in self-study research, something that has not frequently characterized other genres of educational research.

Methodologically, the authors use reframing, collaboration, and openness to report and represent in written narrative (still the predominant form of reporting and dissemination in self-study), a multi-vocal text. Yet, it suggests other forms of representation through its findings, allowing us to consider the authenticity

of voice in a variety of forms. While I need to describe the study in order to provide a context, my own comments are italicized to differentiate them from the description of the study. I show, through a description and elaboration of this study, that voice in self-study is heterophonic and multivoiced. I also show how the voices in this self-study are authoritative and authentic.

This study is based in PAVOT (Perspective and Voice of the Teacher), which in turn had its roots in PEEL (Project for the Enhancement of Effective Learning; Baird & Mitchell, 1986; Baird & Northfield, 1992; Loughran, 1999). The PEEL project, initiated in 1985, "included a group of teachers meeting together on a regular basis to discuss their attempts to improve the quality of students' classroom learning" (Loughran, 2002, p. 5). PAVOT evolved in order to:

> Assist teachers to research aspects of their practice. It is a natural extension of PEEL in that it aims to support teachers in documenting and communicating the kind of teaching and learning that occurs with active involvement in PEEL, and to further explore issues which are important to teachers in their daily work. (Loughran, 2002, p. 9, citing Mitchell & Mitchell, 1997, p. 3)

Situated in the context of PAVOT and PEEL, it suggests that Kerry Fernandez and Judie Mitchell were both interested in exploring classroom practices and student learning, (specifically, teaching and learning writing). It seems that Kerry was open to exploring "living contradictions" in her practice and was open to (and sought) Judie's collaboration. I set the context of Fernandez and Mitchell's self-study by quoting extensively to give the reader a sense of the voices involved, and a sense of how the authors view voice:

> This story has a number of characters. The characters in this multivocal text are the 25 students of 7B; the English teacher/observer, Kerry Fernandez; and Judie Mitchell, a colleague and observer. It is the combination of the voices that produces the narrative and the story is incomplete and inconclusive if any one voice is dominant or omitted. We have chosen to tell this story as a narrative, in our own voices. A complexity of perspectives is evident in the different individual experiences of the 25 students of 7B (Year 7 being the first year of high school). These students had been together as a class for approximately six months when this series of writing lessons began. They came from various primary schools, both government and Catholic, within the local area. (p. 21)

This opening paragraph suggests that Kerry and Judie considered voice an important issue, and that they perceived voice from a sociohistoric and dialogic perspective. They intended the study to be a multivocal text (25 students and 2 teachers). They also intended that the study would be inclusive in a democratic manner, suggesting that the different backgrounds of the students would be important considerations.

The text as multivocal is highlighted at the start of the study. Through their

collaboration, the text consists of at least two voices (Kerry and Judie's), voices that are clearly identified. Even though Kerry and Judie report the self-study in their own voices, their voices are informed by the voices of the 25 students. In addition, they also represent the voices of the students in the text.

Kerry was interested in creating an atmosphere that would encourage students to engage enjoyably in the process of writing or "the construction of their own texts" (p. 22). Intrigued by metacognition, she wanted to, "alter students' perceptions of school writing by creating a positive episode, or succession of episodes" (p. 22). So together with Judie, she asked students how they felt about writing, and then, what would make writing more enjoyable. Kerry then developed, "a unit of loosely constructed lesson plans that incorporated the students' ideas" (pp. 26–27) for writing sessions, once a week the following semester. Data collected included, "student surveys, student texts, audio taped interviews and the field notes made by Judie as she viewed and interacted with the students. There were also observations and notes made by [Kerry] as 7B's English teacher. … A video was also made of a discussion session conducted twelve months after … data collection began" (pp. 21–22).

It seems that Kerry was interested in getting her students to develop their personal voices in their writing. She wanted them to have ownership in constructing texts. To do this, she gave them opportunities to voice their views on writing. Kerry (and Judie) seemed to have an understanding of the inextricable relationship between spoken and written voice (Keithley, 1992; Rose, 1989), and realized that one way of exploring voice in writing was through spoken voice. This suggests that Kerry valued both the spoken and written voice in the classroom. Written, audio, and visual texts were all sought as appropriate data. The text consists of written, verbal, and visual (transcribed) voices.

There were only four students who claimed to like writing in response to the first statement: "Put your hand up if you like writing" (p. 23). When asked to raise their hands if they did not like writing, "a cacophony of voices rose round the classroom" (p. 23). The most common response was that writing was "boring:"

> Last year in Grade 6 we had to do an hour and a half every day and we got sick of it. (p. 23)

> If I need help, I have to wait for the teacher. I had to keep my hand up and my arm got sore. (p. 23)

> The pen runs out. It's also a waste of paper when you have to do drafts. (p. 24)

> Maybe stories are boring because the writer wants them to be boring. (p. 24)

The first three of the four comments I have selected from the Fernandez and Mitchell (2002) text suggest that the students found writing boring because of the context – forced writing for long periods, waiting interminably for the teacher, having to draft and redraft and refill pens, etc. (I have tried to select comments

that represent the range of comments). Yet, these are also the kind of comments that are frequently dismissed by teachers (if they do solicit students' input) as irrelevant to the topic of writing. Teacher responses such as: "practice makes perfect," "put your hand down and put it up again when I look up," and "refill your pen," dismiss the students' comments, not because the teacher necessarily intends to be rude, but because the teacher may see these comments as separate from the writing process and as an essential part of the schooling process. Kerry and Judie seem to take all student responses seriously because of their intention to reframe the writing process (both for themselves and their students). They understand, and make evident in the study that the writing process is contextualized by the schooling process.

The last comment, as Kerry points out, is interesting. She asks: "When there is little or no incentive to write, is there a lack of intrinsic motivation?" (p. 24), pointing to the incentive to communicate. Kerry has framed the writing process in the larger context of communication and begins to see the contradictions between writing within the context of schools and writing within the context of communicating.

Here, Kerry (and Judie's) voices are heterophonic. Writing about the problem at hand, they are careful to situate it in the context of school processes and communication processes. Because they do this, they are able to take students' comments seriously and not dismiss them.

Asked "what would make writing more enjoyable?" they discussed, wrote comments, and shared them with "great enthusiasm" (p. 24). Kerry and Judie present the wide range of their recommendations; I present a (representative) few of those:

> More action, more Spice Girls, less drafts. (p. 24)

> Write stories in a group. Do just one copy. It helps knowing it will get somewhere. Make it into a play, a film or a book. (p. 25)

> Include real people. Make it something that you would want to read. (p. 25)

> Write any words or things you want. Write a story with your friends so that it has different ideas in it. (p. 25)

> Make it into a video, a play or a book. Talk about it instead of writing about it. (p. 25)

Reflecting on the students' comments, Judie emphasizes that a salient characteristic of the students' suggestions is that "language is communication",

> I saw three main areas of student complaint. The first was the individualistic nature of the writing they had to do. Secondly, they felt they had to write too much and too often. Thirdly, they wanted more control over their texts – what form they would take, the language they used and who and what could be included. (p. 26)

The students' comments and Judie's interpretations of their comments could fall into two categories based in the literature on voice: a) authority; and, b) authenticity. Students suggested that they should write in order to communicate what they wanted to communicate and in ways that they wanted to communicate, rather than write in order to practice writing.

Further, most of the comments suggested less actual writing (through group work, less drafting, and talking), and more "real" ways of communication (film, book, play, video, etc.). Teachers might, in general, be suspicious of suggestions from students that discourage writing when the purpose of soliciting feedback is to encourage writing! Yet, Kerry and Judie were able to frame these comments in the larger context of communication. This in particular, seems to require trust in the students and an openness to the situation.

Following the students' suggestions, Kerry developed a unit for writing and explained to the students that apart from genre and censorship of language, "students had total control over what kinds of texts they wrote and how they wrote them". She writes: "I was prepared to take the risk of following the direction of the students. This proved to be a decisive turning point in my own appreciation of the way in which texts are constructed" (p. 27).

Having set the guidelines, students proceeded to work in groups formed mostly around "lines of gender and issues of social development" (p. 27). Kerry writes:

> Having selected their own groupings, the following lessons were highly productive. They wrote practically nothing! However, what was achieved was a total immersion in communication. Essentially what they were being asked to do was to solve a problem. The problem was to construct an adventure text. They used problem solving communicative techniques to achieve this end. … Prior to writing, they discussed, they play-acted, they debated and argued, until a resolution was achieved by the group. (p. 27)

Kerry uses Vygotsky's (1986) social interactionist theory to explain student dynamics – "individuals relate mutually to produce an effective communication, by voice, gesture and facial expression" (p. 28). About the context, she writes:

> The writing sessions took place during one period per week over the second semester and culminated in the videotaping of the performance pieces, the reading of the stories and the displaying of the cartoons. This time frame allowed other areas of the English curriculum to be addressed. (p. 28)

Kerry not only responded to the students' ideas, but she showed an openness that finally allowed her own understanding of writing in the classroom to grow. Imagine – students wrote practically nothing! When they wrote "practically nothing", Kerry did not demand that they write. Instead, because she saw writing primarily as a form of communication, she realized that they were communicating in alternative ways. But of course, the nagging question, for me, the reader is: "Did they write at all?," and, "If so, what was the quality of their writing?" Judie responds:

> The task overcame all three of the students' objections to writing. They

worked in social groups as a community of speakers and writers, sharing their voices and ideas. The resulting student texts were rich and vibrant – illustrating vividly the extensive textual histories these students already possessed, at the ages of 12 and 13. Their texts were full of, but not derivative of, the adventure films they had seen, the TV shows they had watched and the video games they played. (p. 28)

Based on her field notes, Judie observes that she was surprised that, "given the opportunity, the majority of students began immediately to think of their writing in terms of much more than simply words on a page" (p. 29). She writes that they were engaged in Discourse rather than simply discourse, citing Gee (1996), who wrote that, "Discourses are ways of being in the world, or forms of life which integrate words, acts, values, beliefs and social identities, as well as gestures, glances, body positions, and clothes" (p. 127).

Kerry observed that the process caused the students to see her as a "reference point" rather than the English teacher (p. 31). She writes: "What I observed was groups of young people using speech and other ways of communicating to organize their collective ideas. In their groups, they were transferring their ideas into written language in a very personally meaningful way" (p. 31).

The students wrote richly and vividly, co-constructing their texts. They engaged in discourse to communicate, and writing was simply part of the act of communication. The students reframed Kerry's role from English teacher to "reference point." They were engaged in communicating with each other, and did not need a teacher telling them what to do.

Moving to the findings of the study, Kerry and Judie ask: "Was an episode created? Did it change their views?" Twelve months after the writing episode, a class discussion was videotaped. During that class discussion students were invited to discuss what they remembered about the episode. Kerry and Judie conclude that though an episode was created, it did not change students' views about writing. They suggest that one writing episode, even though over a twelve week period, was not powerful enough, "to impact on these students' memories of years of boring school writing tasks" (p. 31). Yet they record:

> [Students] remembered vividly many aspects of the writing episode. The context of the discussion was interesting too – when Kerry asked them to move into the groups they had been in for the writing, they did so immediately and animatedly, even though there had been a number of changes in the class; some students were no longer present, and some had not been there in 1998. (p. 31)

They also remembered a number of details – that they were able to "use language" (or negotiated swear words) and significant lines from their texts (e.g., "You are an un*imag*inable bastard"). They recalled that they loved working in groups, having choices, not having to do individual drafts, and working with their friends because,

'We knew what each other was like.' One student stated that it was the 'first *real* story that we've been writing'. They remembered who had what parts in the plays, being able to play with their props, act out their roles, and 'use our voices.' (p. 33)

One group, however, had negative memories of the episode because they felt that one student controlled the process of writing. The mixed-sex group also had had disagreements over the content of their play.

The students who had positive experiences were authentically engaged in the process and claimed authority over it. They wrote "real" stories, and got to use their "voices". The two groups who had negative experiences claimed not to have authority over the process and their work. An episode was definitely created: students remembered significant positive and negative aspects about the process.

When asked if they had changed their ideas about writing, Kerry and Judie write about the students' responses:

Their comments were a depressing repetition of the comments from twelve months earlier. In trying to probe why this might be, it seemed that they regarded this episode as too different from their usual school writing.

'It wasn't just like writing, it was drama too.'

'It was a different sort of writing – that's why it was fun.' (pp. 33–34)

Trying to find meaning in the findings, Judie turns to a structural analysis in schools that puts school writing, and the findings in context:

Much of the individualisation of writing in schools is driven by assessment – as teachers, we don't always want the hassles of dealing with group problems and ascertaining which student has contributed what to a group project. The outcomes-driven nature of the state's [Victoria's] curriculum documents force us into these positions as well – we are forced into reporting on whether Cindy in Year 8 can individually measure up to a certain standard. We are forced to put into the background other important skills that Cindy may have, such as being willing to collaborate and share ideas with her peers, and mentoring a less able friend in the art of spelling. In the final two years of secondary schooling, we are constrained by the apparent necessity of 'authentication' – the need to be 'certain' it is the student's own work. (p. 34)

Judie makes the case that school writing is very different than any other writing, because in general, writing beyond school has consequences, is collaborative, has a defined purpose, and an audience.

Judie's writing is heterophonic – it is simultaneously personal and social. Trying to find meaning in students' attitudes towards writing despite the significant episode, she narrates students' responses and then locates them within the context of assessment. It is not that the students did not "get it;" that explanation is too

simplistic. Importantly, what Judie and Kerry learned through this self-study is that over the years, students have made clear distinctions between writing in school contexts and writing to communicate. Judie locates the reasons for this partly in teachers' responsibilities of assessment given the rigid curriculum. In doing so, she is able to locate the narrative and the problem in the larger context of education.

She also puts Kerry's role as a teacher and facilitator in context. Regarding Kerry's vulnerability and openness, Judie writes:

> The episode Kerry provided for the students of 7B involved considerable risks. It would have been much easier for her and her mental health to have forced the students to write individual stories seated at their desks in silence. They would have hated it but they would have done it (without much of a murmur, because they are rarely asked for their opinions). Instead, Kerry found herself with a bunch of noisy, active Year 7 students who repeatedly tested the boundaries of what was and was not 'allowed'. She needed to be flexible in her timing; she could not put arbitrary time frames on this task – as she says, it was a problem-solving exercise and any artificial time frame would destroy the 'scientific method'. The fact that they chose to write plays meant organising and stage managing a dramatic space and a major performance. (p. 35)

The students appreciated Kerry's efforts. They noted, for example, the relationship between rigid boundaries and learning:

> You learn more if there is [sic] not so many boundaries. If you've got so many boundaries, like you can't do this and you can't do that, then you can't experience more things so you don't learn more things. (p. 35)

Here Judie returns back to the situation at hand – and the personal. She explains the considerable risks that Kerry undertook – the giving up of traditional authority in the classroom to take on a new form of authority. But even here, in accounting for the immediate situation, Judie locates Kerry in the larger context of schooling. While her intention is to applaud Kerry on her risk-taking and openness, she also clearly suggests that school contexts are not necessarily conducive to these types of attitudes and behaviors, for teachers or for students.

While this self-study is a heterophonic, multivoiced text, are the voices in this text also authoritative and authentic? I suggest that much like the students in the self-study who engaged in the episode because they were attempting to communicate in authoritative and authentic ways, Kerry and Judie's voices in this text are authoritative and authentic. They were able to reframe the problem situation rather than simply represent themselves, and they were able to reframe the situation by taking into consideration multiple perspectives. In short, they have established voices of authority in their self-study. Just as the students experimented with multiple ways of communication (e.g., drama, video, etc.) to present their solutions to the problem in authentic ways, so Kerry and Judie engage with the self-study and the text in authentic ways. The manner in which

I, the reader, engage in their text, is just one perspective on the authenticity of their voice.

Potential Problems and Possibilities: Constructing a New Landscape Through Voices in Self-Study Research

Voice in self-study may be one effective way to determine whether teachers and teacher educators believe they have an authority and authenticity in the work that they do. Self-study research may serve to empower teachers and teacher educators in their work. Yet, with a single-minded focus on voice in self-study research, we may lose sight of the most important goal: providing contexts in which students may develop and use their own voices and feel empowered (as Kerry and Judie did). Even as we continue to encourage and track the development of voices of teachers and teacher educators, it is imperative that we remember that our success may only be measured by the success of our students.

The biggest challenge for self-study research as it emerges into mainstream teacher education is its ability to preserve its many voices while making those voices heard. Historically and traditionally, movements and grassroots organizations (e.g., the woman's movement in the U.S.A.), have had to be exclusionary in order to provide a unified front to gain power and access. For example, the woman's movement in the U.S. excluded diverse voices (of women of color) in order to provide a strong, unified stand and be considered more acceptable in mainstream society. When they fought for their rights they were fighting for the rights of certain women – women who represented that unified voice.

Currently, the voices in self-study research are diverse, vibrant voices that are authoritative and authentic. They represent a range of methods in self-study research and are presented in a multitude of forms. While focusing on the self, these voices say many important things about the contexts of teaching, learning, and teacher education. Because self-study research recognizes multiple contexts and multiple selves, the work and findings are complex. While principles of self-study research need to continue to be generated, generalizations must be cautious with an eye towards inclusion. In excluding some voices in self-study research, the work might possibly be presented as more coherent and unified, but it will be narrow and confined, much less rich and vibrant.

The impact of self-study research in the fields of teaching and teacher education will necessarily be slow as long as it preserves its many voices and does not seek one unified voice from many diverse voices. In considering the impact of ten years of self-study work, Russell (2002) observes:

> While self-study has not transformed teacher education in its first ten years, self-study of teacher education practices has rapidly generated a new landscape for professional dialogue among teacher educators and between teacher educators and both new and experienced teachers. On that new landscape, the self is the focal point for studying the intersection of theory and practice. Teacher education has long been criticized for its inability to

practice what it preaches. Self-study appears to be a powerful way to respond to such criticisms. (p. 9)

I have argued in this chapter that the voices in self-study research are integral to creating and exploring a new landscape in teacher education that is able to bridge long-standing gaps. These voices are heterophonic and polyphonous, authoritative and authentic. They highlight dissonance and living contradictions within teacher education contexts. In doing so, they are creating a discourse that is responsive to the contexts of teachers and teacher educators. This is the new discourse of the new landscape in teacher education.

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8

SELF-STUDY IN PROFESSIONAL PRACTICE*

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Abstract

Professionals across fields claim to learn much from experience. Self-study as an approach to learning about one's work and theories in use offers explicit methodologies, including reflective reading, transformative professional development and inquiry to inform professional artistry. These three approaches look for patterns of beliefs and values that assist practitioners to know themselves more authentically within the dimensions of their work. Most professions set standards for individual growth and development that, in turn, affect organizational progress. Nevertheless, few, if any, consider self-study as an explicit means for reaching personal/professional goals or gaining insight into individuals' strengths and weaknesses. This chapter addresses the needs of both novice and seasoned practitioners who continue to learn about themselves within the context of their work. It offers both rationale and examples for learning how to examine personal motives and assumptions within the explicit technical and implicit human expectations of the helping professions, this chapter draws on three examples the: librarian, postsecondary teacher and, occupational therapist.

This chapter will demonstrate how self-study is applicable and useable in fields of professional practice beyond teacher education, and draw links between self-study and research with congruent purposes in other professional practice settings. In particular, it will pay attention to self-study as a form of reflective professional practice, self-directed and transformative professional development, and practitioner inquiry to inform professional artistry. Illustrations from three fields (library science, higher education, occupational therapy) will show how approaches to self-study can differ in focus and intent, and will also highlight strategies and themes common to self-study in different professional settings.

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One theme to be explored is the issue of novice vs. seasoned practitioner: are some approaches better suited to practitioners at different stages in their development? Another theme is the holistic nature of self-study: each of the three approaches looks for patterns of beliefs or values that help individual practitioners know themselves in an authentic manner. The chapter also affords a critical perspective on the current state of self-study in teacher education settings and concludes with suggestions for ways forward that will be meaningful across fields of professional practice.

The approaches to self-study research we review in this chapter illustrate practice – and practitioner – based alternatives to the scientific/positivistic paradigm (Fish, 1998). The purposes of practitioner research are to improve practice and/or develop the practitioner (though the goal is not entirely instrumental), and to engage in research through a research process that is itself a form of practice (i.e., not separate from practice). The first approach we present emphasizes the interpretive perspective; key features of interpretive self-study are reflection and reflective professional practice. The second perspective is critical or transformational and takes its cues from the self-directed and transformative adult learning tradition. The third approach to self-study is an emphasis on the artistic; the emphasis is on practical inquiry intended to enlighten the artistry of practice.

In writing this chapter, we have two different audiences in mind. The first audience comprises those in professions other than teaching who could benefit from knowledge of the self-study movement, especially in terms of strategies for self-study. Most professions expect their members to be self-aware and self-reflective, but may not provide them with educational strategies to achieve this outcome. In fact, many professions do not consider self-study (gaining a better understanding of self-motives, personal agendas, assumptions, goals, personal strengths/weaknesses, etc.) to be part of the professional education process per se, but rather something that individual professionals should engage in implicitly as a matter of course in the form of personal development. Our chapter may alter that perception. Further, self-study in professional practice is new and it is therefore difficult to direct readers to literature in our areas of practice. However, we are able to illustrate ways into self-study through descriptions of our own work; and that is what we do in this chapter. In so doing, we invite members of other professions to follow our lead and to take the ideas of self-study and adapt them to different practice settings. The second audience comprises teachers and teacher educators who advocate and practice self-study in teacher education. We believe members of this group could benefit from a description of approaches similar to self-study used in other professional fields of practice and so the rich descriptions we offer in this chapter, we trust, will create new opportunities for these readers.

Schön (1983) suggests that all "helping professions," including ministry, social work and other endeavors of caring work with people, defy standardized measures of success. Unlike successful "projects" of engineers, architects or technical medical work, evidence of success where the human being serves as the focus or

"project" can vary. Thus, measures of success come from the individual's own understanding within the standards and expectations of the profession as well as with the client's perceived satisfaction. Engaging in self-study assists those in all fields to appreciate their individual strengths within the competencies set by the profession.

Who We Are

Jinx Watson is a faculty member in the School of Information Sciences at the University of Tennessee, where she teaches pre-service courses designed to prepare students for careers as teacher-librarians and works with graduate students doing research degrees in library and information sciences. Jinx will present an interpretive perspective on self-study, illustrated with a case as an example of one self-study method she uses to help novice teacher-librarians become reflective practitioners.

Susan Wilcox is an adult educator and member of the faculty at Queen's University, where she works with university educators across the disciplines, helping them make changes in their teaching that will improve the quality of student learning. This process of learning to teach more effectively is called educational development, and Susan's role, as educational developer, is to foster that learning. Susan will present a critical perspective on self-study, illustrated with descriptions of the methods and strategies she uses to foster self-directed and transformational professional development among university educators.

Margo Paterson is a faculty member in the School of Rehabilitation Therapy at Queen's University where she works with undergraduate students learning to become occupational therapists (OT's) as well as graduate students doing research degrees in rehabilitation. Margo will present an artistic perspective on self-study, illustrated with descriptions of the varied tools she uses to enlighten and develop the artistry of practice in occupational therapy students.

In this chapter, we first provide an overview of issues relevant to self-study across varied professional practice settings. Then each of us offers insights into self-study drawn from our own different professional contexts. We do this to show how particular contexts have shaped the way we think about self-study and the approaches we adopt. We hope that it will offer openings for others to learn from our experiences and use what is relevant from these to their own practice contexts. Each of us, coming from different theoretical and professional backgrounds, has come to use self-study as a valuable way forward to understand and improve practice. We have elected to take turns using our own voices so that we can ground our overview of this important topic through a presentation of three related but unique theoretical perspectives and practice settings.

An Overview of Issues

The approaches to self-study research used in each of our practice settings all originate in a fundamental concept: we learn from experience. The 'experience'

is professional practice, and the 'we' is practitioners, both novices and experts. Learning is especially likely to be significant when we make the effort to reflect upon moments of disruption in our practice, disorienting dilemmas that have the power to highlight and call into question our usual ways of thinking and doing things. These situations hold the potential for transformative professional and personal learning. In responding reflectively to these unforeseen and problematic situations we initiate a process that can become professional artistry.

Active, engaged, self-directed reflection on our experiences is the key. Each of these three approaches to self-study is focused, methodologically, on strategies that help practitioners attend to the professional practice 'data' we routinely collect in our practice, yet typically ignore. We need records of our experiences, artifacts from practice that can serve as texts to be analyzed. The *how* of reflection begins with collecting information upon which we can reflect, and stories of practice create a wonderful material for this purpose. Our stories, written in journals, told in conversations with colleagues, shared in e-mails with mentors, can become an object of inquiry and reflection. Not surprisingly then, all three approaches include strategies designed to prompt story-telling concerning moments of practice. It is through reflective analysis of these moments that our understanding of self and practice begins (in novices) and deepens (in experts).

Stories of our practice, brought to light and shared with others through self-study, offer a bridge between theory and practice. But the only way to cross that bridge is to *question* the self and the story: our own stories of experience, our personal and professional selves, and the collective stories (or theories) that are told within each profession. When reflection takes the form of self-directed, critical questioning of our individual and communal stories, self-study enters the realm of critical theory and the potential for transformative learning arises. Transformative learning is manifest in practices that are deeply grounded in an authentic understanding of what is 'really' going on in our practice, and who we 'really' are as practitioners. When freed from the necessity to practice as we've always done before, and empowered to practice in the way that seems best in particular situations, we begin to develop the artistry of practice. Taken together, the three approaches to self-study described here allow us to uncover, critique and celebrate the less explicit, yet significant, aspects of professional practice.

Our different approaches to self-study have similar intended outcomes. First, self-studies help us create a body of personal and professional knowledge. Through our self-studies, we are able to contribute to what is known about practice in particular professions or disciplines (occupational therapy, higher education, and library science). Self-studies also have the potential to help us better understand aspects of practice that cut across professional boundaries. Through them, we come to know more about reflection, about transformative learning, and about artistry. Second, self-studies help practitioners create a stance toward their professional practice. Each of the approaches described in this chapter encourages practitioners to uncover patterns of personal beliefs and values, leading to greater self-awareness. Including our selves in our studies of

practice encourages a holistic understanding of what it means to be an effective professional. If there is such a thing as "finding one's essential story" in relation to a professional field of practice (and we suggest this implies that one develops an authentic approach to professional competence/expertise), self-study offers a method of inquiry very likely to help professionals meet that ideal. The third kind of outcome we can hope to attain through self-study is an enhanced capacity for professional reasoning. Through self-study we learn how to think/feel/sense/intuit our way through the complex situations we experience in our practice settings. Through experience and through training, we learn how to think like a teacher-librarian, or occupational therapist, or university professor. Through our self-studies we may develop professional artistry, becoming adept at handling situations of uncertainty, uniqueness or contradiction.

Our three stories illustrate a recurring theme in professional practice self-studies: collaborative relationships with others. Although the other is often a peer or colleague, it may well be a client or student. Mutuality is the goal, but may not be so readily negotiated given that relationships between professionals and clients, and between experts and learners, typically include a certain power dynamic. The nature of these relationships raises other important ethical concerns to be considered. For example, self-studies may implicate family, friends, partners and spouses in ways we do not fully appreciate until we find ourselves referring to them in our journals and conversations. When publishing our self-studies, how can we balance our interest in respecting the confidentiality of trusted colleagues and trusting clients with our interest in contributing to the professional knowledge base for practice?

The emphasis on mutuality in self-study extends to the relationship between experts and novices, and has interesting implications for professional development. We answer the question of whether some self-study strategies or tools are best suited to novices while others are better suited to seasoned practitioners through a small sidestep. We highlight how practitioners (including novices and experts) may share effective strategies for self-study and thereby develop, over time, their combined capacity for self-direction, for reflection, for artistry. When experts and novices share professional development interests and share ownership of the professional development process, their self-studies may converge, to the mutual benefit of individual practitioners and the profession.

To begin this exploration, Jinx offers an interpretive emphasis through the notion of self-study as reflective professional practice.

Self-Study as Reflective Professional Practice

Professional experience offers content worthy of exploration. As we inquire about our own assumptions, efforts, and trials, we raise questions about the essential meaning of our experience. For example, as faculty in a professional school, I ask myself, "What does it mean to my own practice when I place graduate students in school media centers for practica as teacher/librarians?" Regarding the students I teach, I ask them, "What does it mean to engage in

this assigned practicum?" Rather than technical analysis or measurements of skills and decisions, questions of meaning about one's work provide foci for understanding the interplay between the intent and results of one's own practice.

Inquiring about one's own practice lays the groundwork for self-study. And self-study offers one process of making personal meaning of one's professional life. Bruner (1994) suggests that we capture our experience in the form of narrative. The texts of such stories serve as data for analysis, for reflection, and for making sense of experience. Thus, in order to understand the range and nuances of motivation and behaviors, one may begin to recollect anecdotes, collect e-mail correspondence and review personal journal entries to locate central themes and theories of one's own work experience. One may engage in incidental conversations (Watson, 1998) or intentional *authentic conversations* (Clark, 2001) where no matter the focus of the experience, the heart of such conversational learning is about oneself (Ibid, p. 177).

In the pre-service setting, both faculty member and student may each locate themes from self-generated texts in order to examine questions of meaning. Thus, in the following case from my practice, one will read of both teacher (me, JW) and the graduate student (HC) in conversation via electronic mail, electronic journals, electronic text chat from online classes and telephone. Our teacher and student relationship in the self-study endeavor revolves around making sense of the excerpts from our written and oral reflections on the practicum experience for the students and upon my own engagement as teacher with them. Thus, my work as an educator of practitioners – for school and public libraries – and my graduate students' work as novice practitioners offer each of us a rich source for reflection and ultimately, for self-study.

Learning from Experience

Those in the helping professions have the distinct and messy business of making sense of their experience rather than assessing results against a standard measure (Schön, 1983). But the notion of learning from experience proves to be elusive and complex. Drawing from the research in teacher education, Lieberman's (1995) concept of *invented learning* suggests that the linkage of professional learning and work experience can be idiosyncratic, complex and not formalized. One finds that such learning is influenced by many sources: one's personal beliefs, needs and culture; the workplace milieu; pedagogy; and, the consideration of the subject matter (Elbaz, 1983). Russell and Munby (1993) add that teachers hold preconceptions about the nature of what they are teaching, preconceptions about learning and how it takes place and, preconceptions about students' limits and possibilities. Feiman-Nemser and Buchman (1986) agree, writing that sources of influence on teaching include, "the personal capacities, temperaments and … beliefs of teachers" (p. 3). Thus, the way each faculty and student perceives work relies on the intangibles of values, beliefs and former experiences.

Therefore, attempts to question and understand the complexities of one's own work offer the possibility of creating both a stance of reflective practice (Russell,

1993; Schön, 1983) and a body of personal and professional knowledge (Elbaz, 1990; Eraut, 1994). Practitioners who question their experience in order to understand may shape a professional identity (Connelly & Clandinin, 1997); come to know themselves (Jersild, 1959; Hunt, 1987) and 'find their voice' (Featherstone, Munby & Russell, 1997). Embracing reflection as a stance for professional growth has found its way from theory into practice.

Since 1997, The Tennessee State Department of Education has employed a *Comprehensive Assessment and Professional Growth* instrument for all supervisors to use with educators, including school media specialists and others. Standard # IIIC on page 29 questions whether or not the professional has engaged in 'reflecting' ["As you reflect over this lesson and previous lessons, what ideas or insights are you discovering about your teaching?"]. Such an important criterion of professional success assumes that all educators know how to go about the business of examining their practice through reflection. But my own experience with pre-service and novice practitioners suggests that this is not so. In fact, with the current drive for standardized measurement and scientific assessment of both teachers and students, notions of 'reflection,' [of 'insight' of personal 'ideas'] might come as a surprise to many. Indeed, one might worry that a standardized measure of reflection might ensue from the state department, thus extinguishing any spark of real thought. On the other hand, one might perceive this standard of reflecting for its potential. Thus, the pre-service practicum experience offers the opportunity to begin to learn and practice ways of reflecting.

Questions Associated with Reflective Practice

Certainly, the breadth and depth of professional experience assume varying *horizons of understanding* (Greene, 1988) or repertoire (Schön, 1983; Sternberg & Horvath, 1995). Claims from some (Snow, 2001; Fenstermacher, 1994) that novice practitioners cannot engage in reflective practice because of their lack of experience and knowledge, can be countered with Schön,'s (1983) argument that the concept of 'surprise' in work has both the possibility of driving new learning or offering disruption. In fact, the moments of disruption and unexpected results from 'best laid plans,' may provide substantive content for analysis and questioning. Bruner (1994) suggests that, "trouble is the engine of story." It is the complication or conflict in experience that drives our cognitive need to make sense and we do so through narrative. The number of critical incidents during the novice stage of practice provides the content for story-making and rich reflection.

Additionally, some practitioners have not learned how to reflect on their practice. That is, many know how to report on their activities, list their encounters or account for their time, but have not learned a process for gaining understanding of the dynamics of their work. Teachers, for example, may not know how to wonder about the way that they engage students; they may not ponder why a student succeeds or fails in a certain instance; they may not understand how to perceive the levels and nuances of an event. In order to seek

meaning, to appreciate the lived experience of the small moments that make up a working day, practitioners must invite themselves to contemplate their own work. Clark (2001) suggests that such inquiry about the professional arena reveals the personal realm. Examining my practice offers not only the portrait of what I do but also, of who I am.

Thus, reflection offers the possibility of unveiling essential assumptions embodied within one's practice. The interplay of subjectivity and objectivity throughout a self-study inspires coming to know not only *what* I do, but *why* I may act in particular ways. Therefore, insight gained from self-study may not easily be systematized into a universal knowledge base. Yet, another person, in hearing or reading another's story may resonate with themes or excerpts stunning to him or her alone. The power of sharing the results of self-study projects lies in offering a process and illustrating universal issues and themes. More powerful than knowing about specific skills and espousing current theory, reflecting on and sharing lived practice offers a way to grapple with the meaning of the choices we make and the results of our work. We may begin to recognize patterns, themes and central ideas that represent a particular stance, our worldview. Schön (1983) and others (e.g., van Manen, 1994) suggest that such reflection includes conscious and unconscious problem-setting and problem-solving to employ one's repertoire of strategies. Reflection may ultimately illuminate the theoretical basis for professional actions.

Sharing ways to engage in reflection and self-study has offered a touchstone for my work as an educator of teacher-librarians. I continue to learn about myself as a teacher of adult professionals. As I explicitly examine and model my own interactions with pre-service and novice teacher-librarians, they begin the process of learning how to examine their own work. Our self-studies often converge as we read and discuss the evidence of our work. The case that follows illustrates one way that a teacher and a student's self-study projects may intersect.

Noticing Practice through Language

Bleakeley (2000) suggests that practitioners and scholars alike have come to appreciate the multiple venues for reflecting on practice: through dialogue and conversation and through writing in various genres. He suggests that language itself offers the motor for assessing tacit knowledge (p. 13), which Schön (1983) maintains drives one kind of reflecting, 'reflection-in-action'. Merleau-Ponty (Langer, 1989) argues that to know something, then, means that we must say it or write it. And, by shaping our own experience, as the question for inquiry, it becomes the object and subject of an expression in language.

> Authentic speech is the presence of thought in the world – not its garment, but its body. Communication with others would be impossible if authentic expression were not identical with thinking; unless the listener can learn something from the speaker's words themselves, communication becomes an illusion ... speaker and listener are subjects inhabiting a shared linguistic world. (Langer, 1989, p. 59)

When one's personal experience becomes, in effect, detached from the self and shaped into language, it becomes the object of inquiry and reflection (Kwant, 1963, p. 159). Thus, both novices and seasoned practitioners seeking to reflect on their practice create ways to capture and attend to the linguistic expressions of their work, replete with meaning.

One way to study and understand the phenomena of the everyday world, including one's own work, is to embrace the text-based, interpretive tools of the hermeneutical-phenomenological research tradition. "The reader-interpreter of life texts enters a hermeneutic circle of witnessing, responding to, re-framing and re-languaging the object of experience" (Becker, 1992, p. 32). Reading one's own written texts or spoken texts suggests a dynamic, creative and open-ended process that continues to raise questions of meaning rather than predict or control behavior. Many students in the professions write in journals, attempting to capture critical incidents and events. But, journal writing is best inspired by fruitful prompts, such as, "Write about what you noticed and then wondered about today in your work setting." 'Wondering about' suggests a recursive rather than a linear train. Those of us who notice may begin to wonder, and then, return to noticing in order to determine patterns for further wondering and consideration. Asking ourselves to notice and wonder about (Watson, 2002) offers a focus for collecting excerpts of experience worthy of attending to. Instead of listing activities or the plan for the day, we ask questions regarding the activities of a mentor, the students in our charge and our selves, and begin to notice what 'really' happened. Regarding their practicum journals, I often write to students, "Begin to use phrases such as, 'I noticed and wondered about ...' or 'What really surprised me was ...' or 'Why does (or doesn't) ...' in order to show that you are questioning, inquiring about the multiple choices you and your mentor make each day." This explicit set of inquiry tools may be difficult for those who have rarely questioned, who feel so novice-like that they dare not question, or who feel they do not know what kinds of questions to raise.

The excerpts of the moments that catch our eye and appear important enough to document as a journal entry will often appear as a narrative. Crites (1989) argues that, "the formal quality of experience through time is inherently narrative" (p. 66). Bruner (1994) suggests that that cognitive response to an experience of disruption, aberration, or the unexpected shapes a small narrative. The moments in our experience that we notice appear as stunning anecdotes of one day's full narrative. The small narratives or anecdotes manifest the complications or inexplicable times in one's day that we notice because they continue to perplex us. We choose to come to know these stories by telling about or writing them.

But the writing of phenomena in our experience offers only one level of sense making (Dervin, 1992). The literary and philosophical traditions of phenomenology and hermeneutics not only offer ways of capturing and shaping experience, but ways of reading and re-reading our stories as well (Barthes, 1974; Carini, 1975; Ritscher, 1995). Elsewhere (Watson & Wilcox, 2000), we have written about annotating our stories of experience and conventions of practice. Briefly, the annotation presumes reading in multiple ways: a 'quick reading,' a 'close

reading' and a 'bird's eye reading.' This 'zooming into' text offers ways for readers to grasp and wrestle with the individual themes of a text; the 'zooming out' allows ways for an individual experience to be linked to and understood within universal practice and theory (Watson, 1998). The beginning professionals in my classes practice learning how to read through multiple lenses by sharing their own stories. Each brings a journal entry to the whole class, much as a doctor might share a patient's condition on her medical rounds. After the student comments on why she selected the entry, she engages in a close reading, to illustrate her own sense-making. She invites classmates to enter into the textual analysis by reading closely and interpreting. Many times students concur, but more often than not classmates may offer new insight into the particular use of a word, of a scene or theme. Then, the students 'zoom out' to connect the story's significance with what they have learned from practice and theory. They help to link the idiosyncratic and very particular story to a larger panorama of the workplace, both the human and the technical aspects of the profession. The writer of the story often leaves such a session with new insight and questions to ponder. Others may leave with their own new questions.

This particular model of a self-study process that examines one's text of experience is not solely classroom-bound. As students practice sharing their entries, they begin to appreciate the need for colleagues in professional learning. Many, though, have reported that although their workplace is a lonely one, they use their journals of reflection in order to make continued sense of their work. The journal entries, whether many or few, provide, over time, a resource for learning about themselves in the context of their work. Connelly and Clandinin (1990, 1995) help to confirm that reading others' and one's own stories of experience offers one way to go beyond learning the standard sets of skills and values that characterize the profession.

One Example

With the advent of the Internet, student writing becomes available to an audience of classmates as well as the teacher. The electronic texts of students' weekly "noticing and wondering" about their practicum experience mailed to classmates and me serve as one set of data. Additionally, the lesson models that students submit to the class entitled, "What I want to happen" and "What really happened" offer both intent and honest results with data for class discussion. And finally, in our online classes, the captured 'text chat' exchanges can be retrieved for close readings and responses. The online, synchronous teaching each week produces audio text ('playback') as well as the 'text chat' worthy of analysis. By sharing the texts as pre-service teacher-librarians, we model a way for future professional development. Lieberman (1995) reminds us that exchanging stories and sharing insights about practice offer content for professional development.

In the example I offer through the following case, my own text (JW) and a student's text (HC) illustrate how each of us furthers our professional self-studies. As a fairly new higher education professional, I continue to question my guidance

of adult graduate students. I am interested in how much I lead in a didactic way and how much I remain true to the Greek definition of education, *educare* (to bring forth). I struggle with when to intervene and when to support the student's own raising of questions. I share my story of *intervening too much* and trying to make sense of it. The student's text is one of many from the semester, but she selected it for examination with her peers on her own. I continue to wonder why this selection called her in ways that others did not. The complication in her story is classic: a 'wild' boy in her library program and her behavior management techniques.

HC submitted to me her plan and later musings on the picture book program she had prepared and offered to a kindergarten class of seventeen children:

Plan:

Read: _____
Talk about friends. Ask questions, letting kids answer by raising their hands. Ask who can be a friend. Pets? Who has a pet? Who likes cats?

Read: _____
Activity: _____
Say: I know you all are working on numbers, I need your help with this next story. This is a counting story.

Read: _____
Activity: _____
Read: _____
Hand out dog stickers

What really happened:

The class just came back from the computer resource lab where they had to sit still in front of a computer and do a lesson with the computer resource teacher that lasted 30 minutes. So, a couple of the boys were a little restless. I told the kids one of my story-rules, the one about having two ears and one mouth so they needed to do twice as much listening as _____ I always let them fill in the blank. They settled down for the first story. Surprisingly, the 'friend' talk did not run away with itself. I read them a poem and we did the first activity ... The little boy who was restless during the start decided to do his finger play at turbo speed. I invited the children to sit down on the carpet saying 'criss-cross applesauce, bottoms on the floor, hands in your lap, wiggle no more.' The next story went well, the kids shouted out the number of dogs from 1 to 10 then 10 to 1 as the story progressed. The little boy got really wild. So I did 'head, shoulders, knees and toes" instead of "Shimmy, Shimmy, Shake." Because there was no way, he was going to learn anything new. We did that three times. The kids asked to do it again really fast so we did. Then the wild boy fell down on the floor. I had to do the hands on your body game to get control of the situation ... Then I asked all the girls to form a line. The wild boy pushed a little girl aside and got in line first. I said to him, "Gosh, I

guess on your next birthday, you are going to get a girl doll and a pink dress with sparkles on it.'' The teacher came over to attend to him. Instead I asked her to hand out little doggie stickers to the girls. Then, I had the little boys get in line and did the same … (HC, 9/18/02)

The student first verbally reported the narrative to the class during class. The students noticed and wondered about HC's use of 'crowd control' techniques, lauding her for the swift transitions between activities, the ways she avoided chaos, her balance of reading books and doing activities. One commented that she had been sensitive to the fact that these very young kids had been sitting still in a computer lab and, "what was that all about for such young children?" But no one in class noticed or wondered aloud about her singular verbal comment to the 'wild boy.'

 Because I had perceived her statement about the boy getting a doll and dress as negative and detrimental to a child's self-concept, I struggled with myself to come to terms with addressing this question in public with the other students; I pretended to myself that she had not said her comment. I could not believe it and therefore, I accommodated myself with the thought that I had not heard her correctly. But the text then appeared as an electronic report that evening. I read this and noticed the 'hot spots' or theme of the 'wild boy' as a staccato interrupting her best laid-plans. I saw the text of her comment, just as she had reported it orally. I chose to wait until the following day to initiate a private electronic exchange with HC.

HC, your work on ancient Egypt will be a rich one, I'm sure. I like that you'll get both fiction and nonfiction … I think that the work up of a staff development session on graphic novels is important … I think that you might see some good references to read and quote in Sullivan's book on that chapter.

HC, on another matter: it occurs to me from reading your debriefing on the picture book program, that you might want to consider how you negotiate with the acting out kids. Once we accept that the kid who acts out is doing so for reasons way beyond our control and knowledge, then we must not try to aggravate his problems. Your suggestion to him about confusing the girl/boy line might be humiliating. In our culture, it's humiliating for little boys to be considered 'girls' or sissies. So, gently guide him to the right line without a word. That's 'punishment' enough. Hope all that makes sense re the situation – (JW, 9/19/02)

I noticed and wondered about my particular passion for this incident that did not seem to be noticed by anyone else. I noticed that I was not gently guiding in communicating my comment! I wondered why I was didactic rather than allowing the student to come to this herself. I convinced myself that the student had not 'heard' her own self in this instance. She had reported this incident verbally and then, written the incident. In neither instance did she self-correct or attend to it. I felt the need to attend to it. My own text to her is full of what

I've learned over the years. It's not what she knows yet. I am sure that this direct style from me is unfamiliar for one used to my 'wondering about' approach. I awaited her response with nervous anticipation.

> *Considering that I am raising two little boys – working daily to prevent my nine year old from participating in the stereotyping, bullying and sexist remarks and activities boys sometimes do and let both boys celebrate boyishness, I was just a little bit put off by your comments at first. I wanted to write back and debate the matter extensively with you, that since you were not there you did not really see it or understand it.*

> *But you'll notice four days have passed since your e-mail and I've contained myself. Thank you for your comments! (HC, 9/24/02)*

I was confused by such sophisticated language about cultural issues from one who made a comment I found offensive. I had to examine why it was so 'offensive' for me before I pursued this. Heidegger (1968) writes, "What is it that calls on us to think?" (p. 188). He claims that to learn the thinking of thinkers – this teacher-librarian – is to, "be attentive to things as they are, to let them be as they are, and to think them and ourselves together" (p. xii). I had to respond to the call from this student's text and engage her in the text as well. Gadamer (1975) would add that engaging in this way with a phenomenon represents a model of conversation concerned with the same object – the library experience – placed before the storyteller and the listener.

I am sensitive to notions of inclusivity as, for many reasons, I care for those left out and for those who struggle making sense of our culture. For me, the student's remark was not 'pedagogical' as defined by van Manen (1991) which presupposes the idea that teachers orient themselves intentionally to the way that the child experiences the world. Thus I felt a need to write back to HC and then, to offer to talk to her on the phone.

> *HC, it was a risk on my part to even mention it … anyway, your message here confuses me and I guess that's the way with electronic communication. I see that it was an upsetting remark that I made and you're absolutely right, I was not there to witness, to hear, to appreciate the fullness of the situation. Was I off the mark entirely then? … Thanks for getting back to me. I have been wondering how it hit. I hope we can both let it go, but I don't mind calling you so that you can talk to me a bit, if that would help straighten out this temporary haze. (JW, 9/24/02)*

In this text, I offer my own vulnerability as a 'confused' teacher. I agree with her rationale of my lack of context. But I challenge her thinking: "Was I off the mark entirely … ?" and because I am her teacher, a guide and mentor, I offer one more opportunity to explore her thinking, by phone call. And she accepts.

Our resulting phone call was not recorded. I called HC the next day, 9/25/02, and we continued the discussion about her remark to the child. HC gets rave

reviews from her colleagues and from me for selecting and reading books in her programming. She can maintain the level of disruption in her groups. Her classmates give her positive remarks. Given this, I perceive her as strong. But no one wants to be told about the meaning of her own thinking. I had not gently guided her to the question of how she had addressed the child. She sounded pleasant but still cautious of me. We chose to perform a 'close reading' of the text in front of us and noticed that this boy emerged as the theme of her narrative. We talked and concluded the conversation with mutual respect for discussing the delicate topic. The outcome of this exchange produces no immediate theory or hypothesis for what this teacher-librarian or all teacher-librarians say about their work and learning about their profession. The outcome produces a new sensitivity on my part as teacher of this novice that the arena of values and beliefs is so central to professional ego. The fact that we exchange these ideas privately, rather than with the entire class does not lessen her pain or my difficulty in discussing such personal issues. Indeed, other readers can be highly sensitive to the context or setting in which the phenomenon occurs. Thus, no generalizations may be made. But identification can occur for others: "What do I make of this story for my own situation?" The complexity and ambiguity of teaching and learning about professional practice can best be understood by noticing the small and ordinary moments within a teaching day. Such noticing continues to raise questions to wonder about. However, further to this, in terms of the development of my own learning through self-study, this instance raises other important issues that go way beyond the particular situation and my response to it.

The perceived gender stereotyping itself is also problematic for there are certainly other ways of reacting to this situation. However, even beyond that issue is a bigger one. The portrayal above illustrates how I struggled with the dilemma of when and how to help students think in ways similar to me, but this is also problematic and at a much more fundamental level than the intervention in practice. Clearly it is important that I question that which I was doing and consider whether I should be doing this at all. Hence, the fundamental issue is whether or not I should be trying to get my students to think like I do; assuming a recognition that such intent is apparent in practice. In this case, it can easily appear as though I have overlooked this issue as I examine the action rather than the underlying perspective that itself needs to be questioned. Moving beyond the particular situation and into the deeper issue of probing or discovering my own limitations and view with regard to the content of the issue in the process of intervention is a crucial aspect of self-study that can emerge through a re-examination of practice in a systematic way. In so doing, issues arise about how I would 'check' on these problematic perspectives and deal with the limitations of my own approach to the situation. This then further highlights the value of a 'critical friend' to aid in checking of alternative perceptions; some sort of "validity" check, or reframing. In this particular situation, I have not interrogated the situation in this way, however, if this situation were to be fully examined, these issues would need to be carefully considered. For this example I have

simply attempted to illustrate how apprehending situations in practice can lead to more fundamental questions, issues and concerns that further develop the value and purpose of self-study in terms of one's personal and professional development.

Summary

As this example shows, our online degree program offers many conveniences and possibilities, but lacks the human, face-to-face contact that such delicate guidance of novices requires. But the text-based data of one's own work provides the possibilities of rich self-study, distance or not. In this case, HC spent four days before she could respond to my explicit question. And we were able to re-read together, on the phone, in privacy, to make sense. This time I took a less didactic role to see if she made sense of her comment in new ways. And yet, again, I found myself sensitive to controlling her views and neglecting to assess my own worldview in this case. I wanted her to have her own 'ah-ha' – an embrace of my belief – and yet, she resisted. Real learning takes time; for both teachers and students. Roles of teacher and student are so ingrained with historical power: I saw that I did not openly reveal my self and my own self-study questions to her, but I asked her to reveal herself. Yet, we each left the phone conversation, perhaps, with more questions than answers and theories. We had bridged the social gap of being astounded with each other's behavior. My own self-study about guiding students and allowing them to grow in ways that are true to themselves continues, a lifelong process. Such self-study clearly involves questioning my perspectives and practices in ways that might highlight new ways of seeing that which I take for granted in teaching and learning episodes and experiences.

My own stance and model as practitioner of 'noticing and wondering about' often works for me but I did not create the conditions for this student to come to her own insight. I *told* her. She was affronted at first. It took time for us to negotiate. Precious time. And that slow process of capturing, reading, re-reading and negotiating the narrative of our professional lives now offers the possibility of continuous questioning and genuine self-study and growth. Because of her interaction with regard to this story, the calling forth for re-examination, one might suspect that, for HC, through reflection on her own practice she might begin to look more deeply into the ways in which she engages with children. Because of my interaction with regard to this story, I recognize a deeper need to assess my beliefs and my urge to impose them on novices. Because we both noticed and wondered about our own stories, we are invited to begin to shape new foci for our own continued professional development, and for me in particular, my self-study research.

In the next section, Susan offers a critical or transformative emphasis through an examination of self-study as directed professional development.

Self-Study as Self-Directed Professional Development

Professional development is an ongoing process of critical inquiry. As we engage in practice, we question how to improve and, the answers we formulate become the foundation for our continuing approach to practice. This notion of development as inquiry is highly relevant to my own field of professional practice: educational development (also known as faculty, instructional or staff development) in higher education.

Among those committed to the improvement of teaching in higher education settings, there is growing interest in encouraging the professional development of faculty members as teaching scholars. Boyer's *Scholarship Reconsidered* (1990) was a critical document in the development of the way we conceptualize efforts to engage academics in the improvement of teaching. Boyer chaired a Carnegie Commission that analyzed the nature of scholarship and redefined the role of academics to include a *scholarship of teaching*. This document provides a rallying point for a movement in the field of educational development towards a 'more intellectually engaging' approach to the improvement of teaching, in which teachers play an active role in research/scholarship concerning ways to bring about better student learning. Action research and classroom research are examples of proposed approaches to the improvement of teaching that reflect the idea that there is a scholarship of teaching that should be fostered (e.g., Zuber-Skerritt, 1992; Cross, 1990; Schratz, 1990).

Action research is a method of inquiry well suited to the development of teachers' practical knowledge, and the work of Bereiter and Scardamalia (1993) confirms that scholarly communities organized around the development of such knowledge can foster educational expertise. Another approach to teaching improvement through scholarship is practice-centred inquiry – a continuum of activities that begins with casual observations of practice, at the midpoint is characterized by sustained reflection, and at the far end becomes formal classroom research (Amundsen, Gryspeerdt, & Moxness; 1993). Schön (1995) has argued that Boyer's new scholarship implies, "a kind of action research with norms of its own, which will conflict with the norms of technical rationality – the prevailing epistemology built into the research universities" (p. 27). This kind of action research, according to Schön, will raise difficult epistemological, institutional, and political issues within universities. It is a form of critical social science, which may be broadly defined as research that, "combines participation in the process of critique with the political determination to act to overcome contradictions in the rationality of social actions" (Ewert, 1991, pp. 373–375). It is here, in this call for critical practice-based inquiry conducted by faculty members, that my interest in self-study as an approach to educational development arises.

At the same time, there is recognition that the improvement of university teaching is essentially a professional development process and, as such should be guided by theories of adult learning. Cranton (1994a, 1996) and Brookfield (1990) have each articulated quite sophisticated views of educational development as a form of adult learning. Brookfield (1990) used his experiences as an

adult educator and his knowledge of adult learning as the starting point for a book addressed to faculty members interested in learning to improve their teaching and in finding ways to encourage their colleagues to participate in improvement activities. Cranton (1994a) has provided a compelling argument for placing educational development practice in a framework that includes attention to university instructors as self-directed adult learners and, to educational development as a process of transformative adult learning. I have found that adult learning theory also offers a sound rationale and foundation for using self-study as an approach to educational development and that it is particularly well-suited to efforts at furthering the scholarship of teaching.

There are significant connections to be made between self-study and self-directed, transformative approaches to adult learning. I will begin by making conceptual connections then illustrate these connections through examples from my own educational development practice.

Connecting Self-Study with Self-Directed Learning

The concept of self-directed learning (Candy, 1991) is based on the idea that all persons are ultimately responsible for conducting their own search for personally meaningful knowledge. The origins of self-directed learning can be traced to Dewey (1916, 1938), who proposed that all persons are born with an unlimited potential for growth and development. Dewey defined education as the agency that facilitates this growth and cautioned that the teacher should guide but not interfere with or control the process of learning. The term self-directed learning emerged in the North American adult education literature in the mid 1970s. Tough's (1971) learning projects research had demonstrated that self-teaching was a natural process among many adults, and Knowles built his andragogical (i.e., adult education) model on the basic assumption that adult learners are self-directing (Knowles, 1975, 1980). Since that time, self-directed learning has become a prominent feature of adult education theory and practice – in fact, some educators suggest that adult education is synonymous with self-directed learning. Candy (1991), in a work that is widely regarded as the most comprehensive analysis and discussion of self-directed learning to date, has constructed a conceptual framework for understanding self-directed learning as both a goal and a process which embraces four distinct phenomena: personal autonomy; self management; learner control; and, autodidaxy. Brookfield (1986) has been one of the most articulate critics of self-directed learning, warning of the dangers of orthodoxy. Yet he continues to be one of its most ardent supporters, arguing that self-directed learning honours both humanistic and critical traditions in adult education, and allows adults to achieve autonomy in and through learning (Brookfield, 1993).

Although self-directed learning is often equated with independent inquiry, "knowledge … is socially constructed and … accordingly learning is a social process … Self-direction does not necessarily imply solitary learning" (Candy, 1991, p. 367). Connections with others through relationships and dialogue are a

crucially important and potentially quite powerful influence on the process of self-directed learning. Connection and autonomy, though apparently dichotomous, are equally important conditions for learning – in fact, each is essential to self-directed learning. While many adult education scholars and practitioners have concerned themselves with finding ways to help adults act autonomously to direct their own learning (i.e., planning, initiating, and evaluating their learning efforts), the relational component of self-directed learning is more commonly overlooked. Adult educators are only beginning to appreciate and understand the problem of how to foster, at the same time, autonomy through independence and connection through relation. One proposal has been that connection and autonomy interact dialectically and that this dialectic is made possible through caring relationships (Wilcox, 1996) in the learning environment.

In all educational contexts, decisions must be made about what will be learned and how that learning will be assessed. In the context of professional education and development, the question of what is worth learning is at the very heart of professional self-determination and, no notion of professional practice is complete without attention to how the professional is to be evaluated. Self-directed learning, as an approach to professional development, implies that practitioners should themselves define what knowledge of practice is to be learned, how it is to be learned, and how that learning is to be evaluated. If we view professionals as self-directed learners, we will ask them to consider what is worth knowing and expect them to participate in decisions about the design of professional development experiences and the assessment of their learning through these experiences. When practitioners define, through a collaborative and self-directed process of dialogue, what knowledge is needed for effective practice, they are constructing a personal standard, or *ideal*, against which they may assess their own professional knowledge.

The ideal is the learner's best image of his or her self in relation to the study of a discipline, or the practice of a profession. There are no shortcuts to the development of an ideal (Noddings, 1984). Enforcing an ideal through formalized principles and rules, for example, is a poor substitute for encouraging individuals to meet the standards provided by a personally constructed ideal. Noddings (1984) argues that the *caring* educator is in a good position to help learners with the critical process of constructing their own ideal – by showing learners what an ideal might look like in a particular discipline/profession, and modeling for learners how an ideal shapes further learning and development. However, if others (even well-meaning others) define for individuals what is worth learning, acting as external arbiters of what is intellectually and/or professionally valuable, this may be a powerful barrier to self-directed learning. Of course, this does not imply that 'anything goes'. For example, to construct a legitimate and useful standard for professional practice, practitioners will need to engage all stakeholders (including clients, the general public, institutions and governments) in discussion regarding their views of effective practice.

I believe that engaging practitioners in self-study is a powerful way to foster a self-directed approach to professional development.

Connecting Self-Study with Transformative Learning

When practitioners engage in self-study, they are in effect participating in a form of potentially transformative scholarship, or knowledge building, that, like critical social science, incorporates our emancipatory interest.

According to Mezirow (1981), engaging in critical thought and reflective action is the essence of adult learning. Mezirow recognizes that our perspectives on the world are shaped by our values, assumptions, and beliefs, which may be invalid. Although most of us tend not to be aware of nor question these values, beliefs, or basic assumptions, distorted assumptions about the world lead us to have invalid or distorted perspectives on the world.

Through a self-directed process of critical self-reflection on our 'meaning perspectives' (the assumptions that we use to interpret our experiences) we may reformulate these perspectives to allow a more inclusive, discriminating, and integrative understanding of our experience and then act on this reformulation; we then engage in the process Mezirow calls transformative learning i.e., "the activity of making an interpretation that subsequently guides decision and action" (1991, p. 375). The effort to facilitate transformative learning is called emancipatory education. Mezirow argues that individual transformation through emancipatory education enables societal transformation because, "if individuals discover that their assumptions are based on cultural distortions (women can't be mechanics; men don't know how to do laundry; all Germans are ruthless; the poor cannot go to university) and if those assumptions are revised and acted upon, social change will be the next step" (Cranton, 1992, p. 175).

Essentially, to say that an assumption is distorted means that it is invalid in terms of an individual's personal experiences. Individuals who have accepted cultural values, beliefs, and explanations without question may not notice the ways these societal perspectives are or are not confirmed by their own experiences. Through transformative learning, we correct errors in understanding and affirm sound understandings that arise through critical reflection on our experiences. In the normal course of events, people may not act upon their own understandings of situations (which sometimes are convictions) because their personal perspectives are not affirmed by societal values. Sometimes when we reflect on our experiences in relation to our perspectives we come to the conclusion that our perspectives are good ones – and then make a more concerted effort to act upon them. When individuals reflect upon and affirm knowing and use it to guide action, societal transformation can come about just as it does when individuals revise their perspectives and act upon them. While Mezirow's language of constraints and distortions is rather negative, one may choose to view transformative learning as a process of moving towards more inclusive understandings of the world, expanding one's sense of the ideal, sometimes through affirmation and sometimes through revision, and acting upon that.

The emancipatory knowledge gained through transformative learning is quite distinct from both technical knowledge and communicative understanding of practice (Cranton, 1994b). Reflection on meaning is an important aspect of both

communicative and transformative learning, but when our understandings are transformed as a result of critical reflection and we view the world from a new perspective, learning moves beyond the communicative domain and into the emancipatory arena that truly reflects our drive to grow and develop and our interest in self-knowledge and autonomous action. The need to act upon a revised perspective – for the professional, attention is always on the implications of learning for practice – then brings into play a requirement for technical knowledge. Thus, a self-study that engages a practitioner in transformative learning will likely also demand learning in the communicative and technical/instrumental domains.

Brookfield connects emancipatory learning with critical thinking, but is careful to clarify that critical thinking involves more than logical reasoning or, "scrutinizing arguments for assertions unsupported by empirical evidence" (Brookfield, 1987, p. 12 cited in Cranton, 1994b, p. 61). Cranton (1994b, p. 55) notes that although Mezirow describes critical self-reflection and transformation in language that emphasizes the conscious and the logical, others have suggested that the process is not entirely rational. Boyd and Myers (Boyd & Myers, 1988; Boyd, 1985; Boyd, 1989) describe a process of discernment in which symbols, images, and archetypes play a role in personal illumination. Cranton also cites the postmodern perspective of Stanage (1989), who has suggested that the transformation of meaning is not a linear, determinable, or predictable process.

The process of transformative learning can, nonetheless, be usefully portrayed in terms of general distinctions between typical stages in the process (Cranton, 1994b). There is usually a trigger event or disorienting dilemma, leading to a phase of appraisal or self-examination, then exploration of new ways of thinking or behaving that includes assessing the validity of various alternatives. This is followed by a process of developing alternative perspectives that may include developing a plan of action and acquiring necessary skills and knowledge and must include trying out new ways of thinking or acting. Finally, there is integration – which is likely to involve the transformation of beliefs and assumptions so that new ways of viewing and experiencing the world are accommodated. Knowing of these typical stages assists individuals (and this includes professionals conducting self-studies of their practice) in recognizing what stage they are at in their own transformative learning journey and thus in making decisions about their learning; it also assists educators in considering how they may facilitate learning at each of these stages.

Transformative learning, as a process of emancipatory education, is closely tied with the concept of 'autonomy':

> Any knowledge that inhibits a person's achievement of freedom and autonomy is ideological and therefore distorted … social systems that prevent a person from developing his or her full capacity for freedom and autonomy are repressive systems … the critique of knowledge is required to overcome the limitations to self-knowledge based on the internalization of social constraints. (Ewert, 1991, p. 355)

Cranton (1994b), based on a review of autonomy as characterized by Brookfield (1986), Candy (1991), and Jarvis (1992), concludes that becoming autonomous is, "becoming free of the constraints of unarticulated or distorted meaning perspectives" (p. 60), and is thus a transformative process; Mezirow's own words confirm this view:

> … dramatic personal and social change becomes possible by becoming aware of the way ideologies – sexual, racial, religious, educational, occupational, political, economic, and technological – have created or contributed to our dependency on reified powers. (Mezirow, 1981, pp. 5–6)

The concept of transformative learning calls upon us to trust in the ability of individuals to critique and then transform knowledge accepted within a community of scholar-practitioners. This belief in the socially transformative power of an individual's critically reflective learning lends credence to the value of self-studies that are conducted within professional practice communities.

Full autonomy is, of course, an unattainable ideal (Cranton, 1994b) – as is being completely conscious of the sources and consequences of meaning perspectives and being free from coercion, constraints, and distortions in these perspectives. The autonomy of the individual is desired in two senses: in knowing the culture, i.e., "to be reflective about the cultural context and traditions in which he or she is embedded" (Ewert, 1991, p. 354), and in knowing the self, i.e., "to become articulate about our own affective and emotional constitution" (Ewert, 1991, p. 354). Knowing the self and knowing the culture are accomplished simultaneously through dialogue/discourse. According to Mezirow, the purpose of education is to provide the conditions in which such discourse is possible. Through better knowledge of self and society, one is able to gain a new perspective that offers new possibilities for personal action in the world, thereby enabling societal transformation through individuals' emancipatory-knowledge-in-action.

Because self-study is potentially transformative, it comes with profound implications for individual practitioners and their professional fields of practice. I believe that an understanding of, and appreciation for, the process of transformative learning is essential for those who choose to engage in self-study as a means of professional development.

A Framework for Practice

In my own practice, I have elected to approach educational development from an adult learning perspective.

> *A personal philosophy of practice: My interests in: a) the teachers I work with as persons; and, b) the development of knowledge for teaching, shape my educational development practice. I fuse my commitment to the personal development of teachers (myself and others) and my commitment to the development of teaching knowledge (my own and others') through a commitment to teachers as scholars. I express my commitments through a particular*

> *form of scholarship: by constructing, engaging in, and reflecting on educative experiences (i.e., experiences that enable the growth of knowledge), on my own and with other educators. (S. Wilcox, Teaching Dossier, 2000)*

I have found that the best way for me to encourage and support the development of teaching in the university setting is to model a self-directed approach to the scholarship of teaching through self-study, to promote self-study strategies that invite self-directed and transformative learning and, to respond with care to the challenge of self-directed educators who choose to engage in the potentially transformative process of development through self-study.

I have found that a workplace devoted to self-study must provide an environment in which practitioners have the autonomy and support they need to engage in self-directed efforts to re-construct their sense of self as a teacher and their approach to teaching. I believe that educational development programs have an important part to play in the construction of the all-important ideal among university educators – they can provide the setting in which educational developers and developing teachers engage in dialogue, helping one another construct a personal ideal as educators. Students also play a crucial role in helping teachers construct a personal ideal, and thus, the quality of teacher-student relationships has a tremendous impact on an educator's capacity to develop (Wilcox, 1998).

I have established for myself a two-part framework, originating in Candy's (1991) model of self-directed learning, for promoting transformative professional development through self-study. I outline it here, and include examples of strategies I have developed and used to support the framework.

1. To prepare for engagement in self-study of practice, practitioners must first strengthen their capacity for self-directed learning. For a course focused on what is involved in becoming a more self-directed practitioner, I have put together a wide range of theoretical and practical readings (Wilcox, 2001) intended to be useful for educators interested in taking greater responsibility for their own professional development. I encourage activities that help practitioners:
   - *Establish a sense of self as a continuous learner in their chosen profession.* Useful approaches include:
   – identifying personal learning styles and preferences;
   – developing a deep and personal understanding of the adult/lifelong learning process, especially in terms of what it means to be *self*-directed (need to know/understand self and trust self), the ways in which self-directed learning may become transformational, and how this contributes to authentic practice (and how our views of self may inhibit learning);
   – assessing the conditions for learning in our practice settings and the impact of the working environment on our capacity for self-directedness;
   – considering the potential consequences (benefits and drawbacks) of seeing ourselves as learners while simultaneously playing the role of competent professional.

   Texts that I have found helpful in supporting these kinds of activities include

Brookfield (1995), Cranton (1992, 1996, 2001), Hunt (1987), and Wilcox (1996).

- *Learn how to structure and manage the process of professional development.* This includes:
- selecting personally-meaningful and contextually-appropriate approaches to improving professional practice through self-directed inquiry (e.g., allowing for evolutionary growth [Kugel, 1993; Pratt, 1989] problem-solving [Cross & Steadman, 1996; Schratz, 1990; Wilcox, 1992, 1993], setting strategic priorities [Wilcox, 1999], story-making [Connelly & Clandinin, 1990; Watson, 1998]);
- finding the resources we need to support our learning. This can range from setting aside time at the beginning of each day for journaling, or establishing access to theoretical literature, all the way to learning how to submit a proposal for funded research on practice.

Hammond and Collins (1991), Knowles (1975), and Wilcox (1992, 1993) are useful guides for professionals looking for assistance in structuring their self-directed inquiries.

2. Then, to facilitate the transformative development of professional practice, I recommend self-study, including:

- *Independent self-study.* I use and encourage, for example:
- strategies that allow professionals to take action towards development without being dependent on others to guide their learning, including ways such as journaling (Moon, 1999) of becoming one's own 'critical friend' through reflection on practices (see also Watson & Wilcox, 2000);
- strategies for monitoring and evaluating one's own practice, such as setting criteria for performance and describing core competencies (Hammond & Collins, 1991; Wilcox, 1998) and developing the essential professional skill of self-evaluation (Boud, 1995; Oberg, 1988);
- portfolio development, grounded in an explicit statement of professional philosophy (Redman, 1994).
- *Collaborative self-study.* I use and encourage, for example:
- strategies for establishing positive relationships with clients/students (Purkey & Schmidt, 1987) that foster our own development as a professional (e.g., identifying, with clients, the qualities of helpful practitioner-client relationships), as well as collecting and using feedback from our clients/students (Rando & Lenze, 1994; Weimer, 1988);
- strategies for learning with colleagues/peers, including action-learning, networks, discussion groups, peer feedback, and mentoring (McGill & Beaty, 1995; Collier & Wilcox, 1998; Hutchings, 1994, 1996; Zachary, 2000).

Summary

I have emphasized the theoretical foundations for my recommended use of self-study as a means of self-directed professional development, and have provided a framework, including examples, for the ways this approach shapes my practice.

Not surprisingly, I have learned most about the transformative power of self-study through self-studies of my own professional development (Wilcox, 1997, 1998). A self-study of my growth as a novice in the field of educational development in higher education allowed me to become an active agent in my own learning and development. Most significantly, I discovered that my transformative journey was facilitated through a collaborative relationship with a colleague/client (Strachan & Wilcox, 1996; Wilcox, 1997).

When Ian Strachan (geography professor) and I decided to write about the educational development process we were engaged in, our writing together was an excellent way to check assumptions, to clarify what we knew and what we believed and, to draw finer distinctions in the meanings of our respective explanations for practices. Being able to do educational development work and reflect on the process at the same time offered a holism that enabled me to be fully present and engaged, curiously and critically participating in professional practice. This collaborative self-study transformed my experience of educational development work. I also found that critical reflection on my experiences allowed me to make and defend explicit knowledge claims about the process of educational development and the nature of educational development work (Wilcox, 1998). These personal experiences have served to strengthen my commitment to engagement in self-study as a valuable form of professional development in higher education.

Margo now concludes this depiction of self-study through our three different professional contexts with her emphasis on professional artistry.

Self-study to Inform Professional Artistry

For many professionals, theory and practice often seem at odds when in fact there should be a dialogue between both realities to ensure effective practice. I have found that the concept of professional artistry offers one way to bridge the gap between theory and practice and that practitioners' self-studies encourage the development of professional artistry.

After almost 15 years in the field as an occupational therapy (OT) practitioner, in my first position at the university as Academic Fieldwork Coordinator, I was responsible for student fieldwork placements/practica. This position gave me regular contact with OT practitioners and I became aware that, although they were able to maintain their clinical currency and had developed 'theories in use', their 'espoused theories' (Argyris & Schön, 1974) did not necessarily reflect their clinical experience and practice-based knowledge. At the same time, many clinicians seemed alienated and intimidated by the formal theory that was being published within their own profession and could not relate to it. My observation was that this resulted in an unnecessary division between academia and the practice setting, which is worrying for a relatively new profession like OT, where theory development is crucial to the future success of the profession.

In the 21st century, all health professions are expected to demonstrate accountability through 'evidence-based practice'. Governments and other funding agencies, wanting to make best use of limited financial resources, demand evidence

that best practice is occurring through collaborations between researchers and practitioners. Therefore, it is necessary that the gap between theory and practice narrow rather than widen. Throughout my teaching career at the university, I have valued the reality orientation of hands-on clinical practice and have actively sought ways to bridge the gap between theory and practice.

A focus on the development of professional artistry informs and pervades my efforts to prepare occupational therapy students for practice. I will discuss why professional artistry makes sense and how I have incorporated artistry in occupational therapy professional education, including such self-study strategies as: fostering experiential learning; facilitating dialogue; encouraging self-assessment; promoting reflective practice; understanding clinical reasoning; and, supporting holistic professional practice.

What is Professional Artistry?

Professional artistry is defined by Schön (1983, 1987) as the, "competence by which practitioners actually handle indeterminate zones of practice" (1987, p. 13). He refers to the artist practitioner as, "unusually adept at handling situations of uncertainty, uniqueness and conflict" (1987, p. 16). He stresses the need for artistry in professional education and suggests that reflection-in and reflection-on action, are central aspects of professional artistry. Fish (1998) lists a number of characteristics of professional artists including intuition, imagination, improvisation, creativity, empathy, holism, and critical thinking. She encourages the concept of critical appreciation of the art of practice much like an art critic evaluates the meaning of a piece of art or music.

Although their backgrounds are physiotherapy, Beeston and Higgs (2001) propose that professional artistry can be viewed generically. They build upon the work of Eisner (1985) to suggest that artistry is comprised of both connoisseurship and criticism. Excellent professional practice involves an, "understanding of the nuances, subtleties, wordless being and interactions" (p. 116). Within the teaching profession, Goodfellow (2000) refers to artistry as acting with, "wisdom, integrity and understanding as they participate in the uncertainties of the living and experiencing that is cooperating teaching" (p. 26).

The *artistic paradigm* is a way of thinking and knowing that is an extension of the interpretive and critical paradigms described above through Jinx and Susan's cases. Eisner (1981) points out many differences between scientific and artistic approaches to qualitative research but his final point is that, "we must turn to the artistic not as a rejection of the scientific, but because with both we can achieve binocular vision" (p. 9). Fish (1998) has taken this view a step further and developed a paradigm of artistic practice, which goes beyond the critical paradigm and encourages the practitioner researcher to take an artistic approach; the opposite of a technico-rational research approach.

The purpose of the artistic paradigm is to inform practitioner judgment and to encourage an appreciation of practice. The artistic paradigm is characterized by holism; viewing theory and practice from a holistic perspective. Artistic

research methods involve creative arts processes, narrative and, critical commentary often on a small scale.

Why is Professional Artistry Important?

In the 21st century, an artistic paradigm is needed in both the academic and practice settings. The benefit of artistry is that it acknowledges that there are unique and valuable aspects of professional practice on an equal footing to the scientific world. Artistry has been essential to me as I relate my academic and practice worlds, which are often at odds when in fact there should be a dialogue between both realities. Despite the emphasis on scientific approaches and increasing professionalization there is still a need for the less explicit aspects of practice to be acknowledged and celebrated. As Eraut (1994) notes,

> Professional knowledge cannot be characterized in a manner that is independent of how it is learned and how it is used. It is through looking at the contexts of its acquisition and its use that its essential nature is revealed … professional knowledge is constructed through experience and its nature depends on the cumulative acquisition, selection and interpretation of that experience. (pp. 19–20)

The professions in general have moved from an earlier era (1950–80s) whereby the art and science of practice was accepted, to an increasingly scientific emphasis towards the end of the 20th century with a resultant skepticism towards artistry. In the health professions, medical practitioners first stressed the need for evidence-based medicine with the push for quantitative research approaches where the gold standard was randomized clinical drug trials. This is gradually being challenged. Allied health professionals have since followed suit with a push for evidence-based practice meaning that practitioners need to seek evidence in the literature to prove that they are providing best practice. Administrators jumped on the bandwagon with a demand that practitioners be able to demonstrate that they were providing effective and efficacious treatments (Taylor, 2000; Tickle-Degnen, 1999).

With the knowledge explosion of the past few decades it is apparent that new graduates quickly become out of date in their practice unless they incorporate various ways of keeping themselves clinically current. They must strive for excellence by combining evidence-based practice and professional artistry (Zimolag *et al.*, 2002). One solution to this dilemma is to promote the concept of self-study to students who will eventually become beginning practitioners and hopefully life long learners. At the same time there has been an upsurge in qualitative research methods and an increased understanding of the benefits of approaching research from alternative perspectives. This is in response to the realization that quantitative research is not applicable to all research questions. In occupational therapy, for example, controlled experiments that reduce movement or occupation to a simple cause-effect relationship lose sight of the persons involved (client and practitioner) and the reasons underlying movement or

engagement in occupation. Experimental approaches assume that: a) people with the same injury, disease or degree of disability will have the same rehabilitation outcome; and, b) there is a single best course of treatment, with no practitioner judgment involved – fallacies that few experienced clinicians would support (Hammell *et al.*, 2000).

The artistic paradigm and professional artistry, on the other hand, offer a positive perspective on the uncertainties of the real practice environment and self-study offers a more grounded approach to the improvement of professional practice. In a sense there is a symbiotic relationship between the two concepts, professional artistry is enhanced by self-study and those who access self-study opportunities and engage in reflective practice are more likely to become professional artists.

Strategies for Incorporating Artistry in Practice and Education

As background to the discussion of strategies I use to incorporate artistry in occupational therapy practice and education, for those readers who are not familiar with the profession, I offer this definition: *Occupational therapy* is a health discipline aimed at promoting, restoring and maintaining health through occupation. Occupation consists of a balance between the three spheres of self-care, productivity, and leisure. Occupational therapists work with people who are disabled by illness or injury, emotional disorder, congenital or developmental disorder or the aging process (CAOT, 1997; Kielhofner, 2002).

> Occupational therapy is concerned with the key elements of occupational performance: the individual and the roles, occupations, and relationships which that person has in the environment which he or she inhabits. [It] aims to enable and empower people to be competent and confident performers in their daily lives, and thereby to enhance well-being and minimize the effects of dysfunction or environmental barriers. (Hagedorn, 2001, p. 5)

Fostering Experiential Adult Learning

A useful starting point in promoting artistry is to acknowledge that beginning professionals, or students in the professions, are responsible adult learners who can access experiential learning and self-directed learning opportunities (Knowles, 1975; Wilcox, 1996). Models for promoting learning from one's experience (Boud, Keough & Walker, 1985) and acknowledging the importance of self-direction for life long learning (Candy, 1991) are very helpful in facilitating student learners to see experiential learning in a broader perspective that really impacts on their lives and their future as health professionals.

I encourage student learners to develop an awareness of their own *learning styles* and thus their strengths and weaknesses as they approach new learning situations. This emphasis on taking responsibility for their own learning and using it to their own advantage in the university as well as the clinical fieldwork setting has been a primary message in my teaching. Students complete learning

style inventories (Honey & Mumford, 1986; Kolb & Fry, 1981; Kolb, 1984) early in their OT educational program and are expected to communicate this to their preceptors/clinical educators in clinical fieldwork settings. I have been involved in situations where this has been crucial to sorting out communication problems students experience when adjusting to the real world of clinical practice in their fieldwork education.

I have used *learning contracts* to assist student learners to see that all four aspects of Kolb's (1984) experiential learning cycle are played out when learners move from the university to the fieldwork setting (Abstract conceptualization → Active experimentation → Concrete experience → Reflective observation). Learning contracts have been beneficial in both the academic setting and the fieldwork setting to facilitate self-directed learning (Gaiptman & Anthony, 1989; Tsang *et al.*, 2002).

A key example of experiential learning is *fieldwork* placements conducted in hospital and community settings by occupational therapy students. As the university liaison person with the fieldwork settings for 10 years, I observed many instances where the concrete experience of fieldwork education provided a foundation for understanding the theory learned in the classroom and a place for learners to reflect in and on their actions. Reciprocally, the practical fieldwork experience made the theoretical knowledge from the classroom experience real to the student learners (McAllister *et al.*, 1997; Alsop & Ryan, 1996). From my experience, I have come to see that students often return to the university from their fieldwork experience with a sense of wonder that finally the theoretical material learned in the classroom 'clicked' for them. They recount many 'ah-ha' experiences after six or eight weeks in a practicum, especially when their preceptors mentored them and encouraged self-direction in the learning situation. For example, a student encountering a child with a new diagnosis or disability would need to refer to anatomy and pediatric texts as well as OT practice texts while in placement in order to offer quality services to the child. Often these situations are life and career changing events that are transformative opportunities for the student learners, which ultimately impact on future career specialty choices (i.e., working in a children's outpatient centre versus adult psychiatry).

Facilitating Dialogue

Ongoing teacher-student dialogue assists the student learners in understanding the process of becoming a professional and one tool that I have used for this is the weekly dialogue that is *journal* communication (Ashbury *et al.*, 1993; Trysennaar, 1995). Journaling has offered a rich opportunity for students to explore their own reactions to their learning as well as a chance to engage in their own reflective discussion about more complex issues such as ethical dilemmas; awareness of personal/ professional boundaries etc. Through journaling, students are encouraged to express themselves verbally but also to use creative and artistic forms of expression if they wish. Examples of this are the addition of drawings, photographs, cartoons, newspaper clippings, magazine articles, in short, anything that is relevant in assisting the students' self-study and to

support/reinforce the dialogue between journal writers. As an example of the type of self-study that is possible with journal writing I will quote from a student journal:

*Self-awareness is key for developing effective therapist-client relationships. If you know yourself and are reflective, you will ideally be able to recognize what affects your effectiveness as a therapist, both positively and negatively. I like this idea because it recognizes that every person is different and there are no hard and fast rules. What is good for one therapist might be bad for another therapist. The key is acting on that self-knowledge. Some people in our class said that for them they would need to consciously **not** bring their work home with them so they have a life outside of work and are not excessively burdened down by other's problems. But I think for me that thinking outside of direct interaction is key for my effectiveness. When I am interacting with someone, I see them in a certain way and may be acting under assumptions. But when I am not with them and not under interactional demands and constraints, I am free to mull over the situation and perhaps think of the problems in other ways. I may miss the obvious, but later, in the middle of doing something else, an idea may pop into my mind or I may see or read something that will cause me to pursue other possibilities. (HV, personal communication, 22/11/00)*

This student used her journal writing to have a weekly dialogue with her teacher and also to track her own ideas as part of her own self-study and development.

To illustrate another example I have included the attached magazine picture Figure 8.1, which was submitted by a student in her journal.

Figure 8.1.   Magazine picture submitted in journal.
Artist: Sylvie Bourbonniere.

This picture was followed by the entry below:

> *I came across this picture which I could totally relate to. The picture illustrates a woman who seems to be juggling her work (the clock and buildings) with her health (the flower plant) all in a day (full moon). For me, I feel like I was juggling homework and preparation of the interview with my illness (stomach flu) all in one day. (RJ, personal communication, 22/11/00)*

When I approached this student 2 years later, requesting use of her journal entry in this chapter, she happily complied and added the following:

> *As I read my OT 240 interview entry specific to this picture I couldn't help feel a tinge of familiarity, maturity and satisfaction. As I looked over this picture, I realized that the ideas that I had written in my journal still stand, however I feel as though my experiences at Queens – both academic and social – have enabled me to grow and develop from a tiny seedling into a strong, mature individual. Just as the lush green leaves of the plant, I too feel as though I have been granted here the world; something that I can give back for the life I have been granted here and now. Being so close to graduation and having so many rich experiences to look back on, I can shed a new light to the meaning of the photo. As a woman, I believe the struggle between one's personal, social and productive lives will be ever evolving. Just as we think we have mastered and completed one task, another arises for us to conquer and the cycle continues though out our lives. When I first wrote about this picture, I was at the beginning of this cycle, having to take responsibilities and juggle my time between school, adjusting to living in a new city on my own, being away from loved ones, and carrying out tasks … I guess what I am trying to say is that I can now appreciate this photo on a broader level and I have no doubt in my mind that when I look at this picture 5 or even 10 years down the road I will have a new perspective on its meaning. Thanks for listening Margo. Sorry if I have rambled on; I just thought I would share these new feelings with you. (RJ, personal communication, 12/2/03)*

This comment strongly reinforces my sense that the dialogue that begins early in the occupational therapy education program continues between students and educators long after the course is completed. This type of interaction is both exciting and powerful. As an educator, I find it very gratifying to see these students recognizing the importance of self-study and growing personally and professionally.

Encouraging Self-Assessment

I believe that opportunities to engage in self-assessment allow students to learn a critical appreciation for the art of practice and thus are essential to the development of professional artistry. For example, students in the first year of the OT program engage in an intensive communication skills course whereby

they complete a weekly interview with a volunteer client and have the opportunity to *videotape* these interviews and receive immediate feedback from their classmates and their teachers. This *self-assessment technology* has not replaced the teacher but has provided real evidence for students of areas for self-improvement. Consider a student who interviews a volunteer client and makes an error in judgment by asking an inappropriate question, she then has the opportunity to see that error on the videotape review. The student is aided in self-critique by using a checklist of verbal and non-verbal cues. Students are amazed by the way that they come across to others and make corrections themselves for the follow-up interview. They are also encouraged to continue with their self-study, by reviewing their videotapes and making weekly journal entries.

This communications skills course has been greatly enhanced by the addition of a state of the art interdisciplinary building shared by medicine, nursing, physiotherapy and occupational therapy students whereby the students 'rub shoulders' with the peers whom they will encounter in the future in the real clinical world. They learn practical hands-on skills in a safe environment where it is acceptable to make mistakes and correct themselves; continuing their self-study journey. This setting and the advanced technology is unique and the envy of other health science programs nationally and internationally.

Promoting Reflective Practice

Schön's seminal work on reflective practice has encouraged many professionals to take a closer look at themselves and to consider the depth of their practice. Schön began the pursuit for alternative ways to think about practice by suggesting that:

> The question of the relationship between practice competence and professional knowledge needs to be turned upside down. We should start not by asking how to make better use of research-based knowledge but by asking what we can learn by careful examination of artistry. (Schön, 1987, p. 13)

All of the above strategies have been successful for encouraging beginning students to reflect upon and communicate their own progress in their professional development. In the upper years of the Queen's University occupational therapy program, reflection is encouraged through a final year independent study course where students complete a *professional portfolio* prior to graduation (Alsop 1995a & b; Bossers *et al.*, 1999; Crist *et al.*, 1998). One component of the portfolio is a five page personal statement, which encourages reflection on the theoretical and practical experiences in the educational program. It is designed to assist students to consolidate their learning from the occupational therapy curricula. My experience has been that the use of portfolios has facilitated reflective practice in these graduating students as they start their new lives as beginning practitioners. In the words of a member of the Queen's University occupational therapy graduating class of 2001,

> *In training to become an Occupational Therapist, there were many times when I wondered how the knowledge gained in the courses I was taking fit together and how it would help me to become an effective therapist. Completing the portfolio course, at the end of my training, helped me to reflect on all that I had learned and all that I still needed to learn. The course served not only as a reflective tool, but also as a springboard for future learning and professional growth. (NL, 04/03/03)*

On a practical level, when students become new graduates they take their portfolios to job interviews and use them to show potential employers that they have evidence of their development through their professional journey. In a less tangible way, they also refer to the process of preparing their portfolios as a way of organizing their learning and to link the various aspects of the curriculum (that often seems fragmented until the end of the degree when they see the linkages across their undergraduate OT program). This view is further supported by authors such as Kinsella (2000), who published a practitioner workbook to facilitate reflective practice. She advises:

> Reflective practice offers a fresh approach to professional development. It does not begin with an outside expert but rather with your own experience as a professional practitioner. It is a professional development strategy that calls upon you to be an active participant, rather than a passive recipient. You are the expert in terms of what you have learned from your professional experience. Continue to tap into your own expertise so that it can serve both you and your clients in the years to come. (Kinsella, 2000, p. 63)

A further indicator of the usefulness of portfolios in the real world came in 1995 with the Regulated Health Professions Act in Ontario and the establishment of the College of OT of Ontario. In response to public demand for ensuring quality care, the College instituted a process whereby practitioners were required to develop their own portfolios – which then must also be available for a random auditing process at any time. This type of reflective activity is designed to ensure that health care practitioners – who often struggle to keep current within the context of changing health care, globalization, etc., (Higgs & Edwards, 1999) – will be successful in continuing to develop a repertoire of professional behaviours (Fidler, 1996). Although this may seem to be a bureaucratic exercise in account-ability, my observation is that there has been an increase in clinician attendance at university sponsored continuing education opportunities that are documented in the College of OT portfolios. Further to this, clinicians have also taken more interest in suggesting topics that they would benefit from learning about at annual clinician-faculty professional development days.

Finally, clinicians have recently indicated a desire for upgrading from Bachelors to Masters level education with the introduction of a clinical masters degree at the university effective September 2003 (in addition to the research Masters degree which has been in place for over a decade). All of these examples suggest that clinically based OT practitioners are making efforts to maintain

currency and to direct their own destiny as life long learners. My belief is that keeping a portfolio is an activity that stimulates this process. The Deputy Registrar at the Ontario College of OT provides another perspective on the value of professional portfolios, highlighting the close relationship between self-assessment and reflective practice:

> *We worked with the Conscious Competent model … (from Edward Demming's work). Within this model the concept is that consciousness about practice ensures the highest level of performance, and reflective practice is one method that supports raising consciousness about one's practice. Of 21 health colleges, 15 have implemented some form of self-assessment and professional portfolio into their quality assurance programs for similar reasons as us: one, reflective practice is expected to lead to more appropriate learning/continuing education activities and two, portfolios serve as a good tool to demonstrate one's ongoing professional development activities. (SJ, personal communication, 24/02/03)*

Understanding Clinical Reasoning

In recent years there has been increasing interest in understanding clinical reasoning in the health care professions. Higgs and Jones (2000) defined clinical reasoning as, "a process in which the clinician interacting with significant others (client, caregivers, health care team members), structures meaning, goals and health management strategies based on clinical data, client choices, and professional judgment and knowledge" (p. 11). Rogers (1983) was one of the first occupational therapists to make the link between reasoning and artistry, defining professional artistry as, "the artistry of clinical reasoning … exhibited in the craftsmanship with which the therapist executes the series of steps that culminate in a clinical decision" (p. 615). She describes the artistic components of the OT decision-making process, including: inter-personal skills; adeptness in gathering cues; perceptual acuity; and, non- verbal aspects of professional practice. Further, the research work of Mattingly and Fleming (1994) articulated the various types of clinical reasoning used in occupational therapy (narrative, conditional, inter-active and procedural reasoning). A survey of occupational therapy educators in five countries (South Africa, New Zealand, United Kingdom, Canada and Australia) found that Mattingly and Fleming's work has had a huge impact on the occupational therapy curricula (Paterson & Adamson, 2001) as students learn to recognize the more artistic aspects of reasoning as opposed to only the traditional hypothetico-deductive types of reasoning.

According to an exploratory study of occupational therapy students, facilitating the development of self-directed learning and clinical reasoning involves supporting students as they construct their professional self-identity and competence (Paterson *et al.*, 2002). *Journal writing* and *portfolio development* are effective strategies to assist in this growth because the learner must actively take ownership and relate their learning to their own personal circumstances, applying

theoretical concepts to their everyday life experience. Ryan and McKay (1999) encourage the use of *narratives* to facilitate thinking and reasoning in occupational therapy, which are compatible with other self-study approaches.

Supporting Holistic Practice

Another aspect of artistry and the artistic paradigm is the importance of holism, which in the occupational therapy field is acknowledged through *client-centred practice* (Egan *et al.*, 1998; Sumsion, 1999). In my case this has been through involvement in a departmental initiative called the Community Partnership Project, which was implemented in 1999 as a trial project. Students are paired with a volunteer client with a disability living in the community and they meet with this one client for approximately 2 hours per week for 6 weeks. The objectives of this experiential education for students are to develop an awareness of disability; identify challenges that people with disabilities face; acknowledge the multiple factors which influence occupation; recognize the complexity of an individual's unique situation and environment as a pre-requisite for client-centred practice; develop a community orientation as a framework to study OT theory and practice; and, finally to initiate a process of self-reflection.

A complete description of the course and its perceived success have been published elsewhere (O'Riordan *et al.*, 2001; Paterson *et al.*, 2000). Importantly though, this holistic approach fits with the need to assess the whole picture of the client with a disability and their lifestyles rather than adopting a reductionist approach to practice. Regular journal writing with the course coordinator is a key component of this experience to promote ongoing reflective practice.

Summary

I have defined artistry and the artistic paradigm, described why they are important concepts, and illustrated my use of a number of strategies in my teaching and research to promote professional artistry. For me, artistry provides an overarching framework for the development of professional practice through self-study: an artistic paradigm clearly promotes self-study in professional practice and self-study encourages artistry. This can be seen as a cyclical or symbiotic relationship.

I have offered a number of experiential adult learning tools (e.g., learning style inventories, learning contracts) for students to become more self-aware. In addition, self-study tools (e.g., journals, videotape/self-assessment technology) that facilitate dialogue, promote reflective practice and foster the development of clinical reasoning, culminating in a holistic approach through client-centred practice.

As stated earlier, many OT practitioners develop 'theories in use' quite easily but do not readily connect this practice-based understanding with 'espoused theory' in the profession, which sets up a dangerous separation between academia and the practice setting. Professional artistry is one way that this artificial divide

can be minimized. Practitioners engaging in self-study can examine their unique insights and ultimately contribute to the knowledge base of the profession.

Conclusion

What then is self-study? Is it research? Is it development? Is it the action of participating in the multiple and varied processes of inquiry we have each described in our practice settings? Is it self-study only when the situation is examined further and written up to be communicated to others? Are the activities we have outlined bits of self-study or possibilities for self-study or are they full-fledged self-study? And when is that self-study valuable: when it results in observable transformations in our practice or when the knowledge gained is accepted as legitimate by our academic peers?

These are good questions for which we have not offered definitive answers. We simply propose, and have argued here, that self-study is vital to professional practice. Self-study allows practitioners to engage in inquiry that contributes to their own capacity for expert and caring professional practice while also contributing to the growth of their professions. Through active, engaged, self-directed reflection on practice experiences and ongoing, critical questioning of our individual and communal stories of practice, professionals establish an ever-deeper understanding of self and practice. Self-study suits the needs of both novice and seasoned practitioners, assisting them in knowing themselves more authentically within the context of their work, encouraging them to uncover, critique and celebrate the less explicit, yet significant, aspects of professional practice.

Practitioners are empowered, through their self-studies, to transform their practice to better suit particular settings and purposes. And self-study helps develop professional artistry, so that practitioners are more adept at handling situations of uncertainty, uniqueness, and contradiction. Self-study is a simple, yet grand, scheme for lifelong learning in the professions, and its time has come. We look forward to conversations concerning self-study within an ever-widening circle of professions.

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9

THINKING ABOUT THE THINKING ABOUT SELF-STUDY: AN ANALYSIS OF EIGHT CHAPTERS

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Abstract

This chapter has specifically been written to offer the perspective of critical friends on the issues raised in the first section of this Handbook. As a crucial aspect of self-study, there is an ongoing need to move beyond oneself and to grasp alternative viewpoints on situations. Attending to alternative perspectives is important in self-study so that the development of ideas and actions and, the resultant learning, might be informed by careful consideration of perspectives beyond the self in line with the ideas of framing and reframing described by Schön (1983, 1987). However, framing and reframing is itself problematic and this chapter explores how, through a careful analysis of the first eight chapters of the Handbook, critical friends are able to question and critique the work of others in meaningful ways. This chapter is illustrative of the underlying approach to self-study whereby honest and professional critique is sought to enhance learning and to better inform the subsequent claims derived from such learning.

Ours is a daunting task, to critically review the eight chapters that comprise this section of the Handbook and to identify themes that cut across the chapters. Our hope is that what we write will be of value to the individual authors as they consider their future work, to readers interested in self-study research, and to self-study practitioners who see themselves as pioneering a new area of study, sometimes characterized a bit pretentiously as a movement and other times as an incipient field of inquiry.

Introduction

Our initial review of this section of the handbook led us to divide it into two parts for analysis (with Stefinee taking on the first and Bob the second). The

first part, comprised of four chapters, develops a functional definition of self-study holistically and then in terms of each of the three elements or purposes of self-study: inquiry, teaching, and research. The second part, also comprised of four chapters, attempts to establish the worth of self-study through examining what self-study has contributed to our understanding of teacher education, what it has not examined, how its voice is represented, and how it can serve other kinds of professional practice.

Explorations of the Boundaries

Loughran's introductory chapter explores the definitional boundaries of self-study. In the second chapter, Clarke and Erickson examine self-study from the standpoint of the underlying nature of inquiry. The third and fourth chapters take on self-study from each of the two worlds of teacher education. In chapter three, Tidwell and Fitzgerald examine self-study from the standpoint of teaching and in chapter four, Ham and Kane consider self-study from the standpoint of research.

Chapter 1: A History and Context of Self-Study of Teaching and Teacher Education Practices

In the first chapter Loughran attempts to contextualize self-study by establishing broad, holistic, boundaries for determining what is and is not self-study. He begins by noting that self-study originates in the recognition that teachers stand simultaneously in two worlds – the world of practice and the world of scientific research on education. The central aim of self-study practitioners is "to understand teaching from the inside out rather than the outside in and to simultaneously put what we learn into practice". Loughran sets definitional, functional, historical, and epistemological boundaries in his attempt to define self-study. Subsequent chapters in this section explore these boundaries in various ways.

The struggle for definition has been central at every gathering of self-study researchers. Even now a satisfying definition remains illusive. As we consider this quest for definition, we find ourselves wondering: Is a definition needed? Is the quest doomed from the beginning? Language is always metaphoric. When definitions are set the thing or practice named is altered – changed in subtle ways. Unwittingly a joyous and experimental practice slips into technique; and poetry turns to prose. When a term is completely nailed down it loses life and the living territory that once uniquely belonged to it is taken over by other words or lost altogether. Children learn to speak language and make meaning with it by using it. We learn new languages by using them. In using a language, we come to understand the nuances of meaning and structure. For my part (Stefinee), I have come to understand that when I act in certain ways in my research practice what I am doing is self-study. Functional boundaries are the ones that I employee when I seek to make sense of this form of action called self-study. Self-study is what self-study practitioners do. But it is also, as we will

suggest later, a moral stance, a matter of ontology more than or in addition to epistemology. Ultimately, no fixed definition is possible, nor is one desirable.

Loughran's boundaries help to distinguish self-study from traditional research and research methods and posit the topological features of the two forms of practice involved. Thus, those who want to understand self-study as a research movement but not necessarily conduct self-study research will find such maps helpful in understanding or accounting for self-study research. Similarly, those who conduct self-study research will find both the proposal of these categories and an exploration of them helpful for interrogating their own understanding of self-study research and moving their own work forward. As a self-study pioneer and theorist, Loughran is ideally positioned to set the terms for further discussion and debate. He is trustworthy.

Loughran begins this chapter with a historical exploration of the use of the term self-study as a descriptor in research studies before the emergence of the Self-study in Teacher Education Practices (S-STEP) research community. This exploration identifies three ways in which the term, "self-study," was conceptualized in past educational research. In one set, self-study describes individually paced learning by students. In a second, self-study is a term used in research where individual's views are measured in relation to their development of self-image or identity in a particular profession or field. A third and still prevalent use centers on institutional evaluation where current status is compared to underlying institutional purposes or against criteria of an outside accrediting agency.

Loughran suggests that the last type is possibly the most connected to current self-study work, although the psychological understandings of self and development of self are also critical. What work in the last area establishes is "the expectation that beliefs and practices should be closely aligned and that the self (however this might be understood as a person or program) carries a major responsibility in establishing this alignment." This feature is central in most current self-study work.

Loughran's discussion of these three uses of the term, "self-study," points to the importance for sense making of attending to how definitions of compound words are constructed. The meaning of compound English words is established by the meaning we assign to each term and the relation between the two words. For example, snowmen are figures made out of snow and dressed as humans. Mailmen are not, however, made out of mail, instead mail names their work – humans delivering the mail. In each of the three fields of self-study work reviewed by Loughran self and study employ a different sense of self and a different relationship to study. In the first, the term "self" refers to the fact that the learner is alone and working alone and "study" in this use means "learning". In other words, the study (learning) is done "by" the self in isolation. In the second use of the term, the self refers to a psychological construct representing an individual human held by that human, and "study" means to explore. Thus, self-study is a study of the development of the self. Interestingly, in this instance, the study of the self is actually conducted by someone other than the self, an external

agent. The final use of self-study points to the more functional definition that Loughran finds useful and proposes be embraced by the self-study of teaching and teacher education practices research community. In this instance self is understood reflexively. An individual or an institution or a program examines itself. In this use of self-study the study is done by the self on the action of the self for the purpose of examining the relationship between belief (or knowledge) and practice (that in turn define the self). The self is the person doing the work and the work is study. Thus, "self-study is used in relation to teaching and researching practice in order to better understand: oneself [in the various roles assumed]; teaching; learning; and the development of knowledge about these." What comes to be understood is teaching and learning and the relationships between them and the elements of practice in relation to preparing teachers (by a self – individual or institutional) in terms of the self. In this way, those who do autobiographical work and use that work to understand who they are as a teacher, or to understand schools as institutions, or the work of being a teacher educator are doing self-study. Those who begin with beliefs about their own practice as teachers in relationship with their students and then find ways to reveal themselves and their practice in order to determine if their practices embody those beliefs are also doing self-study. Those who want to understand what happens in the development of future teachers [and thus the practice of self as a teacher educator] in particular learning contexts in particular kinds of activity also could be engaged in self-study. As Loughran suggests, this is not research whereby the researcher distances self from what is to be studied and from that distance manipulates the subject being studied. Rather, the term acknowledges that the "self", the person, is at the center of all research. This position (the role of the self and the active changing nature of what is being studied) has implications for evaluating the worth and establishing the value of self-study research.

   In providing a functional definition of self-study, Loughran establishes purpose or researcher intent as the definitive boundary for self-study. He explores that boundary through an examination of the use of the term "modeling" within self-study in contrast with the use of "modeling" as a term in social learning theory. He establishes that since the purpose of self-study is to come to understand teaching and teacher education practice, self-study researchers are not attempting to promote a uni-dimensional transfer of their own teaching practice directly into the teaching practice of pre-service teachers. Instead, self-study practitioners expect that their explorations will support future teachers in establishing their own practice, their own voice as teachers, and their own moral stance in relationship to their students. Of course, the dilemma is what happens when students in their roles as teachers choose to instantiate teaching practices in opposition to those modeled and promoted by the teacher educator. The side-stepping of this dilemma in the reports of many self-studies through a focus on teacher or teacher educator learning more than the learning of students or teachers often makes self-study appear to be a "romantic" genre. For example, Loughran quotes Schulte (2001): "My students have said that many of the strategies and activities

I used were successful, at least in the short term in helping them to challenge their assumptions about teaching and themselves. Practice and my students' positive feedback have given me courage." Such a stance can promote the view of the teacher educator as "romantic hero". However, when we examine self-study work we find as well examples of researchers who freely reveal the difficulty of "student resistance" and the failure of certain preferred practices.

Loughran's exploration of the historical context from which self-study emerged articulates the complex interplay of the wider acceptance of alternative methodologies and research practices by the educational research community and the overlapping of particular research agendas within the larger research conversation and within the field of research on teaching and learning to teach. These overlapping and shifting research commitments included a move from a focus on the study of learning to the study of teaching, an exploration of the understanding that how teachers thought in their practice had a determining influence on their practice, a commitment to understanding the tacit theories of teachers in order to better understand teaching practices, and the reflective practice movement in teacher education.

As we considered the work reviewed by Loughran in this section, we noted a common underlying theme – a moral commitment to improving practice. From the beginning, even before the establishment of the self-study SIG, many of the teacher educators involved in self-study research felt that whatever we taught students about teaching should be evident not just in our statements about teaching but in our teaching practice. In order to do this we had to understand our practice better and determine how and when our action did not reflect our beliefs about teaching and teacher education. In fact, in retrospect I (Stefinee) think the reason why the Arizona Group began to explore their experiences in institutions of teacher education was that we believed we had been hired because the institution shared our beliefs about the education of teachers and wanted to develop programs sensitive them (Arizona Group, 2002). Instead, we found the opposite to be true. The collision of our idealism and the reality of the academy fed our efforts to understand what we were experiencing. Thus, the historical boundaries of self-study coalesce not just in understanding the thinking behind teaching, the dynamics of reflective practice, and the developmental path of learning to teach, but around issues of the collision of romantic ideals and institutional realities and moral commitment and obligation.

In exploring the epistemological boundary, Loughran revisits work done earlier by he and Northfield (Loughran & Northfield, 1998) whereby they proposed concepts for evaluating self-studies which could, they hoped, establish a foundation for making claims about teaching and teacher education. His list of features and characteristics helps members of the self-study research community determine what is and is not self-study research. Beginning in a section entitled, "Factors that influence the nature of self-study" and continuing to the chapter's end, he presents and examines evidence that the following features constitute the epistemological boundary of self-study research:

(1) "Self-study defines the focus of the study; not the way the study is carried

out." Loughran argues that the proper terrain of self-study work is the relationship between the self and the practice of teaching or preparing teachers. How someone engages in such research is actually a matter of academic choice. New technology and a widening acceptance of various research methodologies expand the tools available for those who want to examine practice as it happens. It allows for the study of self in the act of practicing. For example, videotapes of teaching, alternative descriptions of teaching practice (students, colleagues, self) and re-interpretation of initial responses to teaching situations each are promising research tools.

(2) Self-study researchers reveal evidence that they sought alternative perspectives from those they reached. In seeking alternative perspectives, self-study researchers attempt to establish a viable description of the reality of their teaching. Self-study researchers routinely explore alternative versions of the reality of a particular experience.

(3) Self-study and reflective practice are not the same thing since reflection largely resides within the individual whereas self-study "demands that knowledge and understanding derived be communicated" in order to be challenged, extended, transformed and translated by others. Loughran argues that like all research, self-study requires that researchers make public their descriptions of the reality of their practice in order that such descriptions might be challenged. Thus, new conceptions or constructions of reality can be further explored or the limits of the conception proposed can be revealed.

(4) Self-study data gathering is dominated by dilemmas, tensions, and disappointments. Loughran articulates the ways in which gathering data when you are yourself part of a study exists in a world of relationships, politics, and other tensions. Thus, data gathering provides the sharpest collision between ideal images of ourselves and our practice and the reality of how others experience our practice. Thus, personal humility is an important researcher attitude, one that must underpin data gathering.

(5) Self-studies recognize the importance of audience in shaping the nature of individual self-study reports. How we present our view of what is "real" in our teaching and what we come to "understand" as a result of our study is shaped by the arena in which we report. Loughran suggests here that establishing the veracity and "realness" of our claims from self-study is shaped by what we can assume about the audience and what counts as "real" to them. A self-study audience may want different information about a study than would a research journal.

As we review these features and Loughran's exploration of them, we discover that in attempting to establish an epistemological foundation for self-study, Loughran actually establishes an *ontological* one. Ultimately, self-study is best characterized as a way of being for and with others – by a moral commitment to better understand ourselves in relationship to the practices that mediate our human connections so that we can better care for others. It is, therefore, a reflection of a particular moral stance toward the world. When I (Stefinee) consider why concern with ontology is central to self-study, I am first reminded

of the romantic tone of much self-study work. The collision between the romantic (the ideal) and the real generates impetus, direction, and commitment to self-study. When self-study researchers follow Loughran's guidelines, they find themselves confronted with reality rather than the romantic ideas of their practice they may have originally hoped to express or thought they expressed.

Through exploring the definitional, historical, and epistemological boundaries of self-study work, Loughran creates a framework against which we can explore the role of teaching, learning, and researching in self-study. Loughran's framework exposes the topological features of self-study work. In introducing this section of the Handbook, he establishes function and purpose as the essence of self-study research. A critical element of such research is the recognition that the self is the one doing the studying. Loughran's examination of the historical context of self-study firmly establishes moral obligation to others as a key boundary. Through his exploration of the epistemological features of self-study, he points toward issues of ontology – establishing a particular way of looking at what is real in terms of self-study and what is real in terms of self-study accounts. The consideration of ontology, of one's being in and toward the world, should be a central feature of any discussion of the value of self-study research. Against these boundaries – definitional, historical, and epistemological – Loughran proposes that work in self-study can productively allow teacher educators to honestly and simultaneously develop research and practice as the twin commitments of teacher education researchers.

The next three chapters explore each of three standpoints from which self-study can be viewed definitionally: the nature of inquiry, the perspective of teaching, and as research.

Chapter 2: The Nature of Teaching and Learning in Self-Study

Clarke and Erickson invite us to explore further the functional, moral and ontological boundaries of self-study through an exploration of the nature of inquiry in self-study. Inquiry in self-study is played out against the roles of the researcher, the learner and the teacher. Focusing on learning, Clarke and Erickson pose two questions: What is learning? and who is the learner? This introduces one of the entanglements in the reality of a self-study: In self-study there is never just one learner.

However, Clarke and Erickson never completely explore the entanglements that a question like "who is the learner?" raises as a property of self-study. The Arizona Group (1997) articulates this complication when they speak of "obligations to unseen children." Teacher educators must be constantly aware that the student in front of them will one day be a teacher. As a result, commitment to pre-service teachers cannot blind us to the obligations we have for the learning of their potential students. A romantic tone emerges in self-studies when researchers focus too closely on their own learning. There are always, after all, at least three learners who must be considered. In examining what was learned about learning, self-study researchers ask of the study, "What do we learn about the

learning of the teacher educator that can inform other teacher educators?" "What do we learn about the learning of pre-service teachers?" "What are the implications of what we learned for the learning of public school students? This makes the discussion and understanding of learning and learners in self-study slippery and contested terrain.

As Clarke and Erickson pursue the learning question, they rightfully argue that the definition of learning evidenced is usually a social constructivist one – learning as "situated and contextually-bound". Yet, much of self-study rests on another long-held definition: learning as a change in behavior. Loughran argues that a constant theme in self-study is, "Have I changed my behavior to reflect my beliefs? This makes the exploration of what is learning as conflicted as the question of who is the learner. Yet, as Loughran's epistemological and implicit ontological criteria in the first chapter demonstrate, self-study researchers expect studies in this genre to provide evidence of the way the contradictions and complexity of learning and teaching play out in teacher education practices. Self-study research findings can have the power to reframe learning, yet cause us to question further the findings. We need only look at the Pereira (2000) example quoted. He says "... mathematics teachers must change the way they learn before they can change the way they teach." Reading this finding may feel like the explosion of a bomb in busy traffic. For we instantly realize that as teacher educators we are responsible for more than the subject matter competence of our students. We then begin to wonder, "Must we call into question preservice teachers' experience in learning subject matter?" We wonder about the increased responsibility our students must therefore take for the learning of their own students. "If schools have teachers who teach differently, are the schools prepared for that? Will this "different" teaching really have the impact on student learning we expect?" Finally, what implications does this position have for teaching in teacher education and for the evaluation of pre-service teachers?

When Clarke and Erickson turn to the question of teachers and teaching within self-study, their definition points to a moral distinction that sometimes seems to slip the notice of self-study researchers. Teacher/researchers who focus on their own learning can make us uneasy about whether or not they are acting responsibly in their role as teacher. As self-study researchers, do we consider seriously enough the ways in which taking risks and being vulnerable exposes our students, and possibly theirs, to unscrupulous or inappropriate teaching where students are asked to set aside concern for their own learning to support the learning of the teacher? More than the vulnerability of teacher educators in self-study, emotional strength and humility and the ability to respond in the heat of the moment in ways that are morally appropriate and supportive of students are bigger issues. In doing self-study research, we may create a new space and reality for teaching and learning. When we create new spaces and new realities, we create new terrain for moral obligation and responsibility.

In a section entitled, "What is inquiry? Who is the inquirer?," Clarke and Erickson place issues of teaching and learning raised in the chapter within the framework of self-study as research. Here the terrain becomes difficult, indeed.

For how do we simultaneously meet the requirements of research and the moral obligations we have as teachers and teacher educators? Our purpose in studying our own practice is to come to understand it and thereby, we hope, to improve it. Research in learning has often pointed to the fact that when new meaning emerges the automaticity of routines is disrupted and established practices and routines may actually disintegrate rather than become smoother until the new knowledge is integrated and new routines developed (Bereiter, 1993). This is the greatest vulnerability we face as self-study researchers. In studying our practice to understand it and create stronger practice, we will actually disrupt it. As a result, we actually may be less competent as teachers in the moment of self-study than we would be had we not been so engaged. We know that as we discover things in the moment of practice, we are going to want to alter our practice in that same moment. Yet, we also know that as teachers we have an obligation to be people who our students can trust. Negotiating this terrain during self-study is a difficult task that each must confront in her own way.

When we commit to doing self-study, part of the commitment is moving from critical reflection to creating and sharing an account of that reflection. The humaneness we should display as a teacher and the accuracy required of researchers may be irreconcilable fault lines in any self-study report. The research issues of confidentiality and informed consent loom large in such work. Simply being "good" or "moral" people may not be sufficient to meet these obligations. Teaching practice is always inconclusive. In any moment in a classroom, we bring into contact our past and present experience in classrooms and in teaching in order to promote a hopefully richer and more interesting present as well as future (Arizona Group, 2004). What emerges may be much like lumberjacks walking across logs as they float down a river. We know the danger. Yet, when we study our own practice (no matter how frequently we do so), we are immediately confronted by uncertainty; like lumberjacks we must negotiate a shifting reality. We need findings whose veracity will allow us to step onto the next log and the next, and thus move teacher education practice forward. This chapter raises pertinent issues in considering the ontology or basic nature and properties of learning and teaching in self-study inquiry. The age-old questions of teaching and learning and their interrelationships and community expectation are immediately complicated when both are also simultaneously sites for preparing teachers and doing research. These comments appropriately frame our consideration of the next two chapters. Chapter 3 explores self-study from the standpoint of teaching and chapter four from the standpoint of research.

Chapter 3: Self-Study as Teaching

The title of Tidwell and Fitzgerald's chapter, "self-study as teaching" suggests not that self-study is teaching but that a particular kind of self-study could be called teaching or that teaching in particular ways constitutes self-study. Thus, the title of the chapter reopens the dilemmas of definition, moral obligation, epistemology and once again ontology. In engaging in self-study of teaching or

teacher education practices, the teacher (or teacher educator) attempts to simulta-
neously fill the responsibilities inherent in the role of both teacher and inquirer
(or researcher).

In terms of the historical, Tidwell's autobiography provides a life-experience
of growing into self-study that is similar to the historical account of development
of self-study as a movement presented by Loughran. While her account is
autobiographical, there are interesting parallels: Beginning with research founded
in technical rationality, the introduction of research methods beyond the quanti-
tative, embracing a form of reflective practice (in this case Fenstermacher's (1986)
notion of practical arguments), understanding of the complexity of the relation-
ship between belief and practice, recognizing the need to practice and demon-
strate reflective practice elements to and with pre-service teachers, coming
together in community as self-study researchers and developing an understanding
of what self-study research is by doing it. As a case of the historical development of
a person who does research on teaching or learning into a researcher who
embraces self-study this chapter works. However, it is not as clear that this
chapter is a case of self-study as teaching. While the authors make clear how a
series of self-studies pushed forward the development of Tidwell as a teacher,
they do not really make the case that teaching and self-study are synonymous.

In her explorations of the role of the teacher and role of the learner, Tidwell
uses student data to provide evidence of her success as a teacher in much the
same way that champions of the effective teacher movement used student achieve-
ment data to establish and validate use of specific teaching strategies. I (Stefinee)
was reminded that quantitative studies of teachers produce lists for checking
teaching action. In such studies, variability is controlled by accounting for factors
or measuring and manipulating them. Thus, most accounts of teaching from a
quantitative perspective feel stilted, clinical, and a little forced. However, holistic
accounts told from the perspective of one of the main actors in the event, can
take on a romantic glow that in blithely acknowledging difficulty glosses over
it. What is missing in this exploration of the role of the teacher, perhaps because
Tidwell's self-studies and her account here are so clearly focused on self, is
concern with the conflicting nature of the teacher's responsibility and obligation
to others with Tidwell's role as researcher.

Having long been interested in understanding the complication of the
intertwining of personal history and belief in teaching action, she encounters the
problem of habit – of how difficult it is to alter beliefs embodied in teaching
practice. While we often speak of learning from experience, we seldom speak of
how it is "in experience" that our theories and our practices are revealed to us.

Tidwell and Fitzgerald cogently argue that understanding our practice and
accounting for it can lead us to be better teachers. Accordingly, they say self-
study is a tool that can help us develop as teachers. While I find myself in
agreement with this idea, I am also troubled by it. For in making self-study and
teaching synonymous, the political and public nature of research, where reflec-
tions are made public, is hidden from view. When such contradictory and

embedded obligations and responsibilities are embraced glibly, the teacher educator can easily assert a sentimental tone of moral superiority and of personal uniqueness. Such a tone in self-study usually results in research reports that romanticize and glamorize the role of the teacher educator and leave readers concerned about the moral tone of the teaching. Self-study researchers must demonstrate in their account that their behavior met the moral obligations of research rigor as well as the moral obligations of teaching. In making the case for self-study as synonymous with teaching, Tidwell and Fitzgerald do not necessarily fully articulate how research is balanced in the equation.

Early in their chapter, Tidwell and Ftzgerald argue that: "… *building* a plan of action over time using experience to inform the plan parallels for me the nature of teaching, where, for example, through experience with a group of learners a teacher's plan of action for instruction is shaped." Tidwell and Fitzgerald propose that the action research cycle is the basis of teaching action. When I think of the tacit knowledge of teaching, the artistic and aesthetic, or the intuitive quality that is characteristic of good teaching, I wonder, can research, even when the researcher and the researched are one and the same person, ever capture the ineffable nature of such action and knowing in practice? Are there not times when, as a self-study researcher, no matter how carefully we have video-taped, invited in collaborators, or taken notes, we decide to do what we do because we just have a "gut feeling" that's what needs to be done.

In attempting to make clear the nature of teaching and learning in an environment of self-study inquiry, Clarke and Erickson (2004) reveal instead the layered and entangled nature of teaching and learning in that context. Here, Tidwell and Fitzgerald trouble Clarke and Erickson's definition and actually enmesh their own definition of self-study as teaching into self-study as learning. Throughout this chapter, Tidwell and Fitzgerald represent Tidwell's growth as a teacher educator through self-study as *teaching*. This conception of teacher education work (the teaching of those who will be teachers) as identical to the work of teaching hides much of what makes teacher education problematic and worth exploring from the insider's perspective that self-study can provide. Identifying self-study of teacher education practices exclusively with the world of teaching, it could well be argued, diminishes much of its promise and may therefore reduce its moral force.

Chapter 4: Self-Study as Research

Ham and Kane's chapter explores the phenomenon of self-study as research through the use of the hermeneutic circle. They begin with the case of the rejection of funding for Kane's proposal of a self-study project because a committee said it was not research. After exploring the argument against self-study as research, the definitions of research, and the politics of research funding, they end with an assertion of how and why self-study is research. While this hermeneutic exploration of the definitional overlap between self-study and research reads like sword play, it relies heavily on exonerating self-study as research through a

consideration of research epistemologies: It could even be viewed as taking the form of an apology.

The basic purpose of modernist research is to establish belief as justified true belief. The basic purpose of self-study research is to explore what we learn about teacher education, learning to teach, teaching and learning when we explore the influence of beliefs in practice. Thus self-study research attempts to explore embodied belief in the hope of learning about teaching and teacher education, concerns beyond the reach of modernist research. Just as a definition of self-study research is best captured by the functional one offered by Loughran (2004a), establishing knowledge gained from self-study may be more an issue of ontology than it is of epistemology – the presentation of claims about how things "really" are – an appeal to the ontology of teacher education.

Ham and Kane artfully explore the political battle over who can claim to know something and how the claim must be established to have currency in the politics of scholarship and educational knowledge. One of the things that strikes me about this chapter is what it reveals about the fundamentally basic role that politics and power and authority claims play in any research endeavor. We label Tolman and Bandura behaviorists today. Tolman (1951) studied rats' ability to use cognitive maps. Bandura's (1977) conception of modeling, learning from observation, and being rewarded by watching others has much in common with Semiotics. However, in their era, psychologists were only funded, published, and promoted if they were somehow able to present themselves as card carrying behaviorists. Thus, the politics of the era more than the foundational beliefs behind their ideas determined their theoretical perspective and the possibilities for publication.

One of the difficulties of research on teaching and teacher education seems to be the battle between the disciplines of education involved in teacher preparation and teacher educators and teachers. Educational psychologists long claimed as theirs the territory of exploring both learning and teaching. A historical look at research on teaching demonstrates that as researchers became more interested in understanding the knowledge of teachers, they necessarily became more respectful of teachers. Researchers also recognized that in order to study the knowledge and beliefs of teachers in relationship to practice, they would need to have more intimate and respectful connections with them. The playing out of these factors resulted in the contested terrain of research on teaching and teacher education that currently exists. These struggles were the crucible from which self-study of teacher education practices emerged. Most of us who do self-study research are as concerned with our obligations to educating outstanding committed teachers as we are to studying our work in order to understand it and get better at it. In this way, our political engagement in the research and practice of teacher education is morally grounded. From this stance, self-study researchers can be as passionate about their work (both teaching and research) as Marie Curie was about her studies of Radiation. When we engage in the politics of research it is easy to be blindsided by narrow definitions of research and established epistemologies. So, for me, research as a social practice represents

a narrow, constrained, and repetitive work dictated by rigid rules and convention. In contrast, scholarship represents creative acts that draw on a wide range of research tools in order to understand ideas and then articulate and defend them. While scholarship completely inscribes research, research does not inscribe scholarship. Thus, the purposes of self-study research are, I believe, better represented as scholarship. In this way, work in self-study might be more aptly and powerfully established as scholarship rather than merely as research.

In proposing and exploring the definitional features of self-study holistically and from each of three standpoints – inquiry, teaching, and research, this set of chapters reveals that self-study is best distinguished from other research on teacher education and teaching at its boundaries. These boundaries are functional, historical, and ontological and moral. These boundaries mark off self-study as different from other forms of research because it proposes to create an educational theory that grows from both practice and scholarship and in doing so presents the ontology of teaching and research on teaching differently than does past research on teaching and teacher education. In addition, self-study demands a deep moral commitment to inquiry that connects the past in the present to imagine a new future in the concrete reality of a single teacher educator, as well as new possibilities for teacher education collectively.

Exploration of the Worth of Self-Study

Having established distinguishing features of a self-study stance toward teacher education, the next four chapters in this section of the Handbook attempt to explore its worth. Again, work by Loughran frames these four chapters – chapters five through eight – and highlights what self-study research contributes to conversations about teaching and teacher education. Lighthall's investigation turns inward attempting to establish the worth of self-study research to the self-study researcher community by analyzing a collection of self-studies in order to determine what aspects of self-study's potential remains unfulfilled. Next Elijah considers the "voice" of self-study research and researchers in the larger research conversation. Finally, Wilcox, Watson and Patterson consider what self-study offers professionals beyond teaching and teacher education.

Chapter 5: Learning through Self-study

In chapter five, Loughran seeks to "document the learning from self-study that is readily accessible and apparent in the research literature." At the conclusion of his review, he observes that learning from self-study "is influenced by the nature of the self-study … and the context and conditions under which the self-study is conducted. An important facet of learning through self-study is," he asserts, "that it impacts the individual but that that impact is also regarded as a starting point for the influence on practice."

The chapter begins with the problem of definition that runs across this entire Handbook section. Loughran notes that self-study "has grown out of the work

of many other related fields." He lists several of these, including action research, narrative inquiry, practical inquiry and "teacher as researcher." The thread that binds each of the areas of study listed is that they are one or another form of practitioner research. By implication, then, the learning outcomes that are promised by self-study are the same as those associated with practitioner research: To improve some aspect of *my* practice.

The first section of the chapter is entitled, "Purpose in self-study." In this section Loughran observes that many self-studies are grounded in a sense of "obligation that practitioners themselves should work in the very way they advocate for their students." More than modeling is implied here; the assumption is that teachers will do what students do and through this they will gain insight into, "teaching and learning that might otherwise not be fully appreciated or understood if such learning was not genuinely experienced by oneself." The assumption here is that teachers, educated and experienced adults, will, by doing what they ask students to do, learn what students learn. But this claim is not sustainable. Only rarely do adults and young people have similar problems or come to similar insights when engaging in similar activities. The justification for repetition of student activities has little to do with learning and much to do with questions of authority and justification. By saying, "see, I did it too," the teacher asserts to the students that an activity has value even if they question that value. In one of the examples presented, Loughan notes a self-study researcher's concern that modeling may offer students a "prototype" for their own work. This fear seems oddly off-point since modeling means to model, to offer a prototype to others for emulation. But, from the perspective of self-study, a more serious objection than this arises.

In this section, Loughran favorably quotes Schulte (2001): "If I truly wanted my students to be life-long learners of teaching, then it makes sense that I should demonstrate the same by exposing my process to them … I was insecure and doubtful, but this study also led to a certain confidence." This is modeling of a special kind. In this instance, one models a practice and in modeling reveals, or probably more accurately, discovers oneself. At its extreme, one becomes a kind of flasher who hopes what is revealed will be appreciated, even admired. When it is not appreciated, shame and disappointment follow. The danger here is that in exposing oneself in this way, one's own vulnerability is heightened and by becoming course content is moved center stage. Student vulnerability is swallowed up in instructor vulnerability and desire. The focus is on the teacher, not the learner, nor, as Parker Palmer (1998) would say, on the "great thing" that draws them together. To be sure, students may express appreciation for the revelation that their instructor also has worries and they may feel more than a bit empathetic, but it is their own vulnerability and the instructor's moral responsibility to help them productively manage such emotions that is of most concern.

The next section is entitled, "Participants in self-study," and begins by noting the importance of learning about self. As suggested in the analysis of chapter one, "self" is a term that needs careful explication. Kuzmic is quoted: "My

research is certainly connected to the teachers with whom I work, but I did not initiate or conduct this project for them." The point is a good one: Seldom do researchers admit the play of self-interest in research. This said, self-interests are inevitably tempered by context and by the moral demands of claiming to be a practitioner of one or another social good. In this section, it is asserted that to investigate the self "also involves (somewhat paradoxically), going beyond the self." Implicitly, what is recognized is that we are nothing without others, that we are because we are in relationship to others and through others we live and find our being; we are bound together, and in facing one another, as Levinas (1969) argues, are morally obligated. Yet, despite the student's ever present and threatening eye/I, such encounters are not inevitable. It is because of the teacher's superordinate position in the classroom that we can assume a subordinate position, temper the demands of our own desires, set aside our need for self-confirmation, and sustain the other as she confronts her own limitations and encounters her own shadows. Ironically, the ability to constrain the self confirms the self's worth and power. As Loughran implies, self-study that is driven by self without embracing the other can promise only scant fruit. Rich harvests require intense engagement, not mere reminders of the importance of attending to the "students' agenda as well."

Loughran (2004b) reminds us that self serves as an interpretative backdrop: Biography and history are projected onto the present and future. The self is ever-present. But, does self-study necessarily begin with self?: "it is still clear that the individual self is an important starting point for researching practice." On this view, what is the self that is the departure point for self-study? As noted above, since we exist in relationship, self-study might begin with an intense and scrutinizing stare at the other or perhaps at the self-and-other-shaping context called school or university. Given the human propensity for self-confirmation, gazing inward, toward the self, might not lead outward but looking outward must lead inward if improved practice is genuinely the heart's desire.

Next comes the section, "Learning with and through critical friends." In this section, collaboration is championed as an unqualified good. The value of working closely with others is that access is gained to "alternative perspectives on situations." The focus on collaboration suggests mutuality, that collaborators bring something of equal value to the study. The importance of wisely choosing self-study partners is self-evident, but unexplored. In this section the work of the Alaska Teacher Research Network (ATRN, Austin *et al.*, 1999) is quoted: "In the beginning, we viewed our research as a way to look outward upon classroom happenings. Now we see it as a way to be reflective and to look inwards … our research changes us as people, which in turn changes our practice … [it] is not a thing to do, but a way to be." The assumption is that a change in belief will lead to a change in practice; the converse, as Thomas Guskey (2002) has shown, is also true. Because teacher educators, in contrast to practicing teachers, largely have control over the conditions of their work, this causal chain-belief to practice-can be realized. But, there is a more important point here about the nature of self-study: The Alaska Teacher Research Network suggest that self-study is a

stance, an ontology, a way of being as an educator. By working within a network and in a school, it appears that these teachers have taken the power necessary to maintain the stance and to create the conditions whereby they can act upon their beliefs. They have learned that together they are powerful.

One of the claims for critical friends is not only that they provide alternative ways of understanding the world but enable access to truth: "they learnt how to recognize what they were *really doing* in their teaching as opposed to what they thought they were doing." Here and there throughout the chapter claims of this sort are made in the self-studies referenced. The claim is that there is a kind of truth to be had through collaboration specifically and through self-study generally. Ironically, while claims of this kind might deepen and widen our conceptual pockets, they keep us within them. What is missing is a lively sense of the interpretative nature of virtually all research in the human sciences and of the shifting nature (as well as the form) of truth claims. Drawing on William James (1907), rather than seeking truth the aim is to locate the *good* and express it in right action. The good takes multiple forms for educators from better questioning techniques to more empathetic relationships. Self-study, understood as a matter of ontology, a stance, rather than a settling on a truth, requires of its practitioners involvement in an ongoing quest for greater goods, more productive ideas, more interesting and enlivening relationships, better forms of communication, a purer sense of one's obligations and a richer sense of one's own and others' possibilities. And, there is a moral imperative – to become increasingly open to contrary data.

"Learning by seeing practice through students' eyes" is the next section. The point here is straightforward but not simple – that much can be learned through paying attention to students, how they learn and how they respond to our attempts to get them to learn. Educators need to listen to "back talk," the "unexpected consequences of actions talking back to us." Student experience of our practice may open "alternative interpretations of situations (to frame and reframe) in order to better understand the complexity of the situation." Students may help us to recognize differences between intentions (beliefs) and practice. Effective teachers recognize and resonate with this plea and often read tests and papers for just this purpose, as data sources useful for reconsidering instruction or curriculum. Systematically attending to students as sources of data is less common and a practice encouraged by self-study.

Next follows a section entitled, "The context of teaching and learning through self-study." This section is introduced in this way: "One way of re-focusing on the problematic nature of teaching is to change one's 'normal' teaching context. In many teacher education programs, the teacher educator's normal teaching context is a university classroom which brings with it different demands and expectations to those of a school classroom." The section is divided into three parts, each supposedly representing a shift in context. The first, representing a kind of imaginative contextual shift, suggests that there is value for teacher educators in "re-experiencing" their own student teaching. Thus, the teacher educator is invited to imaginatively step out of the university to re-enter the

classroom as a student teacher. The value of making this leap is that the experience of student teaching is presumed to linger and to influence how teacher educators work with their own students; and re-experiencing is a way to identify and reconsider deeply embedded assumptions. This suggestion is a specific example of a more general point: Educators need to explore how biographically born assumptions about teaching, learning, and students shape and sometimes distort practice. It is unclear how powerful an influence one's own student teaching experience is on one's practice as a teacher educator, but it is widely recognized that such experience informs cooperating teacher practice. The second and third parts touch on self-studies that involved teacher educators returning to the school classroom in one or another way, including, in the third part, as teacher.

   The second and third parts are tied to the commonly held assumption that teacher educators ought to be skilled school teachers in order to teach about teaching: Recent classroom experience is essential for teacher educator practice. Is this assumption true? Is it good? A close reading of this section suggests that an underlying reason for teacher educators to return to the classroom is to find a means for reasserting authority claims to their doubting teacher education students: authority of experience over expertise. Moreover, such a move brings with it a solidarity claim, that the teacher educator is part of the community of teachers and therefore a sympathetic interpreter of the experience of teaching. Motivation for returning to teach in a public school is crucially important to understanding the worth of self-studies of this kind. From a teacher educator's perspective, it is not necessary to return to the classroom as a teacher to be expert on teaching and teacher learning. Indeed, effective coaching in any form of human excellence does not require that the coach be an able practitioner. His is a different art form. What is required is that the coach understand the performance from the inside and the outside and then be able to simultaneously distance himself from his students and enter into their experience in such a way as to give just the right feedback and direction at just the right moment. Harry James, for example, was one of the most successful tennis coaches in the United States, and he coached from a wheel chair. If a teacher educator is interested in improving her practice, she should study her practice *as teacher educator*. But, if she is interested in her practice *as public school teacher*, then she ought to study that practice. The two are incommensurate. What is learned is different, although related, and not merely because the contexts are radically different. The authority of teacher educators ultimately can best be grounded in the systematic and consistent study of teaching with teachers in both contexts as they practice in one. To assume that because teacher educators are not also practicing public school teachers leads to ineffective teacher education practice, to the "separation of practice and theory," is simply to misrepresent the issue-it's bad etiology.

   Throughout this section and most of the chapter runs the belief that the central motivation to engage in self-study is to "respond to … dissonance." The bias is toward self-study as a form of problem solving. What is lacking is a

broader sense of the motivation that inspires teachers to teach and seek to improve. They not only work to overcome difficulties, they also build to strength and experiment for the sheer joy of it. Heretofore, remarkably few self-studies have been conducted for the joy of learning, as expressions of the pleasure many teachers and teacher educators find in wondering about their world and testing their wonder. The drive is less about discovering than responding to limitations than about pushing boundaries for the sake of understanding. Hopefully this will change. Perhaps it is a function of prejudice in publishing.

The next section is "Learning about teaching and a pedagogy of teacher education." Once again, the focus is on challenging one's own beliefs and a variety of studies are presented that pursue this aim. Loughran quotes Louie, Stackman, Drevedahl and Purdy (2002): "Only now [following completion of their study] can we acknowledge that our failure to examine our teaching beliefs has resulted in distorted assumptions about teaching. Furthermore, we can only guess at how these distorted assumptions have possibly impeded our professional growth and ability to be effective teachers." Once again the specter of false consciousness raises its ugly head. The assumption is that there is undistorted truth, and apparently a god's eye view is possible, but it's not quite clear who or where god is. Hints of an epistemology of positivism linger.

The chapter concludes with an extensive discussion of a study of Professor Jeff Northfield's return to public school teaching. The book (Loughran & Northfield, 1996) from which this section is drawn is a remarkable work. Jeff Northfield opened himself completely to study by others in a desire to better understand teaching and himself as a teacher. As a wise and experienced teacher educator, he reports that he ignored theory in his public school practice as he struggled to manage the day. This is a surprising claim, one that suggests the difficulty of getting out of pocket and of recognizing what's in pocket: "He stated that his understanding of educational theory was of little value to him in dealing with everyday classroom situations." Yet, there is something quite peculiar about this claim when seen in relationship to much that is reported in the chapter. Robert Coles (1989) has suggested that theory can best be understood as a form of beholding, as in "I behold." On this view, theory, like belief, shapes our beholding and better theory, then, brings with it a greater ability (and inclination) to behold, to see the world and see it richly, broadly, as fraught with difficulties and filled with possibilities. Northfield struggled to get his students to "break set," to get out of their comfortable student roles and engage in a kind of learning foreign to their experience. They resisted. He became troubled. However, he *beheld* the problem, and beheld it in rich and interesting ways that helped him to think through alternative responses. In effect, he *theorized* his practice. Jeff Northfield was filled with theory, it was part and parcel of his way of being in the world. Looking back over the chapter, it is obvious that much can be learned by exploring self-study from the perspective of learning.

Although Loughran argues strongly that action and reflection must go side by side in self-study, much of the work he quotes points toward an elevation of personal theory over public theory, perhaps to the denigration of public theory,

episteme. The value of episteme comes, as Coles notes, in how it informs our beholding. Through concepts, like Northfield's "breaking set," teachers and teacher educators can and do see differently. With each new concept, the world takes on a new name and with a new name inevitably comes new ways of being of and for others and self. The action as well as the reflection valued in self-study research are enriched by public theory. The result is overflowing pockets.

Chapter 6: Fundamental Features and Approaches of the s-step Enterprise

In this chapter Fred Lighthall takes on the daunting challenge of conducting a functional analysis of self-study as a "field." To this end, he identified 125 articles written by individuals who had presented more than one paper at the biennial Castle Conference (see Cole & Finly, 1998; Kosnick *et al.*, 2002; Loughran & Russell, 2000; Richards & Russell, 1996). As noted earlier, functional analyses allow a rough mapping of what is being done by individuals who, by their own actions and claims, define a practical domain. Thus, in established disciplines: sociology is what sociologists do and linguistics is what linguists do when claiming to behave as linguists. So, self-study is what self-study researchers do, or, in this case, what those people do who presented at least two papers at a conference in England. In emergent areas of inquiry, like self-study, functional analyses produce a mixed bag, a little of this, a little of that. What emerges from the mix may be a desire for orthodoxy, for one group or another to set a definition of what *proper* self-study entails. That so much of the time spent at Castle Conferences and AERA conferences has been devoted to discussion of just what is self-study and that early chapters in this Handbook focus on questions of definition indicate that this is no idle concern for many self-study practitioners.

Before moving to his analysis, Lighthall briefly explores the status of self-study as scholarship. This is an important topic especially for untenured professors. Lighthall asserts that "Part of scholarly evaluation of any piece of scholarship is whether it makes a new contribution, or whether it merely goes over old ground." One of the purposes of his analysis of the self-study literature is, then, "to provide a basis for assessing the ways in which one might make a contribution that was new and relevant to the field's fundamental features." Self-study, Lighthall notes, has two audiences: The author for whom the study has value regardless of whether or not it traverses old ground, and "potential readers or participants at conferences." Thus far, Lighthall argues, the "s-step's ethos" has been to support one another's work, to offer assistance to improve it, but not to be judgmental. Hence, criticism of some self-studies, those that reveal self in intimate ways, is difficult because of the potential to do harm or give offense. In any case, author interests dominate the studies reviewed.

Lighthall identifies six predominate features of self-study from his analysis. A feature, he states, is "Any aspect of a study that is very prominent in the frequency or intensity or importance of its mention in the study, as prominent as, or more prominent than, any other aspect of the study, is an aspect which that study

features." The six include: 1) Collaboration – which is understood loosely to capture a range of cooperative relationships from fully shared agendas and intense working relationships among teacher educators to what can best be described as focus-group feedback on a practice; 2) Professional practices, effects, and programs-when taken together the components of this category define the particular focus or concern of a study. Thus, a program may "count" for the self in self-study; 3) Autobiography – which includes descriptions of one's own development as a teacher educator as well as giving assignments to students to write narratives of learning a particular subject; 4) Methods – which centers on means for prompting change in self or others, including one's students; 5) Reform of practice, profession or culture – Lighthall argues that this category represents the "deeply reformist ... character" of self-study. Among the papers that fall within this category are those that seek to alter what are thought to be the academic norms that exclude self-study as legitimate research and those that speak of self-study as a form of scholarly practice; and, 6) Theory: Concepts, frames, contents, distinctions – studies that draw on public theory in some fashion.

Reading through Lighthall's discussion of the six features of self-study highlights the problems of conducting functional reviews to map a field, problems also evident in Loughran's review. Along the way I found myself periodically asking, "What makes this a self-study?" Several of the examples presented would comfortably fall within well-established forms of scholarly qualitative research practice. A few others seem to understand "self" in ways that seem distorting, a stretch beyond reason. Lighthall recognizes the problem, but chooses instead to highlight differences between self-study and quantitative approaches to research, what he characterizes as "generalization-seeking research," rather than to discuss self-study in relationship to qualitative approaches or consider ways of increasing rigor. The result is that readers revisit moments of the qualitative/quantitative wars and are encouraged to take sides when to do so unnecessarily restricts the range and type of promising data available even in self-study.

Apparently Lighthall disagrees. However, he finds value in disciplinary knowledge: "So, while the quantitative methods of the disciplines are not suitable for our inquires, the *ideas* and *distinctions* that disciplinary scholars develop can be immensely useful." One of the genuine virtues of self-study is that what counts as data has been significantly broadened and a great deal of creativity has been shown in developing clever means for data generation but discounting established research tools in favor of "develop[ing] our own scholarly tools," seems perhaps a little unwise. This is especially so if the second audience, potential readers and conference participants, noted above, is taken seriously. Will this position endanger the future of self-study in the academy, for, as Lighthall states, "In the end, the s-step venture will endure or fail as it meets, or fails to meet, the dual demands of scholarship and practicality." Both demands must be met.

As Lighthall reviews his review he notes a few, serious, omissions in the literature. There are not nearly enough studies of implementation. Morover, too few self-studies have been grounded in the results of traditional academic inquiry.

Lighthall's discussion of the place of "self" in self-study and of the richness of the research tradition associated with studies of self makes the point forcefully and well even as he offers a wise caveat that one must be wary of disciplinary knowledge dressed up in sheep's clothing: "Matters from the traditional disciplines for scholarly inquiries about self, identity, and attitude change, are entirely different when viewed through the study of teacher education *practices*." Lighthall further suggests that there is a need for integrative studies, self-studies that demonstrate more than one of the 14 features he identifies. Studies of this kind seem to hold promise for producing fresh insights into teaching and learning and being a teacher and teacher educator. His suggestion that self-study represents a particularly powerful form of accountability is provocative and compelling although risky. Studies of this kind inevitably would privilege the second over the first audience and may encourage the habit of looking outward rather than inward to the profession, to one's students, and to one's self for standards of quality practice.

Finally, Lighthall's analysis points him toward wondering about the kind and quality of the self-study community. His conclusions suggest that that community needs to be broadened not closed down into like-mindedness. He finds sufficient coherence in the work to recognize a self-study community and enough diversity of various kinds to be energizing and interesting.

Chapter 7: Voice in Self-Study

The purpose of this chapter, as Elijah states, is to "show that voices in self-studies are integral to defining the work of self-study." Put differently, she attempts to locate and define the voice of self-study in the larger conversation of self-study. The first half of the chapter explores the various aspects and meanings of voice, underscoring that authentic speech – which is the very definition of voice – always carries authority and is simultaneously personal and social. The second half of the chapter presents what she asserts is a self-study focused on "choice and voice."

The most interesting claims for self-study research in the first half of the chapter have to do with the "hegemony of voice in Western cultures," a claim which seems to run contrary to the power of image in post-modern societies and that we always speak with multiple voices, representing multiple selves. The later claim requires attention.

Elijah reiterates a point frequently made in the past: that academics speak with two voices, as "distant, third person, with a pretense at objectivity" and as a personal voice. The claim is made that the academic voice is a male voice, a voice of alienation for women (and not men) while the personal voice is somehow pure, and, apparently, female. The charge is that academics compel students to develop academic voices and drive them to value their own alienation. The author gives great power to academics to dominate personal voice, perhaps too much power. However, the clear difficulty is that if communication is the desired aim then all voices must speak through some sort of language, some symbol

system that parses and shapes experience. Academic and personal voices both inevitably embrace abstraction; with language there is no such thing as purity and perfection of meaning. To speak in an academic voice does not necessarily denigrate the personal voice. That there is tension between the two is a reminder that knowing the rules is a prerequisite for finding place within a conversation. This conclusion underscores a point Elijah makes, that all voices are simultaneously social and personal. But one does not lose the personal voice because in some contexts an academic voice is required. Moreover, one result of the growing dominance of qualitative approaches to the study of education has been a dramatic expansion of the forms of acceptable speech within the academy. Personal voice abounds. The question is no longer whether varieties of speech forms are acceptable, they are. The more pressing issue is the comprehensibility, richness, quality, beauty, and veracity of the voices spoken. Personal voices may be shrill and atonal and like some academic voices, they may be uninteresting, or even stupid. Yes, "it is the quality of the voice that matters, not simply having a voice."

Elijah turns directly to teacher education and self-study within a section entitled, "Dissonance in teacher education." In this section contradictions lived by teacher educators are noted. "Self-study," she asserts, "attempts to bridge artificially distinct spheres … in order to create personally and contextually relevant ways of knowing in the teacher-ly world." This is what it means to live mindfully. In this respect, self-study is a quest for purity of heart, as St. James said – to live with one mind and one heart and to serve one master. It is, then, a virtue-quest, a utopian – in the best sense – desire to be and to be oneself more fully. Yet, here we run into a difficulty, a contradiction. Elijah argues that self-study has the potential to "provide cohesiveness to the fragmented world of teacher education." The promise is that through self-study one can become whole, yet we are inevitably multiple selves, with multiple voices. How does this claim square with the promise of cohesiveness of self through self-study? Indeed, Elijah argues that one essential tool of self-study is reframing, exploring "living contradiction by considering multiple perspectives," which, it needs to be acknowledge, can also lead to greater incoherence.

The argument for reframing is that seeing a situation from different perspectives has inherent value. But not all perspectives are of equal worth, not all voices are of equal value to one's learning and development. Wisdom is required when choosing which voices to hear since not all can or should be heard, a point well understood by Jeff Northfield (see Loughran & Northfield, 1996) as he planned his study. Put differently, even in self-study, there is good data and there is bad; there is also noise.

Elijah, as with others in this section of the Handbook, observes that self-study inevitably involves increased vulnerability. "Exposure" or being "exposed" is the source of vulnerability. The implication is that self-study researchers are in some ways more courageous than other researchers. Is this claim warranted, or does it represent a kind of immodesty, a hint of perverse pride felt when revealing one's all to Jerry Springer. Like confessing sins, the act of revealing brings a

sense of well-being but true repentance requires action. It is here, as Lighthall (2004) noted in chapter six, where self-study often falls down: After revealing ourselves and our weaknesses we must take action on the world. If self-study ends when it really has only begun – a point not lost on Action Researchers who see their work as cyclical, and to be able to act requires coherence of self – then possibilities for learning as a result of action is lost.

In a section entitled, "Self-study as multivoiced texts," Elijah asserts that "within a so-called single voice are many voices. ... [That] in a postmodern world the idea of a coherent, autonomous self has given way to the idea of multiple selves that reflect a plurality of voices." Here, I take exception and somewhat ironically, so does Elijah in other places within the chapter. Certainly some writers, Kenneth Gergin (1991) prominent among them, argue for and then celebrate the notion that there is no self but selves, multiplicity over unity. In *Shattered Selves*, James Glass (1993) shows what happens when there is only multiplicity – one is committed to a mental health facility. My view is more akin to Jennifer Nias' (1989): There is a core self, which is an achievement and a historical creation, and there are situational selves, spin-offs of the core that call into expression different elements of the self. In healthy people, situational selves are grounded and disciplined, as Freud would suggest, by super-ego but also by our desires to be who we say we are. Trouble follows when situational selves spin out and disconnect. At such times we feel adrift, lost. Given radical multiplicity, what is the self in self study?

Elijah's views highlight the ongoing recognition of contradiction in self-study. Two quotes make the point: Stewart (1992) is quoted favorably: "That a writer may adopt a number of superficially different surface voices I do not deny, but I will strenuously continue to affirm that any good writer has a single identifiable voice running beneath all his or her work, regardless of context or genre" (p. 288) McElroy-Johnson (1993) is also quoted approvingly: "In order for students to develop their voice, the teacher's voice must be clear, distinct, and above-board ... I'd venture to say that many students ... need to hear a teacher's strong voice in order to feel secure in developing their own voices" (p. 102). Morally, the teacher and teacher educator must speak in a strong voice for the sake of their students. To do so, they must have a clear sense of self, of who they are, what they care for and how they care, and how and where they stand in the world. To teach, on this view, is to testify; a life is an argument. One aim of self-study, then, is to strengthen one's voice and to help us learn to speak more clearly. The result is authentic speech, the sort of speech Jurgen Habermas (1979) describes as right, truthful and true.

Just before presenting the self-study of Fernandez and Mitchell (2002), Elijah briefly explores different forms of representation of self-study research. She notes that written narrative remains the dominant form but that "self-study researchers have experimented with different ways of knowing such as art and drama." But are these different ways of knowing or are they different ways of representing self-as-data, of revealing self to others? Moreover, while self-study has the potential to preserve a measure of the complexities of teaching and learning and

learning about teaching and learning, complexity must be managed in order to communicate. Indeed, one of the greatest challenges facing self-study researchers is to gain an appropriate balance between complexity and simplicity, and to accomplish this it is necessary to tap disciplinary concepts, as noted previously.

In the second half of the chapter the Elijah presents what she sees as an "example of self-study: choices and voices: students take control of their writing." This part of the chapter forces the question, "In what ways and in what sense is this a self study?" Mostly, it appears to be a curriculum development study, a unit for writing was produced and evidence gathered on its effects. There is some talk in the study interspersed in the narrative about what the authors did and thought as they worked together. But, is self the focal point of the study, which the authors put forward as an essential characteristic of the "new landscape" of self-study? I think not. The central concern was whether or not students' attitudes toward writing changed, and they did not.

Chapter 8: Self-Study in Professional Practice

This is an ambitious chapter that has as its aim to show the use and value of self-study in three diverse fields: library science, adult education, and occupational therapy. The central idea underpinning Wilcox, Watson and Paterson's chapter is straightforward, almost a commonplace, that reflecting on and inquiring into one's practice is valuable in any human endeavor. But, the authors hope for something more: to reflect on their work in a way that can best be described as "artistry," to become "adept at handling situations of uncertainty, uniqueness or contradiction." Residing in their argument is a useful definition of professionalism: what distinguishes the professional from others is the commitment and refined ability to learn from experience in order to improve practice. The argument can be extended: To research practice is to engage in self-development.

The authors present their shared view of self-study and their desire as self-study researchers in these words: "The approaches to self-study research used in each of our practice settings all originate in a fundamental concept: we learn from experience." To learn from experience, the authors say, requires "active, engaged, self-directed reflection" on what they describe as "stories," or "artifacts of practice … texts to be analyzed." The result is useful knowledge that helps professionals, "think/feel/sense/intuit our way through the complex situations we experience." Finally, they assert in the penultimate sentence in the chapter, that, "Self-study is a simple, yet grand, scheme for life-long learning in the professions, and its time has come."

Each of the authors ground their studies in one or another body of literature: Watson in a conception of reflective practice; Wilcox in research on self-directed professional development; and Paterson in a conception of professional artistry. Drawing on Watson's approach to text of "noticing" and "wondering," I will notice and wonder about each of the three studies in turn. I approach the task

in the spirit suggested by the authors, that of giving each text (study) a close and critical reading that reveals assumptions. Such a reading is at the heart of self-study research as they conceive of it.

Watson describes her interaction with a pre-service "teacher-librarian" that centered on an incident with a "wild boy" described by the teacher-librarian. Despite various attempts to get the boy focused, he was reported to be out of control. Getting up after throwing himself to the floor, the boy "pushed a little girl aside and got in [the girls'] line first." "I said to him, "Gosh, I guess on your next birthday, you are going to get a girl doll and a pink dress with sparkles on it." Watson responds to this event with horror and a discussion follows of how she and the novice librarian were unable to come to an understanding, of how she (the librarian) failed to see the damage this remark may have caused this small boy. As Watson read the e-mail that contained a report of the event she wrote to the librarian and, "wondered about [her (Watson's)] particular passion for this incident that did not seem to be noticed by anyone else." The phrase, "that did not seem to get noticed by anyone else," is important. Watson was deeply troubled that the librarian did not "self-correct or attend" to the issue, so she decided to force her attention. Watson comments that her own e-mail to the librarian calling attention to the incident was "full of what I've learned over the years. It's not what she knows yet." This is perplexing for Watson seems to suggest that she knows just what the librarian had better come to know. Watson does not question her own stance, consider that perhaps she may have over-reacted or misinterpreted the situation herself or that the librarian might be a person who, knowing the boy, might have acted in a way appropriate to the context.

Echoing a concern that emerged in the analysis of Chapter 2, Watson writes that she offered her "own vulnerability as a 'confused' teacher" to her student as she [Watson] sought to challenge the student's thinking. Yet nothing other than Watson's status as the one who knows appears to be at stake. "I wanted her to have her own 'ah-ha' and yet, she resisted." Herein lies a dilemma common to those paid to profess – the "ah-ha" to be had was the "ah-ha" already had by Watson, an "ah-ha" she wanted her student-librarian to experience. Watson laments that she, "did not create the conditions for this student to come to the insight as I had." Wondering over Watson's text of her student's treatment of the "wild boy," I shared the story with an experienced and thoughtful urban 5th grade teacher who spends a good deal of time in the school library. Thinking about the story, this teacher laughed, spoke of her own "wild-boys" who she sometimes teases as a way of signaling to them that their behavior has crossed a line, underscored the importance of context and of quality of teacher-student relationships in knowing what is and is not appropriate and right to say to a child or to do to him, and then concluded, "sometimes, it's best to laugh and get a grip."

When reading Watson's story, I found myself noticing and wondering about her actions more than her student's action. I noticed that it took her sometime to arrive at the possibility that her interpretation may have been partial, or

perhaps in some respects, too focused on herself and not enough on her student. This episode illustrates the difficulty of confronting our own biases. It was only because of her student's persistent resistance that Watson came to recognize the possibility of her own blindness. What, if anything, would Watson have learned if H.C. had not been so stubborn? I also wonder, what, if anything, did H.C. learn from her encounter with Watson? The episode also highlights how teaching is always a form of invitation that is open to rejection, and how education, as Dewey argued, is always indirect, accomplished through the environments we create as teachers. Pursuit of right answers and conformity in our students is bound to result in disappointment. And so, Watson's study raises once again the question, "Whose interests do self-studies serve?"

Wilcox's study is grounded in a deep commitment to and understanding of self-directed learning in adult education. In this respect, her study is a response to Lighthall's (2004) call that researchers tie their work to the disciplines and to Loughran's (2004) concern that the results and practice of self-study be theorized. Wilcox observes that while, "self-directed learning is often equated with independent inquiry, 'knowledge (and now quoting Candy, 1991) is socially constructed and accordingly learning is a social process. Self direction does not necessarily imply solitary learning." This strikes me as an important point in self-study research. Throughout this section of the handbook, there is inconsistency in how self-studies are viewed: Some authors say that self-study must involve collaboration; others suggest self-study research can be done alone. Certainly in teaching autonomy and solitude both have a place; each interacts with the other in a circular relationship. So it is with self-study-quiet contemplation and dynamic interaction with interested others are both important to the quality of an analysis. If too much emphasis is placed on interaction, one may lose one's self; if contemplation is given too large a place, distorted vision and myopia may follow.

Wilcox's discussion of the importance of "best image" in self-directed learning is extremely important. Dewey (1916) wrote extensively about education as growth, but was criticized when he failed to articulate an especially clear sense of direction or outcome for growth. What Wilcox suggests is that the future plays a crucial place in learning, that a lively sense of what we might become profoundly shapes what we do and how we do it. So it is in self-study research. It is our sense of the ideal that enables identification of dissonance and contradiction that are so important to Fernandez and Mitchell's project reported in chapter seven. In effect, we work toward our dreams of self, and, for this work to be successful, as Wilcox reminds us, technical competence is necessary. This is a point too often neglected in self-study research when awareness becomes the sought after end result rather than action on the world.

Wilcox also reminds us that learning, or in this instance, the process of self-study, is "not entirely rational." Clearly, there are limits to the power of reason to shape understanding and belief. Recognizing the place of the irrational, of the emotions, in learning is to recognize the inherent limitations of the prosaic to

capture human development and the need for the poetic and artistic; other forms of representation are necessary. This recognition has led to the effort to broaden the norms of scholarship and to rework the traditions of scholarly reporting. There is a danger, here, however: Reason must not loose its place at the self-study table. This danger is embedded in Wilcox's celebration of the achievement of freedom from constraint and autonomy as twin aims of self-study research, a view that echoes an enlightenment myth of self-creation. What is lost is realization that freedom comes not inspite of but because of social embeddedness and history-too often autonomy masquerades as social disconnection and isolation and self-distortion and destruction follow.

Finally, Wilcox calls attention to the importance of social context to self-exploration and study. This is an important and too often neglected point. With her, I wonder: What are the qualities of educational environments most likely to invite engagement and encourage thoughtful self-consideration? The description of her program takes us a long way toward being able to create just such environments for our students, environments that invite rather than compel the good.

As an occupational therapist, it is the development of professional artistry that captures Paterson's imagination. Her assertion is that it is in artistry where theory and practice best meet. Through her work she hopes to encourage the, "critical appreciation of the art of practice much like an art critic evaluates the meaning of a piece of art or music." Like Wilcox, Paterson's study is of an approach to professional education she has developed and tested. Both engage in self-study as a form of program evaluation and the programs evaluated have as their aim to encourage self-study (or "assessment" for Paterson) *and* professional knowledge and technical competence. Both seek to institutionalize their specific forms of self-study.

Paterson points to a set of troubling issues that I have struggled with (see, *Becoming a Student of Teaching*, Bullough & Gitlin, 1995, 2001). Can reflection be forced? Is it ethically responsible to require students to "reveal" themselves? How do we create a learning environment that invites and inspires sharing without jeopardizing fragile selves or intruding unwanted into sacred personal space? These issues become especially salient as Paterson describes her use of portfolios which involves a "random auditing process." I suspect that wise students, those who anticipate the possibility of being audited, will avoid revealing too much about themself, too much about their self doubts, too much about their weaknesses. The ethics of self-study as student-required practice is a topic that needs greater and more systematic consideration than it has thus far received. Finally, the relationship between the development of artistry and the outcomes of Paterson's work with her students creates for me a sense that her students become increasingly skilled and empathetic practitioners and that this is what counts as artistry. It seems, then, as the research on teacher development and expertise would suggest, that artistry is most likely to be a distant aim of the program, a state longed for rather than necessarily achieved in initial training.

Conclusion: A Summation of our Thinking about Thinking about Self-Study

We conclude our analysis of the eight chapters in this section of the Handbook (which purport to explore and establish the boundaries of self-study research and then provide an assessment of the worth and potential of self-study work) with a set of propositions surrounding four perplexing clusters of problems for self-study. We write from the perspective that in order for self-study to prosper as an intellectual enterprise and practice that it must, at is heart, be oppositional.

The problem of definition: As the eight chapters in this section indicate, conversations about definitions have been lively and protracted. The discussion is centered in defining "self," "study," and the relationship between them and professional practice. As long as this conversation remains invigorating, the community of self-study practitioners is likely to remain vital and creative; however, once a definition is set and the conversation finalized, self-study will loose its metaphoric and seductive quality that gives it life and inspires engagement.

The problem of ontology: While self-study researchers have expended great effort in exploring warrant and validity issues, these are epistemological concerns. Explorations of process and agreement over method will not lead to stable truth claims. An essential quality of all self-study points toward a specific ontology, which includes a commitment to a quest for understanding and to a way of being with and for children, colleagues and our students. Philosophers like Buber (1970), Levinas (1969), and Noddings (1984), rather than psychologists, offer the most promising insights into the self of self-study, because the self is never merely psychological and individual but is formed and maintained in relationship to others. As a result, at its core, self-study embraces a moral imperative. Our being as teachers and teacher educators is wrapped up in the exploration of the point where, in practice, we meet and souls and selves touch. Thus, there is always a utopian moment in self-study, a point where the self is invited to be more than, or better than, itself.

The problem of form: The expressed form of self-study is always constructed in relation to the audience being addressed and is tempered by recognition of the deep moral obligation teachers have to students. It is here where vulnerability presents a genuine danger, but it is recognized as part of learning, which also involves unlearning. When unlearning, the vulnerability felt by the teacher educator must be managed so that in its expression in teaching and in the reporting of the research no harm is done. Finally, what we publicly reveal about our practice must further the cause of teacher education.

The problem of scholarship. Like any good research self-study must represent rigorous data gathering and analysis. Data sources should be stable and empirical. Methods must be transparent. Quantitative methods have a place. In making sense of the data, public theory is crucially important. Privileging private over public theory opens the door to romanticism and invites self-justification, two seductive outcomes that only stable data and rigorous analysis can constrain.

This is not merely an epistemological matter; it is a moral obligation that must be met if self-study is to impact in more than peripheral ways the academic conversation and scholarship of teaching and teacher education.

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APPENDIX TO SECTION 1

Diane Holt-Reynolds
May 14, 1951 – February 28, 2003

The paper that follows "Personal History-Based Beliefs as Relevant Prior Knowledge in Course Work" by Diane Holt-Reynolds is an example of the type of work that was a precursor to the formalization of S-STEP. This paper (published in AERJ in 1992 and reprinted with permission of the publisher) highlights the types of issues, concerns and research in teaching and learning about teaching that were influential in shaping a growing understanding of the need for, and value of, self-study. Diane was a founding member of S-STEP whose work was particularly influential in the field of personal history, beliefs and practices in teaching about teaching.

Diane Holt-Reynolds was an associate professor of instructional leadership and academic curriculum in the College of Education at Oklahoma University. She was also the director of the Oklahoma Writing Project and the author and illustrator of "Cancer: An Introductory Course In Learning To Let Go." Diane was, "surrounded in love by many friends, former and current students, and colleagues from Oklahoma, Michigan, Indiana and Tennessee."

PERSONAL HISTORY-BASED BELIEFS AS RELEVANT PRIOR KNOWLEDGE IN COURSE WORK

Diane Holt-Reynolds
Michigan State University

Abstract

This study explores the relationship between the personal history-based beliefs preservice teachers brought to their study of teaching and the principles of reading, writing, and discussing to learn that one professor advocated. This analysis represents an effort to look closely at how preservice teachers use the knowledge they bring with them from their lives as students to make decisions while engaged in course work about the value of ideas they hear there. This study documents (a) the lay theories and beliefs that participants had developed out of their personal history-based experiences, (b) the decisions that participants made about the potential value of the principles of good instruction encountered as part of their course work, and (c) the relationship between their personal history-based beliefs and those decisions as explained by each preservice teacher.

The principles of professional practice that we as teachers of teachers study, value, and submit to our students have an annoying and unavoidable way of doubling back on us. Consider, for example, the notion of schema development (see Anderson, 1977; Rumeihart, 1980). This principle posits that, since some form of prior experience with the material is valuable – even essential – for learners who must come to understand a new poem or theorem or historical attitude, good teachers should work hard to help students access relevant prior knowledge and/or build it. I am keenly and often uncomfortably aware of the recursive nature of this argument as I approach it with those who would become teachers. Like a woman who stands between parallel mirrors and sees her reflection reflected back on itself in an infinity of progressively diminishing images, I ask myself whether I am reflecting accurately the principle I am advocating. For even as preservice teachers objectively study schema theory, they function simultaneously as subjective participants in an episode of teaching,

as students using their own schema as a resource for that study. They come to class carrying prior knowledge about the concept of prior knowledge. And so I ask myself, "Am I practicing what I am teaching? Do I know what these students already believe that might be relevant to our study of this particular principle? We are, after all, always a teacher and a group of students. Do not the very principles we are discussing apply to us while we are studying them?"

Students of teaching indeed come to their formal studies of teaching with powerful, personal history-based lay theories about good practice (Knowles & Holt-Reynolds, 1991). Lay theories are beliefs developed naturally over time without the influence of instruction (see Vygotsky, 1978). Preservice teachers do not consciously learn them at an announced, recognized moment from a formal teaching/learning episode. Rather, lay theories represent tacit knowledge lying dormant and unexamined by the student (see Barclay & Wellman, 1986). Developed over long years of participation in and observation of classrooms (Lortie, 1975) and teaching/learning incidents occurring in schools, homes, or the larger community (Measor, 1985; Sikes, 1987), lay theories are based on untutored interpretations of personal, lived experiences (see Bullough, Knowles, & Crow, 1989; Knowles, 1989).

Therefore, communicating the abstracted principles of professional practice to students of teaching is qualitatively unlike communicating the abstracted principles of any other profession (Feiman-Nemser & Buchmann, 1986; Zeichner, 1983, 1986). Preservice teachers enter programs of professional study with a quantity of knowledge about schools, classrooms, and pedagogical practices. They come with lay beliefs about what works with students and therefore constitutes "good" practice and with volumes of personal experiences in the form of narratives about teachers, teaching classrooms, and subject-matter specific pedagogies (see Clandinin, 1985; Connelly, 1986; Elbaz, 1981). They are, in effect, prepared to make sense out of the subject matter of teaching. They already possess quantities of experience-based information on virtually every topic or concept we plan to teach.

It is altogether possible that these personal history-based lay theories could indeed act as helpful schemata that preservice teachers can expand as they pursue their formal studies of teaching. There are, however, times when students' lay concepts are not quite contextualizing, illuminating, and helpful so much as they are powerful, potentially misleading, and unproductive as resources for learning the principles we hope to teach. Science in general (Roth & Anderson, 1988) and physics in particular (DiSessa, 1982; Holland, Holyoak, Nisbett, & Thagand, 1986) are areas where students' prior experiences of living and constructing meaning out of those experiences can lead to lay theories that are in error, tenacious, and highly resistant to instruction. These theories are often not even identified by the student as theories at all until, as part of the process of formal study, they appear as if in relief against the solid, explicit background of scientific knowledge or theory.

Comparing the personal history-based beliefs that preservice teachers bring to their formal studies of teaching to the lay beliefs that students bring to the

study of science or physics is, however, problematic. It is possible to demonstrate clearly that a lay belief about science is wrong or inferior to formal scientific theory. However, when preservice teachers' lay beliefs differ from those of teacher educators (see Ball, 1988; Hollingsworth, 1989; Holt-Reynolds, 1990a; Knowles, 1988,1990; McDiarmid, 1989), questions about the comparative value of the two sets of theories are more difficult to settle.

The study reported here was designed to explore the relationship between the personal history-based beliefs preservice teachers brought to their study of teaching and the principles of reading, writing, and discussing to learn that one professor advocated. It represents an effort to look closely at how preservice teachers use the knowledge they bring with them from their lives as students to make decisions while engaged in courses work about the value of ideas they hear there. (As such, this study leaves unexplored the question of whether the principles taught by this professor were appropriate, valuable, or well presented as well as the question of whether the beliefs expressed by these preservice teachers were valid, worthy, or equally adequate ways of thinking about classrooms.) Instead, this study documents (a) the lay theories and beliefs that participants had developed out of their personal history-based experiences, (b) the decisions that participants made about the potential value of the principles of good instruction encountered as part of their course work, and (c) the relationship between their personal history-based beliefs and those decisions as explained by each preservice teacher.

Study Design

In a concerted effort to understand more clearly the character and impact of the knowledge that the preservice teachers with whom I work bring to our formal study of teaching, I talked at length with 9 preservice teachers about the content area reading course work with which they were engaged. Content area reading for secondary majors is a course mandated for certification by more than 40 states. It provided an exciting context for looking at preservice teachers' beliefs because resistance to this course has already been well documented (Conley, 1990; O'Brien, 1988; Rafferty, 1990). At the midwestern university selected as the site for this study, it was a course taught to groups of preservice teachers representing the full spectrum of secondary subject matters. Of the 22 students enrolled the term I studied this course, 11 satisfied the only criteria for participation: they were preservice teachers with no field experience prior to enrolling in the course. Since the course itself had no field component, these 11 were ideal for this study of personal history-based beliefs as prior knowledge and the interactions of those beliefs with decisions these preservice teachers would make about the value of course ideas. Two declined participation due to excessive academic loads. The other 9 – 6 English majors and 3 math majors – talked with me six times in audio-recorded, loosely structured interview settings.

The first two interviews elicited information about participants' experiences

of community, school, and home. Three subsequent interviews focused on partici- pants' impressions of the purpose and value of course readings, statements made in class by the professor or by peers in discussion, and events – in-class writing or guest speakers – that formed the text of classes. Participants were also asked to generate a list of the main principles the professor had addressed and rank these in order of their importance and to point out and defend any principles from the course they had used in the lessons they developed as a final project in the course. The final interview invited participants to read 36 of Professor Barnett's statements drawn from recordings of class. Using a Likert scale, each rated the statements to show how much they agreed or disagreed and to show the statements' relevance to their future teaching. Participants talked about and gave rationales for each rating. They also rewrote any statement with which they disagreed so that it became a statement they could support and talked aloud about their reasons for making changes.

All data were completely transcribed and then read and coded for themes – repetitions in explanations and meanings ascribed to events – within any one participant's set of interviews. Based on this reading, I wrote a personal history that described these themes and tied them to personal stories of schooling or home for each participant. Participants read these histories, met with me to discuss errors, misrepresentations, or omissions, and approved the revised histor- ies. Transcripts were then read looking for thematic similarities and differences across all participants' responses to similar questions as well as across the coded categories previously identified. The resulting set of categories and the coding of individual transcripts were reviewed by a team of three researchers. Discrepancies were resolved through conversations between researchers until a consensus was achieved.

Care was taken to prevent this study from becoming one about the pedagogical strengths or weaknesses of the participating professor. Although he talked with me following each class session about which principles he had addressed in that session, we collected no data to document his rationales for selecting course principles. This professor's decision to allow the study of students' responses to the course he taught was predicated on the assurance that the study would focus on the rationales driving participants' decisions rather than on the effectiveness of his teaching. Consequently, although the study yielded rich data about the thinking of the preservice teachers who were involved, comparable data about the thinking of this professor were unavailable. The data for determining his logic for advocating course ideas are his actual statements in class as transcribed from recordings of course sessions.

Many of us, regardless of what course we teach, hope to encourage new teachers to develop expertise in process-oriented, student-centered modes of instruction. Barnett's content area reading course addressed these goals by advocating that teachers substitute directed reading activities, direct instruction in the reading process, and writing to learn activities for traditional, teacher-as- teller modes of instruction. Therefore, I have elected to report here preservice teachers' rationales for defending responses to these course principles. I explore

specific lay theories of subject matter, lay projections of high school students' abilities as readers, and lay beliefs about teachers' subject-matter specific roles as disseminators of information. The second part of this report provides an analysis of the character and quality of the interaction between these preservice teachers' lay beliefs and their decisions about student-centered, process-oriented instructional strategies. Based on that analysis, the final section of this report suggests five broad principles of pedagogy for preservice teacher education course work.

An Encounter: Lay Beliefs Meet Professional Theories

Content area reading courses are generally predicated on the principle that teachers need to mediate discrepancies between students' abilities as readers and the demands inherent to text in order to help students learn from texts and become independent learners in a content area. Jim Barnett (the pseudonym for the course instructor) devoted a major portion of class time to the development of this theory by defining and illustrating text demands, redefining "reading" as "understanding," challenging those enrolled about the value of teacher-led discussions/lectures, and inviting them to participate first hand in writing-to-learn activities both as in-class and as out-of-class assignments. He invited guest lecturers from a variety of content areas to speak about how they incorporated direct instruction in the reading process into their subject-matter curricula.

The Professional Argument for Change

Barnett's course in content area reading was, in essence, one extended campaign for the adoption of student-centered, process-focused, constructivist practices in subject-matter secondary classrooms. He repeatedly questioned the value of teacher-telling – of lectures – as instructional tools for fostering students' growth as independent learners. Presenting the premises of Barnett's position as if they were arguments in a debate that unfolded in rationale, linear fashion is useful for making his point of view accessible because it simplifies the task of explicating the course as a background against which these preservice teachers acted. However, this debate metaphor also casts preservice teachers' beliefs in the defensive role. The result is an implicit suggestion that research-based theories *should* act as measures by which preservice teachers will gauge the "correctness" of their beliefs. This debate metaphor mirrors an assumption often underlying course work. That assumption is an uneasy if not unfounded one and will be discussed in the conclusion of this report.

Barnett centered his argument around two premises. First, he argued that many, if not most, high school students have difficulty negotiating high school textbooks and therefore are not skilled at using reading as a way to learn. Second, he argued that, while presentational modes of instruction like lecturing effectively bypass texts for students and thus make the information contained in those texts accessible to them, teachers' telling of content actually does little to

help high school students become more skillful readers or independent learners. He argued that students are passive while teachers lecture or engage in other forms of teacher-telling and that this passive state is an undesirable one. Barnett maintained that teacher-telling does little to help students read difficult text. Rather, it allows at best and facilitates at worst high school students' tendencies to circumvent text. Throughout the course, Barnett recommended writing and small-group, peer-led discussions as activities teachers could substitute for more presentational modes. He advocated these alternatives using the rationale that they could invite students' active participation in their own learning.

Preservice Teachers' Defense of Current Practice

Barnett's arguments were not accepted by the nine preservice teachers with whom I talked. While most accepted writing-to-learn activities and small-group, peer-led discussions as occasional additions to traditional formats and some preservice teachers were in fact quite excited about these instructional tools, no one regarded them as appropriate substitute formats for traditional teacher-as-teller, lecture formats. Their personal history-based arguments for accepting these strategies on even a limited basis did not match or mirror Barnett's research-based arguments and rationales.

It is important to remember in reading these arguments that each is predicated on lay, personal history-based conceptualizations of "good" teaching, "good" subject-matter classrooms, and "good" student capabilities. Drawing on personal experiences of schooling, home, and community, these preservice teachers had developed attributional beliefs about what teacher behaviors were causal to the successes, failures, and memorable incidents in their previous histories as students (Holt-Reynolds, 1999b; Knowles & Holt-Reynolds, 1991) long before they arrived in Barnett's classroom. Reporting their rationales as arguments in defense of lecturing formats provides, therefore, a way to organize these lay beliefs and look at the interaction between their personal history-based beliefs and the professional theories of "good" teaching advocated by this particular course. An analysis of thematic issues, as represented in the content and character of these arguments, is reserved for the second section of this report.

Listening is active. All nine preservice teachers reacted quite positively to the idea that teachers should get students actively involved with subject matter. They absolutely, unequivocally agreed with Barnett on that point. No one tried to argue that passivity is desirable or even merely unavoidable. However, these preservice teachers did not share Barnett's definitions of the terms "active" and "passive." Consequently, no one accepted Barnett's argument that listening is a passive event for students. They countered by explaining the connections they saw between listening and thinking. Dave's argument is a good example: "If [students] are listening and thinking about [the math problem] while they are listening, then they are learning." As a group, these preservice teachers agreed with Dave. They argued that thinking is indeed active and that, therefore, listening will not be passive if students think while they listen:

"Passive" means not following a lecture, not trying to understand. "Active" means thinking about the topic. A lot of students do just sit there, but a lot of students may be thinking, trying to understand what the teacher is presenting. The active student is trying to learn more. (Will)

Will's comment underscores Dave's point but also suggests that the question of whether students are active or passive learners does not rest so much on the format a teacher employs as it does on qualities inherent to students – their motivations to be active. According to Will, lecturing itself does not determine students' passivity.

Interested students will listen actively. Several preservice teachers echoed Will's premise. They characterized students' responses to lectures as overt decisions that students make about whether they will be active or passive during a lecture. They attributed students' decisions to students interest in the topic. Jude's explanation was typical:

When teachers are lecturing, it doesn't necessarily mean that I shut off. I think [passive] means [students] are not engaged. Engagement can come in all forms, and one of them is sitting there daydreaming about what the teacher is talking about, something the students have an interest in.

According to Jude, students' interests will be the decisive element in a lecture/listen instructional format. He expressed the belief that interested students will think about what the teacher is saying during a lecture and thus will be "actively" involved with the subject matter.

Jude's belief was shared widely among preservice teachers in this study. Beth and Charlie both expressed similar beliefs connecting students' interest to students' engagement during a lecture: "Sometimes [students] are formulating questions about what they are thinking. But somebody who is not interested in math might not do that" (Beth). "If it's a good lecture, [students] aren't passive. They are involved and really interested in what's going on in the lecture, and it's stimulating something in their mind and making me think about a lot of things" (Charlie).

These preservice teachers did not accept Barnett's link between lecturing and passivity. Jane and Corinne went so far as to offer explicit examples of how active students could be when listening to lectures: "When teachers are lecturing, students can ask questions and participate" (Jane). "[When] students are taking notes or listening, that's not passive. Listening is active" (Corinne). They believed that listening can constitute active participation because listening can involve thinking, taking notes, asking questions, and working examples silently and privately but along with the teacher's oral explanation. They linked the degree of student participation to interest in the lecture's content, not to an inherent feature of the lecturing format. They believed that, if students are interested and/or the lecturer is interesting, students will be actively engaged with the material.

The belief that interest or excitement or having fun will be the key concern –

perhaps the only concern – when teachers hope to foster learning was a powerful one. All nine preservice teachers believed that "interestingness" would be the most important attribute of instruction (see Holt-Reynolds, 1990b). All nine talked about the positive correlation between students' interest in a subject or teacher and students' effort to learn. And all nine had developed that belief based on their interpretations of their experiences as students in classrooms: "You get more out of things that you're more excited about than something you dread doing" (Corinne). "You pay more attention to teachers that are doing what you are really interested in. [Students] may pick up [information] in my class because [they] are interested" (Jeneane). "I think the interest part goes with understanding. Some [students] can understand without being interested, but I think it does make it easier for a student to understand if they are interested in the topic" (Will). "If students are interested in a topic, they'll pay more attention to it. They'll get more out of it" (Beth).

Arguing that students' levels of engagement are tied to their levels of interest did not negate Barnett's premise about the importance of active engagement. These preservice teachers agreed with him there. They did not, however, accept the corollary that students' roles during lecture are inherently passive ones. They countered by offering definitions of active participation that included thinking, silent monitoring, following the talk, note-taking, and interrupting the lecture to ask questions. They defined "passive" as synonymous with "bored" or "not interested."

Lecturing is necessary given specific subject matter. With the issue of passivity comfortably resolved, these preservice teachers turned their attention to Barnett's premise about the importance of helping students become independent readers of texts. No one asserted that students' reading independence was not a goal. Instead, they raised arguments reflecting their beliefs about the likelihood of achieving this goal given the nature of the subject matter they intended to teach.

Jane talked about the importance of teacher-telling in a subject-matter specific context:

> In history, I'm sorry. it's just not going to come out of them. I'm going to have to lecture – I don't think that's bad. I don't like history books for high school. They're usually boring. I would be tempted to throw out the textbooks, have [students] read primary sources, and then have me tell them the rest.

Jane was concerned about whether, in history, students would be able to learn independently. She did not value textbooks as sources of information. Rather, she saw them as supplementary to teacher-telling. Consequently, Jane saw little reason to foster students' independent use of textbooks – a goal Barnett advocated. Since Barnett's premise of defending the replacement of lecturing formats with strategies to help students become independent learners hinged on his assumption that fostering independence is both valuable and possible, his entire argument was vulnerable to counterlogic like Jane's.

Dave believed it would be unlikely that students could learn his subject matter, math, independently since "math is sequential in nature." This belief formed the premise he used to build his argument for a link between good teaching and lecturing:

> You just have to tell [students] the next step. Some [steps] they are not going to discover on their own if you give them a lifetime. That's where you give it to them. I think it's better to teach slow and let them figure it out by themselves, but it's not practical at all. You do have to cover the material.

Beth and Will agreed with Dave on this point. All three math majors argued that learning math is easier if a teacher lectures rather than if a teacher requires students to learn math by reading the textbook. As Dave explained "The textbooks are so difficult that it's easier to [lecture]. The kids can't ask a book a question. [If] you are lecturing, they can raise their hand, and you can answer." In effect, they argued that learning math is more important than learning how to learn math:

> Lecturing can help students, especially in math class. You wouldn't want 100% lecture, but I still think it helps. I know I do a lot better in my math classes if I have somebody lecturing to me about what I've been reading. (Beth)

Will too connected the nature of learning from texts in math classrooms to a need for some form of teacher-telling: "Considering the texts [math classes] use, [lecturing] is almost needed – to talk the course. I'm not saying this is the best way to do it, but it is about the only way."

Reading and certainly writing and discussing are not traditional elements of math classes. When these math majors consulted their own experiences as students, they found memories of difficulty in learning independently from math textbooks. All three math majors realized the demands of math texts and, therefore, readily agreed with Barnett's prediction that their students would have great difficulty in reading math textbooks and learning math from that reading.

They disagreed, however, about how "good" teachers should mediate the difficulties of texts with students. All three insisted that it is in fact the very difficulty of math textbooks that has made math classes the way they are today. All came to their study of content area reading carrying positive pictures of classrooms where lecturing served a mediational role and dominated, classrooms where they had been quite successful as learners. On four occasions in three different interviews Beth explained:

> [Math] has been work on problems, work on problems, and work on the problems some more. The teacher says, "Read this section tonight, and we'll discuss it in class tomorrow." No one reads the section. They come to class, and then the teacher teaches them how to do it, and you go work on more problems.

Will agreed, explaining that "to get the best educational experience, you have to go through and work with a student by lecturing or just discussing the problems." Dave recalled: "We sat in class and got lectured at. [There was] a question period and then there was homework." Dave went on to say that he expected his own teaching to follow this pattern "with some added spices" to keep students "interested."

Since all three had been remarkably successful students in that context, it is little wonder that they interpreted their experiences positively. Lecturing had helped them learn math; therefore, they saw lecturing as an inherent, necessary feature of good instruction in math.

All three math majors believed that the classroom formats they had encountered as math students were somehow inherently connected to the nature of math as a discipline. While neither Beth nor Will was as forceful on this point as Dave, all three math majors shared the belief that math must be told to learners. No one believed that students could become self-directed learners able to read texts independently *in math*. Their beliefs about subject-matter specific pedagogy (see Shulman, 1986) complicated and to a large degree thwarted Barnett's campaign to offer strategies for making learners independent of teachers. Since these beliefs were not replaced by Barnett's arguments, lecturing remained the only mediation they saw as effective.

Lecturing motivates students' interest in literature. Barnett based the rationale for adopting reading support strategies instead of presentational lecturing strategies on the assumption of students' need for that support. All nine preservice teachers, however, were remarkably optimistic about students' abilities to read *literature* analytically and relate it to their lives: "English textbooks, I think, are fine without help. You could get something out of it" (Beth, math major). "You can get things out of [literature]. Plots are easy to read. You might miss all the symbols and themes" (Dave, math major). "Literature anthologies are intended for students to read on their own. I could handle reading an anthology when I was in high school" (Lauren, English major). "A novel is something you can pick up for pleasure. I don't think most authors intended for everyone to have a mentor with them while they read their book" (Jude, English major).

These preservice teachers differed from Barnett in their estimations of the potential difficulties that high school readers would have reading literature at even the literal level. The arguments given by Jeneane, Charlie, and Lauren – all English majors – subsumed the others' positions:

> Most kids know what's going on today. They read the paper, watch the news and talk shows. Now they just [need] to read [literature] and see how that knowledge applies. As difficult as that sounds, I really don't think it is. (Jeneane)

> [Students] can [analyze literature], but I'm not sure they know they can. I think once you read something, you have an opinion about it. I guess younger students don't realize that's analysis. (Charlie)

> I think [students] analyze [literature] on their own without really knowing they are doing it. If it's like *Catcher in the Rye* where the guy is really depressed, that's something they would be able to make a connection with. (Lauren)

The English majors held belief systems that were in direct opposition to Barnett's. They believed that students are actually quite competent as readers but that teachers do not give them credit for that competence. Therefore, not only could they see no need for supporting students' reading, but they also logically were uncomfortable even considering the possibility. They were operating under a belief system that said, "Good teachers believe that their students are competent," while Barnett based the use and study of reading strategies on the argument that students would require help. Minus the argument that students need reading support rather than additional, teacher-based information about texts, Barnett's rationale for eliminating the lecture as an instructional format was weakened.

Since the English majors in this study believed that students' difficulties with reading literature texts would be minimal, they argued in defense of the lecture as a motivational tool:

> Lectures help students learn because they infuse the teacher's personality and unique knowledge into the subject matter and make it possible for students to ask questions directly of the lecturer. They can't ask questions of their book … Lecturing *is* a way to mediate between readers and texts. … If [students] are reading a passage on Shakespeare and it tells some boring things, I could make it more interesting and more memorable if I told them or acted it out. (Jane)

Jane's revision of Barnett's argument reflected her dual beliefs that (a) teacher-telling personalizes the material or makes it interesting and (b) lecturing provides a more active response for students than reading. In her comment, we see once again that keeping students' interest was an important consideration. We see once again the belief that teachers can provide instructionally valuable "interestingness" via lectures: "Talking the course is a way. of making it come alive, of mediating for students" (Jude).

Lecturing demonstrates subject-matter expertise. These preservice English teachers used one additional argument to defend the practice of lecturing. They believed that lecturing would "prove" that they are subject-matter experts. Jane made this point explicitly:

> I don't think that lectures are [spoon feeding] – I mean, why am I going to school for 4 years and studying English if I can't tell them anything I've learned from it? I am a source of knowledge. I would think I would be at least as valuable as a textbook.

Jane apparently conceived of knowledge as a body of information and of teachers' roles as transmitters of that information. Barnett's arguments assumed that

knowledge is something constructed in the interactions of learners with texts, writing, and peers. Barnett assumed an epistemology that Jane did not share. Lauren was also concerned about appearing knowledgeable to her students: "They're going to think you're dumb if you don't know it off the top of your head." She believed that "good" teachers know their subject matter, and they "prove" their knowledge by lecturing.

  "Good" lectures vs. "bad" lectures. Just as the preservice teachers who spoke with me did not share a definition of "active" and "passive" with Barnett, neither did they share his definition of "lecture." Barnett used the term as synonymous with teacher-telling. He defined any teacher action as "lecturing" if its primary purpose was the direct transmission of previously constructed information. Barnett therefore considered question-answer-evaluation formats as "lecturing." While the nine preservice teachers agreed that when teachers talk to transmit information they are indeed giving a "lecture," they recognized formats where teachers ask questions, students volunteer answers, and teachers evaluate those answers as "discussions," not as "lectures."

  They also distinguished between types of lectures while Barnett did not. They considered some lectures or uses of lecturing "bad" while other types and reasons for lecturing might be "good":

> Discussion with the teacher is okay. If you talk to [students] while you're giving them information, and they feel free to ask questions if they don't understand, that makes things comfortable. (Lauren)

Lauren had interviewed high school students and been told with impressive regularity how much they disliked "straight" lectures. These sorts of lectures, Lauren believed, were therefore "bad." But "discussability lectures" were "comfortable," and Lauren planned to use them. Charlie saw lectures as useful formats to "pass out" and so transmit information: "I don't necessarily think [lectures] are the best techniques or ones that should be used 5 days a week, but I think they can be very helpful to pass out a lot of information in a short time."

  Many believed that lecturing could be valuable, but only if it is used in moderation: "It depends on how much you do" (Corinne). Corinne went on to explain why she believed that only limited amounts of lecturing would be valuable. Notice how she built her argument around her belief that holding students' interest is an important teacher behavior:

> If you *only* use [lecturing], then of course it's going to do little to help students learn because they're going to become bored . … [Lecturing and independent reading] are both fine if you don't overuse them because then students get bored.

In other words, either format was fine. It was the *variation* of formats that Corinne valued. She saw nothing inherently more valuable in student-centered activities or inherently more limiting in lecturing as Barnett had argued. But

sameness could cause boredom, and interest, she believed, would be the vital element to good teaching.

Several preservice teachers argued for only a limited use of lecturing based on a belief that sameness in and of itself would be undesirable. Like Corinne above, they believed in the inherent value of variation. Jeneane used this belief as part of her rationale for minimizing her use of lecturing: "[Students] go through 13 years of schooling, and a lot of it is lecturing. If there is one class where teachers do something out of the ordinary, I think that can really aid a student in learning." The full extent of Jeneane's argument is presented here. It was Barnett who linked learning with active engagement in the making of meaning. Jeneane's rationale tied learning to the state of being different. Others shared her belief that "differentness" would have inherent value in their class-rooms: "I got the feeling that [students] would like [my final project]. They would think it was different" (Corinne). "[Students] would enjoy [my final project] if they could get into it. It's better than just the same thing all the time. It's good to shake [students] up a little bit" (Jane).

The net effect of the arguments presented in defense of lecturing was to redefine this teacher behavior in a way that would leave many of its forms outside the debate. Lauren, Corinne, Jane, and Charlie carefully qualified their rejection of the lecture format, leaving many forms of teacher-telling available to themselves.

As did Charlie and Corinne, Lauren believed that quantity of use determined, at least in part, whether lecturing might be a "good" teacher thing to do. In our final interview, she revised one of Barnett's statements to read: Lecturing and other forms of teacher-telling do little to help students learn if that's all they do and the students have no input. Lauren believed that a lecture would "mediate" a Shakespeare text for students by "giving them the history and where Shakespeare was from," and she defended her planned use of this lecture in part by invoking Barnett's argument for text mediation with students. She redefined lecturing as a text mediation strategy; yet, telling students information about an author's life did not meet Barnett's definition of mediating a text by any stretch of imagination.

An Analysis: Thematic Issues in Preservice Teachers' Beliefs and Arguments

The specific arguments these nine preservice teachers shared for defending their decisions about the value and validity of the rationales their professor offered are important in their own right. Their arguments are coherent, cohesive, and clearly grounded in their personal histories. By exploring the specific arguments preservice teachers use for supporting their decisions about the potential value of specific principles, we stand to learn much about the effects of the rationales we use as we attempt to establish the importance of the principles we hope to teach. As in all well-argued debates, each side learns more about its own point of view by listening carefully to the strategic arguments of the opposition. Certainly it is possible to read the arguments here and, working inductively,

discover in them a different strategy for recommending student-centered, participatory, process-oriented teaching formats to preservice teachers.

However, since it is my intention to use this set of arguments as a sample out of which to begin to develop belief-sensitive principles for teaching preservice teachers, what follows here is not so much an analysis of these specific arguments as an analysis of what these arguments tell us about the character and content of the beliefs and lay concepts preservice teachers are likely to bring to their formal study of teaching.

The Character of Preservice Teachers' Lay Beliefs

Preservice teachers' beliefs are typically generalizations based on references to themselves in the role of students (Knowles & Holt-Reynolds, 1991). The preservice teachers cited here are certainly no exception. Over and over, they referenced themselves as prototypes upon which to build a generalized premise.

Charlie's statement cited earlier is perhaps the most dramatic example of how easily preservice teachers dip into their own experiences for data with which to support a belief and build an argument. Note the shift Charlie makes from the objective pronoun "they" to the personal, subjective pronoun "me" to prove his opening, generalized premise:

> If it's a good lecture, [students] aren't passive. [They aren't passive when] *they* are involved and really interested in what's going on in the lecture and it's stimulating something in *their* mind and making *me* think about a lot of things.

Charlie was not only talking about students in general or even his own future students; he was recalling his own experiences while teachers lectured. When he was interested in a lecture, his reactions to it seemed to him to be qualitatively different from his reactions to a lecture in which he was not so interested. Since this perception had the advantage of accounting rather nicely for his own experiences, Charlie linked passivity to boredom rather than to the relationship between learners and subject matter inherent to lecture modes. He treated this belief just as Barnett treated the research-based principles he advocated – as a generalizable premise out of which to build an argument for what "good" teachers ought to be doing.

While Charlie's statement above is especially easy to use as an illustration, he was in no way an isolated case. Each of these preservice teachers used their explanations of their own experiences as students in classrooms as data out of which to develop beliefs about how other students would react to particular teaching behaviors. These beliefs had been established long before these preservice teachers met Barnett. When Barnett's link between a teaching behavior and a student outcome failed to match the association each had already developed, each preservice teacher in this study questioned the validity of Barnett's argument, not the validity of their own previously constructed premises. The character of these preservice teachers' lay beliefs was such that they used their personal

histories to test Barnett's principles and arguments. They did not use Barnett's principles and arguments to test their lay beliefs. The ways that these nine preservice teachers used their personal history-based beliefs match and thus formally document the uses that I have observed more informally across 5 years of working with preservice teacher education.

The Content of Preservice Teachers' Lay Beliefs

These preservice teachers' arguments share some striking themes in terms of content. Each of the arguments presented above differs from Barnett's because it rested on (a) a lay definition that differed from Barnett's, (b) a lay value that differed from Barnett's, or (c) a lay belief that was, in turn, based on limited data.

Differing definitions. The most obvious debate about definitions centered on the differences between Barnett's definitions of "active" and passive" and the definitions that the preservice teachers held for those terms. Barnett's definitions were operationalized according to the formal, cognitive understanding of those terms. For Barnett, "active" meant participatory. It meant engaged in the creation or construction of knoweldge. These preservice teachers relied instead on a lay definition. They understood "active" to mean anything that was not clearly "passive." "Passive" they understood to mean "disengaged" or even "bored." Therefore, when these preservice teachers listened to Barnett devalue lecturing on the grounds that students would not be active while teachers lecture, they disagreed. They maintained that students could well be disengaged, "passive," but only if they were bored. Therefore, they saw little need to abandon the lecture format. Instead, they argued for modifying lectures to insure their levels of interestingness. This difference in definitions for critical terms cost Barnett his argument. Without confronting the differences between his research-based definitions and his students' lay definitions of terms, he had little chance of successfully defending his argument.

Barnett faced a similar problem with the term "lecture" itself. These preservice teachers simply rejected his definition of "lecture." They defined "lecture" quite narrowly and so, whether consciously or otherwise, they left forms of what Barnett would have labeled "lecturing" available to themselves. Therefore, when they expressed a reluctance to "lecture," these preservice teachers meant that they were reluctant to talk to students for 55 minutes without at least pausing to ask or answer questions. They defined formats that included questions as "discussions," not "lectures." Consequently, in their statements about the disadvantages of "lectures," they sometimes appeared to agree with Barnett even though they did not. The lack of agreement about the definitions of these critical terms served to mask the level of preservice teachers' rejection of Barnett's arguments.

In addition to these obvious differences in definitions of terms, other, more subtle distinctions also served to thwart the debate. Barnett and his students did not share a definition of "learning." The preservice teachers in this study talked about learning as if it were exclusively an issue of motivation. They

returned repeatedly to the question of "interestingness" as central to every decision they made about every principle they encountered in the course. They held no concept of learning that included the development and strategic use of cognitive skills. That was Barnett's definition – a definition they did not share. Consequently, when Barnett advocated teaching strategies that could foster students' development of independence as learners, these preservice teachers had no way to evaluate those strategies other than to anticipate their motivational potential. The criterion of "interestingness" which they applied was unproductive and not especially helpful for assessing the value of the strategies Barnett advocated. Defining "learning" as exclusively an issue of motivation led these preservice teachers to dismiss strategies they might otherwise have come to value and to value strategies for unproductive reasons. Several preservice teachers argued for the use of process-oriented strategies like writing-to-learn and peer group discussions, not because these formats would encourage the active construction of knowledge, but because they would be "a change of pace." They defended their potential use of alternatives to lecturing by arguing that, since variation itself is valuable as a way to elicit interest, these alternatives would therefore be valuable.

Finally, these preservice teachers operated under a very different definition of "knowledge" than did Barnett. Principles associated with course work in content area reading assume that knowledge is constructed by learners. With the exception of Charlie, these preservice teachers assumed that knowledge is a thing to be transmitted to students intact. They saw textbooks as one source of that knowledge. They saw themselves as another source. Only Charlie saw students themselves as sources. This difference between assumptions is critical since the strategies Barnett advocated were designed to help students become skillful producers of knowledge rather than skillful receivers of knowledge. Unfortunately, neither Barnett nor these preservice teachers ever discussed much less argued this central issue. Each acted as if there were no difference between what each understood "knowledge" to be.

Unrecognized differences between preservice teachers' definitions of critical terms and concepts and teacher educators' definitions means that each talks to the other as if there were no differences. In this case, exposure of the differences between these preservice teachers' lay definitions of knowledge and learning and the definitions Barnett used would have made genuine exploration of strategies for achieving those ends a possibility. Unrecognized and thus unexplored, these differences between lay definitions and conceptions and more formal professional definitions and conceptions in effect sabotaged the debate. Both sides argued their case; neither side dealt with the argument presented by the other.

Differing values. Since Barnett and these preservice teachers never explored these differences between lay definitions and professional ones, they missed an opportunity to debate and possibly resolve the differing values each held based on those definitions. Because these preservice teachers defined learning as an issue of motivation, they valued interestingness. Because they defined knowledge as a body of information that could be transmitted, they valued teaching formats

that would allow them to act as experts, as effective and efficient transmitters of that information. Since the differences in definitions were never explicitly or openly debated, neither were the differing values that had their roots in those definitions. The issue here is not whether Barnett or these preservice teachers were "right" but whether teacher educators and preservice teachers might learn more about teaching if they were able to recognize, debate, and perhaps resolve differences in definitions and values.

One additional value that these preservice teachers maintained, however, was not a result of a differing definition of terms. The English majors in this study placed a high value on seeing their students as capable. All six of them agreed that students could read literature texts on some level without teacher help. They believed that students could analyze text and could relate literature themes to their own lives without instruction. While Barnett did not argue this point directly, it is important to note that these English majors were reluctant if not unable to consider the possibility that their future students might be "deficit" in any way. They were clearly uncomfortable with even that thought. They believed in the inherent abilities of their students. Ironically, this value that they brought to their study of teaching made understanding Barnett's emphasis on mediating text demands very difficult.

Differences in available data. Some of the differences between Barnett's position and those of these preservice teachers stem from the access each had to data about students in classrooms. The preservice teachers used their own experiences as if these were prototypical and generalizable. They operated out of data that were limited to a case of one. Barnett's beliefs about the skill levels of the students they would likely encounter were based on a far larger data pool. One logical consequence of operating out of personal history-based beliefs is that all personal histories constitute a sample of only one. It is not reasonable to expect that every conclusion based on the personal experiences of one individual will be appropriate to generalize to all students.

By Barnett's standards, the beliefs that the English majors held about students' abilities as unaided readers radically overestimated the skills that their students would bring to the reading of literature texts. By his standards, the math majors underestimated the range of legitimate formats for teaching mathematics.

Differences in estimations of students' success as readers or of the range of subject-matter specific pedagogies seem to grow naturally and predictably out of the bias inherent in using self as a prototype. These nine preservice teachers had more limited information about students and subject matter out of which to develop their beliefs than Barnett had. When preservice teachers treat their own experiences as if these were prototypical and generalizable, they are bound to reach conclusions that differ from those available based on the larger, diverse data of years of research. An excellent case in point is the belief that learning is exclusively a matter of motivation as expressed by these preservice teachers. Their experiences as learners, while varied across subject matters, could not possibly reflect a full range of studenting experiences. For the preservice teachers who populate teacher education courses, learning has probably indeed been

almost exclusively an issue of motivation. As successful learners, they are unlikely to be more than tacitly aware of how or when they developed learning skills. They do not realize that they may be "special" cases. The use of self as a prototype led these preservice teachers to believe that all learners are essentially like themselves and quite competent. Their estimation of the need to develop reading, learning, or thinking skills with their students therefore differed from Barnett's.

Operating from a similar stance, the math majors held views of what math classrooms could be like that were very different from those assumed by Barnett. Their belief that math is a subject that must inherently be told to students was based on the limited experiences they had as students in math classrooms. Their personal histories led them to beliefs that differed from those Barnett had based on an enlarged data base.

Conclusion: Principles of a Pedagogy for Preservice Teachers

The personal histories of preservice teachers appear to function as prior knowledge of what "good". teaching should look, sound, and feel like. Preservice teachers have spent considerable time and energy in their lives as students attempting to make sense out of and account for their experiences as learners in specific subject-matter contexts. Their conclusions – their beliefs about what actions, states of mind, attitudes, and intentions combine to personify a "good" teacher – work behind the scenes as invisible, often tacitly known criteria for evaluating the potential efficacy of ideas, theories, and strategies of instruction they encounter as they formally study teaching.

Influencing the content of those beliefs is certainly one appropriate goal of teacher education. It may also be quite challenging and difficult. McDiarmid's course (1989) invited preservice teachers to explore their personal history-based beliefs about teaching mathematics. Ball's course (1988, 1989) challenged what preservice teachers know about mathematics, how it is learned, and how it is taught. Despite opportunities to experience learning mathematics by constructing ideas for themselves, investigating premises, and developing personal connections to the mathematics they were studying and teaching, the preservice teachers in these studies maintained previously developed rationales for explaining their experiences as learners and for predicting what their future teaching should/could therefore look like. Each study reports that, while new kinds of experiences as learners of mathematics had a powerful impact on preservice teachers' notions about the depth of subject-matter expertise required to teach mathematics and expanded the range of options for teaching mathematics that they perceived, their beliefs about the relationship between teacher-telling and student learning as traditionally associated with mathematics teaching remained intact. Each study concluded that preservice teachers' beliefs are well established, tenacious, and powerful.

The responses of preservice teachers to the principles of reading, writing, and talking to learn that they encountered in content area reading certainly reiterate

those that Ball and McDiarmid report from preservice teachers encountering new ways of teaching and thinking about mathematics. They add to our growing awareness of the importance and primacy of personal history-based beliefs and of the relative impotence of the experiences preservice teachers can collect in a single course given the longevity and cohesive character of those beliefs. They also extend our data to include documentation of the ways that preservice teachers use their beliefs as criteria for evaluating the potential of the ideas we try to teach them.

If, as teacher educators, we want to influence those we teach toward positive decisions about the value of our ideas, we would do well not only to explore the beliefs our students have developed about "good" teaching but also to investigate how they use those beliefs to defend the decisions they make. These data suggest that the rationales underlying preservice teachers' decisions must be understood and addressed by teacher educators. They suggest that helping preservice teachers develop more professional arguments and expanded, research-based attributions may be far more difficult and essential than training young teachers to emulate professional, research-based behaviors. Acknowledging the power of personal history-based beliefs and conceptualizations about teaching and accepting these as coherent, cohesive, and therefore legitimate premises from which preservice teachers begin their formal, professional studies means assuming that our role as teacher educators centers more around fostering the professionalization of those existing rationales rather than around generating professional rationales and behaviors from scratch. Helping our new colleagues discover, understand, challenge, enlarge, inform, and consider changing, reprioritizing, or reforming the premises upon which they base their arguments can become our primary and legitimate concern.

Conceiving of our job as teacher educators as one of entering into dialogue with preservice teachers and thus working together with them to evaluate and adjust the beliefs, premises, and arguments they will use to guide their practices implies the development of pedagogical practices that will (a) encourage preservice teachers to share the lay beliefs they currently use to guide their thinking, (b) identify differences between those beliefs and the principles we want them to explore, (c) challenge preservice teachers to question the attributional links they have established between their reactions as students and the behaviors of teachers, (d) expose both the strengths and the limitations of referencing personal experience as a data source, and (e) respect as well as utilize the beliefs of preservice teachers as standards against which we check our research-based principles. These principles, in turn, suggest characteristics of teacher education programs where such pedagogical activities would be possible.

To achieve these goals, we need vehicles – activities, experiences, and assignments – that will invite preservice teachers to share their rationales and beliefs. However, given the unequal distribution of power inherent in classrooms (Belenky, Clinchy, Goldberger, & Tarule, 1986), inviting "authentic" talk is, at the very least, a challenge. As long as we pass out grades that reward "correct" performance or thinking, we will continue to tempt our students to impression

management (Shipman, 1967) whether they are conscious of it or not. However, within the classroom structures currently available to us, we can alter the focus of the assignments we grade and the conversations we prompt. We can shift our purposes away from evaluating and attempt instead to probe preservice teachers' rationales rather than assess their abilities to apply our rationales. We can craft assignments and activities that invite our students to explore arguments rather than to generate practical applications.

Perhaps in part because of the unequal distribution of power in our classrooms, preservice teachers are reluctant to identify areas where they disagree with us. More significantly, they may well not even be aware of their own disagreement. We cannot depend on our students to challenge us with their dissenting or disagreeing voices. We must recognize that they need help identifying the premises with which they disagree. We must locate the differing definitions of terms, the differing values, the moments when their arguments are based on self as data. We must, in effect, understand the implications of preservice teachers' personal history-based knowledge and then invite them to consider those implications with us.

While we must certainly organize course work so that preservice teachers have an opportunity to question their prior beliefs about teaching, learning, classrooms, and students, we need to do so with some sense of caution. It is important to remember that these preservice teachers and others like them want to be teachers in part because they hold these very lay beliefs we want to encourage them to examine critically. They want to teach *because* they believe that students are capable, *because* they believe that students have not been given an adequate chance or excellent teaching, *because* they believe that, through the force of their own personalities and efforts to provide interesting, motivating experiences for students, they can make a difference to their students. Pieces of the beliefs cited here are intrinsic to preservice teachers' motivations to teach.

We also need to be careful to preserve what is most valuable about those beliefs. Since the beliefs that preservice teachers bring with them are direct reflections of studenting experiences, they can act as powerful checks on the validity of the research-based principles we teach, Their lived experiences as students retain the personal and social features of classrooms that far too often our research-based principles have eliminated from the general store of professional knowledge. What scientific research carefully wipes away as a "contaminating" factor, e.g., teacher personality effects, preservice teachers' lay beliefs return to the knowledge base. Their beliefs retain the personalities of teachers, the isolated events that with amazing frequency are validated by the personal histories of others in the class, the student-felt effects of teacher behaviors that underestimated students capabilities, ignored students' requests for help, or challenged students and interested them in classroom work. Drawing on their recent and still accessible histories as students, preservice teachers know something about the relationship of student engagement with material and student interest that our research has overlooked or obscured. Their knowledge is valuable.

When research-based principles claim to describe the effects of teaching behaviors on students, then the experiences that preservice teachers actually had as students ought to validate those principles. When preservice teachers dip into their personal history-based student data and reach very different conclusions, we might do well to reconsider our research base, its design, and its agenda. Honestly exploring with preservice teachers the experiences that act as premises in their arguments can serve to help us check the validity of the principles we teach.

Exploring personal histories with preservice teachers, locating the beliefs about teaching that are wrapped in those experiences, providing support for the personal courage required to question the completeness of longstanding explanations for personal experiences, and considering alternative explanations for those events – these activities will be central to a pedagogy that practices discovering what students already know and then linking research-based ways of thinking about classrooms and teaching to that knowledge. Such pedagogy will only be possible in teacher education programs where decisions about progress through the program are tied less to students'. abilities to produce desired behavior and more to students' abilities to propose, weigh, and justify a variety of possible teacher actions and then defend thoughtfully a choice from among them, where professors are able to know students personally, across time, and in a variety of contexts, and where explicit attention is given to helping preservice teachers discover personal theories that have colored both what they notice in classrooms and the sense they habitually make of it before asking them to return to field settings to somehow "see" something new. If we take seriously our own theory about the importance of prior knowledge, then teacher education programs must reflect the assumption that preservice teachers' personal history-based knowledge and beliefs are important for teacher educators to discover and for students of teaching to explore.

If rationales and their relationships to teachers' choices about instruction are to become the central focus of our work with teachers, then we must become explicit about the beliefs we assume teachers must hold in order to engage in the kinds of classroom actions we advocate. We will need to clarify for ourselves the rationales that support the strategies we expect new teachers to learn to use and the beliefs that support those rationales. In addition, our programs of teacher education will need to articulate clearly those rationales and beliefs across all course and field work. We will also need to develop a sense for how much time and what kind of support we might provide so that, when preservice teachers discover beliefs they want to challenge, our programs of teacher education invite them to continue that exploration. One isolated course does little to interrupt the continuity of preservice teachers' learning from the "apprenticeship of observation" to their adult lives as teachers (Ball, 1989; Lortie, 1975). We will need to consider how best to sustain and support the conversations and critiques we begin.

Preservice teachers' prior knowledge and beliefs about "good" teaching are indeed powerful and important elements with which we as teacher educators

must contend. They influence the decisions that preservice teachers make about the value of all we hope to teach them. Until we develop ways to invite our students to share their lay beliefs, ways to understand the implications of those beliefs, and ways to encourage and sustain critical conversations about those beliefs, we will fall short of actually practicing with our own students the very principles that we are teaching them to employ.

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SECTION 2

Developing a Professional Knowledge Base for Teaching

Section Editor: Mary Lynn Hamilton

FOREWORD TO SECTION 2

This Handbook section addresses issues related to development of a professional knowledge base for teaching and investigates the ways in which the self-study of teaching practices has, if it has, affected this knowledge base. Topics in this section include a discussion about the nature of the knowledge, a review of the professional knowledge base including political, moral, and ethical issues, and an examination of how self-study of teaching practices influence this area.

To begin this exploration, chapter ten questions what counts as knowledge in the research on the self-study of teaching practices and offers possible philosophical answers. Regardless of the current back step toward traditional notions of research and knowledge production, the scholars involved in self-study of teaching practices consider uncertainty and multiple views of reality as elements of the work they do. Further, this chapter explores the professional knowledge base as it is currently defined and examines ways in which teacher education has been influenced by it. Using self-study to reveal one's authority of experience or to encourage teachers and teacher educators when they look carefully at their own practice, or to underscore the multiplicity of ways to consider the professional knowledge base in teaching dramatically changes teacher education.

Chapter eleven offers links between the work in the self-study of teaching practices and teacher education reform. In this chapter, Korthagen and Lunenberg analyze and offer illustrations of the recent progress of the research of self-study at the personal, institutional and collective levels. This chapter is replete with examples of the work done within the international community of teacher educators focused on self-study. In response to their analysis, these authors identify dimensions that fit the relation between traditional teacher education research and self-study research. They also offer guidelines for high quality self-studies. By chapter's end, they assert that research on the self-study of teaching practices can make major contributions to the improvement of teacher education.

Unfortunately, the teacher educators engaged in the self-study of teaching practices do not always have an easy time in their academic settings because of their challenges to the status quo. In chapter twelve, Cole and Knowles examine what counts as scholarship. The researchers involved in the self-study of teaching practices have relocated the heart of their work to experience, generating some resistance among the more staid and traditional researchers in teacher education.

The individual and collective works of scholars engaged in self-study has been examined, particularly as it relates to understanding their research, their practice and their academic settings. Once they explore the barriers, Cole and Knowles present a framework for rethinking academic norms and the settings that influence the work of teacher educators in the academy.

In chapter thirteen, Allender looks at humanistic research and its influences on self-study. As both self-study and humanistic research have a commitment to connections – among ideas and people – there is a relation between them. In this chapter, Allender explores this relationship through his long experience doing this work. Historically we can see the development of ideas that eventually contributes to the work of scholars engaged in the self-study of teaching practices. More than a focus on one theorist or philosophical view, there is a moral dimension to the work of humanistic research. That is, those involved ask questions about honesty, truth, and the best ways to provide evidence for those involved in the work. This is a commonality between self-study and humanistic research. For Allender, an essential question is: "In what ways are my teaching practices consistent with what I expect of the teachers I am educating?"

When considering knowledge, "what counts as knowledge" and "whose knowledge is it?", we can not escape questions related to race and class. In chapter fourteen, Brown explores the significance of these issues to professional knowledge and the work of self-study researchers. This chapter provides us with an historical glimpse as well as current examination of these issues as they relate to self-study. While there have been concerns raised about the lack of research done by self-study scholars focused on race and class, Brown offers a critique of what has (and has not) been done, provides a discussion that recognizes the quality of the work that has been done, and proposes recommendations for future work.

In chapter fifteen, Clandinin and Connelly explore ways to uncover knowledge in self-study using narrative. Before they begin that discussion, they address ways of defining teacher knowledge with particular attention to knowledge as something one has and knowledge as something one gains from experience. Once they build their argument for the power of narrative self-study, they illustrate their points with examples of self-studies that demonstrate the ways that teacher knowledge lives in practice. Further, they underscore the relation between the knowledge seen in the self-studies and professional knowledge. Importantly, they raise the point that the critical element of self-study is not what it reveals about the self, but what it reveals about the knowledge of the educational landscape.

Cochran-Smith and Lytle, in chapter sixteen, offer a look at the relationships among practitioner inquiry, knowledge, and university culture. They begin with a definition of practical inquiry that serves as an umbrella term under which self-study, among many forms of inquiry, may fit. From there they build their argument to substantiate this claim using ideological, political and historical perspectives for support. Once they present their view, they address features and assumptions that practitioner and traditional forms of research may or may not

share. In addition, they explore the common critiques of practitioner inquiry from epistemological, methodological, and political perspectives. In the final section of their chapter, Cochran-Smith and Lytle, draw on their more than fifteen years of work to illustrate the ways in which ethical, political, and practical dilemmas emerge over time and within the culture of a university.

Griffiths, Bass, Johnston, and Perselli examine issues of professional knowledge and social justice in chapter seventeen. As a conversation in four voices, they offer the reader a look at what they call little stories of practice and grand narratives of educational knowledge (after Lyotard) about the ways they think issues of social justice have been somewhat ignored in the work of the self-study of teaching practices and how that might be changed. To do that, they present their conversations and case studies. The case studies serve as ways to support and interrogate the arguments presented. At the beginning of the chapter they explore definitions of social justice. As they develop their definitions, Griffiths, Bass, Johnston, and Perselli consider the relationship of knowledge to self-study work through the lens of social justice. They assert that the telling of little stories helps counter, disrupt, and critique the grand narratives of educational knowledge. To that end, they invite the readers to consider bringing issues of social justice into conscious consideration as they prepare their own self-studies.

The development of professional knowledge in multicultural teacher education to prepare teachers for diverse settings serves as the focus for Schulte's chapter eighteen. Initially she presents a discussion of the challenge to prepare teachers for working with diversity and the addresses the ways that transformation might occur. From her view, critical reflection about values and beliefs can begin the transformative process. To support her view she analyzes self-studies to depict the ways this process can occur. She looks at the self-studies from both the individual view of the teacher educator and the view of teacher preparation programs. What Schulte finds is that there are good examples of the ways that professional knowledge develops in the preparation of teachers for diverse settings – but she notes that there are not enough. In the end, she calls for more extensive work that would further stretch these experiences and understandings of diversity issues to promote a more socially just world.

Bodone, Gudjonsdottir, and Dalmau explore collaboration in self-study in chapter nineteen. Because community represents a critical element of the work we do as self-study scholars, understanding the issues, the elements, and the perspectives of collaboration becomes essential. In their review of the literature they assert that collaboration is a strong component of the self-study of teaching practices from an ethical and a theoretical perspective. They find that the term *Collaborative agency* best describes the way self-study educators use collaboration to make a difference to the outcomes and understandings at all stages of self-study research. They provide an extensive review of the literature, offer a critique of the public discourse of self-study, and assess current questions about collaboration in the self-study of teacher education community.

In the final chapter in the section, Kelchtermans and Hamilton address three issues that emerge within section two. Those issues are the relationship between

the individual and the collective – both in the process of self-study and in the position of its outcomes, the content of the knowledge that is or ought to be produced, and the consequences for the form of that knowledge and the ways to achieve them. As a beginning, they define self-study and then launch into their discussion of the ways that individual and the collective notions in self-study support the work they do as self-study scholars. At this point, they turn to a discussion of the content on knowledge, offering dimensions as a tool for consideration, and the form that such knowledge might take. Finally, they discuss the role that emotion plays in the self-study of teaching practices. They assert that emotion plays a critical role in the development of professional knowledge and the self-study of teacher education practices can be a place where such work might be explicated.

This section of the Handbook locates a place for the self-study of teaching practices in the literature as well as redefining the ways that knowledge might be understood through the use of self-study. The authors grapple with a variety of issues related to knowledge, the ways in which it might be defined, the ways it might influence us, the ways it may be presented, and ways self-study might disrupt the traditional knowledge discourse. These chapters are provocative in the ways they encourage the reader to interrogate their own ideas about self-study. I hope you find that these chapters engage you in explorations of the self-study of teaching practices and uncover new ways for you to think about and articulate knowledge; it has been one important purpose for many of these authors.

Mary Lynn Hamilton

10

PROFESSIONAL KNOWLEDGE, TEACHER EDUCATION AND SELF-STUDY*

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Abstract

This chapter explores the relationship between professional knowledge and teacher education and the ways self-study research might strengthen that relationship. To do this, using a cartography metaphor, a series of questions are asked and answered with the overarching question of, ''What counts as knowledge in the research on the self-study of teaching practices?'' Topics in this chapter include: a discussion about the nature of knowledge; a review of the professional knowledge base as it relates to teacher education including political, moral, and ethical issues; and, an examination of how self-study can-should influence these considerations. In the last section of the chapter, the third space is explored as a place where alternative perspectives can challenge the traditional framework for approaching research.

Head in hands, at the dawn of the neo-post-retro-symbolic-magically-realistic age, a cartographer sits surveying the educational remains of a confused time. She asks herself, "How can I make sense of a(n educational) world where thinkers shortcut their understandings of the nature of knowledge and underestimate the strength of alternative views?" And she recognizes that looking back always offers an easy task because the lived experiences have been lived, pondered, and imbued with the genius of hindsight. What is hidden in details, she thinks, emerges in conceptualization. How will she proceed? Simply, she decides. To map the issues and concerns of this former time in educational research, she will ask herself a series of questions and begin the process of unraveling, if possible, the understandings of the time through her maps.

Claims have been made that the research recognized as the self-study of

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teaching practices has been the most trend-setting work done in several generations of research in teacher education (Zeichner, 1999). What makes that so? In what ways has the self-study of teaching practices affected the professional knowledge base of teaching? This chapter explores the professional knowledge base as it is currently defined and examines the ways in which reform in teacher education has been influenced by it. To do this, the overarching question is what counts as knowledge in the research on the self-study of teaching practices? Topics in this chapter include a discussion about the nature of knowledge, a review of the professional knowledge base as it relates to teacher education including political, moral, and ethical issues, and an examination of how self-study can-should influence this area. Using self-study to reveal one's experience or to encourage teacher educators when they look carefully at their own practice, or to underscore the multiplicity of ways to consider the professional knowledge base in teaching has dramatically changed teacher education. This section of the Handbook locates a place for the self-study of teaching practices as is mapped out in the literature of research on teaching as well as redefines the ways that knowledge can be understood through self-study. This chapter initiates that process.

Metaphor

Using the metaphor of a cartographer (McLaren, 1986) in this chapter, I attempt to chart ideas. As a cartographer surveys land and locates mountains, rivers, and roads on a map, I attempt to map aspects of identified parts of the terrain to form a look at professional knowledge, teacher education, self-study and their relationships to each other and beyond.

When planning a map, a drawn or printed or graphical representation of something, a cartographer considers the map's purpose and its likely users. The design helps communicate information effectively. Maps are made through observation and measurement to locate boundaries, access distance, present angles, and chart elevations. Often thematic maps illustrate one particular feature. A topographic map, for example, shows the surface features of land. The language of maps expresses spatial, and other, relationships in a variety of symbolic ways. Sometimes a collection of maps is necessary to fully understand the places and the time.

In this chapter, I attempt to generate a mapped portrait of the world of educational research focused on professional knowledge. In this map series, I label the less apparent territories or ideas involved in our work as well as identify the obvious landforms. Other maps include a depiction of the weather that moves across the terrain, the water, the people, politics, the inner surface of the landscape, and more to plot ideas. The overlay of these maps will also provide a narrative representation designed to reveal the language used to describe this world. One important point is the distinction between maps and the "the real thing" – the land itself. While maps may tell a story, they may or may not depict the lived experiences of all involved.

First Map – Relationship Among Professional Knowledge, Teacher Education, and Self-Study?

To initiate the sense-making process, our cartographer begins by pondering, "What might a map of this time look like? Might I create a chart of landforms or peoples or history that would best represent this time?" She understands that if she starts the conversation in any old paradigms she will struggle and probably fail to fully comprehend the issues, that is, the worth of self-study and its contribution to understanding professional knowledge. She decides to prepare a map from space where she can scan the entire surface and ask, "what are the relationships among professional knowledge, teacher education, and self-study?"

Looking at this global view, there are relations among professional knowledge, teacher education, and self-study. Professional knowledge is addressed in teacher education programs and the rudiments of self-study are presented as a way to examine novice teachers' (and more experiences teachers') understandings of professional knowledge in the teaching setting. Just as from space one can see the broad outlines of where the landforms meet the oceans and the population centers blend into the empty spaces, the relations among professional knowledge, teacher education, and self-study meet with and blend into each other. Or do they?

The professional knowledge of teachers has most often been discussed in relation to teacher education and the teaching context. Clandinin and Connelly (1995; Connelly & Clandinin, 1999), for example, have identified this knowledge as influenced by people, places, and things and they suggest that it is a synthesis of theoretical and practical perspectives in teachers' lives (Clandinin & Connelly, 1996). For Munby (1987), professional knowledge "consists of more than what can be told or written on paper" (p. 3). Munby and Russell (1992) use Schön's (1983) notions of practice to situate experience as critical to the development of professional knowledge. In fact, Munby, Russell and Martin (2001) assert that there are a variety of definitions for professional knowledge and more generally regarding knowledge itself. Cochran-Smith and Lytle (1999, and chapter 16, this volume, for example) see professional knowledge within the context of teaching and delineate this knowledge as for-, in-, and of-practice. If we accept that professional knowledge for teaching has many influences and extends beyond practice to theory, it seems that teacher education has a relation with professional knowledge. Does self-study have a similar relation?

Within the past fifteen years, the self-study of teaching practices has emerged as one way to examine the experience of teaching teachers within the academic setting. In many ways, the professional knowledge of teacher educators is a given and very much set within the context of teacher education. The challenge comes from questioning in whether or not the work is viewed as valid and acceptable within the context of scholarship (Cole & Knowles, in this volume, for example). In turn, these questions address whether or not this work can be presented as professional knowledge in more than an anecdotal way. Allender (chapter 13, this volume) asserts that traditional academics balk at the relativity introduced

into their notions of research and raise concern about the alternative views of reality that have been imposed into their perceived canon. If this is true, then self-study seems to have a relation with professional knowledge and teacher education, but a tenuous one at best. Is this true?

The cartographer realizes that any one map may be incapable of capturing all that is necessary for understanding. While the map from space can offer outlines and fuzzy silhouettes, it does not seem to provide the detail necessary to understand the many elements involved. Perhaps, she thinks, I need to step back and consider the influence of weather on my map from space? Perhaps, she considers, I need to ask a more elemental question.

Second Map – What Counts as Knowledge

"Before clearly viewing the earth from space", our cartographer contemplates, "we need to understand the influence of the atmosphere, those clouds, those air currents, those pockets of pollution, and, more generally, the weather – on our perceptions." So, too, before considering the relations among professional knowledge, teacher education, and self-study, we need to seek some understandings of knowledge and the ways those definitions influence our view.

Weather maps offer charts and tables that trace the patterns and behavior of the atmospheric conditions. These maps can include sky conditions, wind, temperature, and barometric pressures that detail fronts, convey directions, enumerate pressures, and suggest climatic developments. And, of course, weather is an interaction between the atmosphere and the land. For example, when the atmosphere contains precipitation that reaches mountains, the windward side of the landform receives far more rain than the leeward side. As with weather, there can also be unpredictability in the exploration of knowledge.

Our cartographer begins by asking, what is the nature of knowledge? How can she present with some adequacy an understanding of the complexities of this question? She reminds herself that viewing this question from within old paradigms will only cause tension and potential failure of understanding as old notions interfere with understanding new ones. What was the "weather" like in this time?

Tensions Among Views

Howe (2001) claims that the qualitative-quantitative debate is "philosophically moribund" (p. 201). Citing Rabinow and Sullivan's (1987) interpretive turn, he sets the "philosophical debate ... between those who seek some new understanding of knowledge, rationality, truth, and objectivity (i.e. transformationists) and those who are ready to abandon these concepts as hopelessly wedded to the bankrupt modernist project (i.e. postmodernists)" (p. 207). In contrast, Richardson (2002) asserts that while "tensions between qualitative v. quantitative methodology died down for a while between the two Handbooks, they are again strongly present, but playing out in a quite different arena – Washington D.C."

(p. 15). In her search for a center of teacher education she finds that postmodernism "has questions that jar the very foundations of our understanding of research: These questions concern the nature of knowledge, who owns it, who produces it, and how is should be used" (p. 3). Further, from her perspective, the discord surpasses the "quantitative-qualitative methodology controversy" (p. 3) addressed in the third *Handbook for research on teaching* and focuses "on the very nature of research and knowledge and the uses of research in the improvement of practice" (p. 3).

Clearly Richardson sees the political implications (to be addressed later in this chapter) for the potential downpour on the metaphorical windward side and for the drought on the leeward side. The National Research Council (Shavelson & Towne, 2002) has published a report that questions the philosophical nature of knowing with Feuer, Towne, and Shavelson (2002) reiterating that perspective in a themed issue of *Educational Researcher*. From their view, they want a return to more traditional scientific approaches in research and the search for "the" truth. Curiously, they seem to support diversity while searching for the one truth. St. Pierre (2002) asks "Is the NRC report a volley in another skirmish of the paradigm wars?" (p. 27) and urges those researchers with differing views to continue the critique of current notions. Clearly, the weather of this time was turbulent. Views swirled. The cartographer asks again, what counts as knowledge?

For views that encompass a broader look at knowledge in educational research see the works of Anderson and Herr (1999), Clandinin and Connelly (2000, for example), Cochran-Smith and Lytle (1999, for example), Fenstermacher (1994), Korthagen & Lagerwerf (1996); Loughran (1999 for example), Munby, Russell, and Martin (2001), and Richardson (1994). For the purposes of this chapter, I am going to focus on aspects of knowledge related to educational research.

Our cartographer wonders if "how a person thinks about knowledge and meaning-making is critical to how that person understands the world." Is it a Cartesian binary knowing? A postmodern knowing? A poststructural feminist knowing? A new historicist knowing? A transformative knowing? And within that view, is knowledge static? Dynamic? How do social justice and position and power fit? Do they?

Possible Definitions

But first, how is knowledge defined? The Merriam–Webster dictionary defines knowledge as "being aware of something" or the "range of one's information or understanding" (2003). This definition extends to include "the fact or condition of having information" and "the sum of what is known: the body of truth, information, and principles acquired by mankind (sic)" (2003). Further, this definition includes the term scholarship and states that the use of this element of the definition "implies the possession of learning characteristic of the advanced scholar in a specialized field of study or investigation" (2003). These are, of

course, are the mundane definitions. None of them seem to provide a philosophical twist. The Cambridge Advanced Learner's dictionary continues along these same lines defining knowledge as awareness and "understanding of or information about a subject which has been obtained by experience or study, and which is either in a person's mind or possessed by people generally" (2003). A visit to the Stanford Encyclopedia of Philosophy (2003) finds no definition of knowledge without words like mutual or self-attached and, sometimes, equations. These definitions, however, seem to suggest there is some link with truth as asserted by a series of someones.

Perhaps a way to think about these definitions is in a psychological frame (including any notion in a person's head that s/he believes to be knowledge) contrasted with a philosophical frame (relying, at least in part, on warrant or justification). This suggests that any beliefs might be considered knowledge from a psychological view and that belief must have justification with an objective world from a philosophical view. Certainly this is a dualistic perspective, but is it too simplistic?

If we broaden our view by adding the philosophical categories of practical and formal knowledge, what happens? Practical knowledge, often defined as the knowledge that draws from experience and is used in a practical or everyday way (usually this knowledge utilizes theoretical or formal knowledge that is already known) and formal knowledge, often defined as the knowledge produced by researchers for generalizable use, are often presented in opposition. Are they oppositional? Do we need to contest limiting definitions to broaden claims for a different reality?

Weathering the Modernism/Postmodernism Storms

The question remains: "What counts as knowledge?" From a modernist perspective where we find positivism situated, what seems to count as knowledge are large-scale studies that have universal qualities and have evidentiary proof. Much of the process-product work in educational research fits this description. Work from this perspective includes levels of certainty, surety, and generalizability that occurred only in varying degrees after the interpretive turn. Often positivist work seems to suggest that knowledge is static and unchanging. If we call the modernist perspective the old paradigm, what do we learn about the new paradigm?

> For Kuhn (1970),

> the transition from a paradigm in crisis to a new one from which a new tradition of normal science can emerge is far from a cumulative process, one achieved by an articulation or extension of the old paradigm. Rather it is a reconstruction of the field from new fundamentals, a reconstruction that changes some of the field's most elementary theoretical generalization as well as many of its paradigm methods and applications. (p. 85)

Hamilton & Pinnegar (1998) suggest that Kuhn (1970) finds resistance to shifts

in ways of knowing [that] is not only expected but can also be extensive" (p. 235). Polanyi (1962) challenges the modernist perspective, stating that theories "of the scientific method which try to explain the establishment of scientific truth by any purely objective formal procedure are doomed to failure" (p. 135).

As ideas are deconstructed and restructured, a transformation of ideas occur from within one's understanding. Lyotard (1984) suggests that postmodernism does not, in fact, occur at the end of old ideas, but rather "in the nascent state" (p. 79). Rather than "coming after" perspectives have been developed, Lyotard asserts that postmodernism comes at the point of initial creation – decentering how we understand the term "post". From this perspective, the process of grappling with, critiquing, interrogating, and decentering seems a part of the intellectual growth process. For Jameson (1991), postmodernism confronts the modern as it is born from questioning old ideas – socially, socio-economically and beyond. From this perspective knowledge seems uncertain.

Considering her map, our cartographer sees turbulent weather with different forces of differing strengths asserting themselves into the atmosphere and against the land. As we reckon with these ideas, we see people resisting and clutching their points of view. Weather is not a static phenomenon – and time (and ideas) march onward, slowly.

Often Aristotle (1962), for example, is cited as the philosopher of choice to substantiate the more traditional views. We will not spend long discussing him because excellent discussions about his work and perceived value can be found elsewhere (for example, Fenstermacher, 1986, 1994; Hansen, 2001; Korthagen, 2001). Suffice it to say that he suggests the binary relation of practical and formal knowledge and views the practical side as necessarily flawed (Hansen, 2001) as a result of the lived experience of those involved. In contrast, Aristotle sets formal knowledge in a conceptual frame with rules to guide the reasoning argument toward a flawless, universal truth. With formal knowledge the warrant or justification for the argument must have evidence to substantiate it. Considering this from an atmospheric perspective, the weather is either hot or cold, sunny or not, humid or dry. From a reasoning perspective, there is an implied value on truth and conventionality of argument that practical knowledge does not have.

As the weather can shift back and forth and back and forth in temperature and outlook, since the 1950's (Jameson, 1991) the postmodern/poststructural views have been entering our atmosphere. Sometimes in great gusts, sometimes in subtle degree shifts. This interpretive turn (Rabinow & Sullivan, 1987) came, in part, in response to modernist rules and structures. As we see, these views still generate turbulent responses, including the rejection of this work by the National Research Council (Shavelson & Towne, 2002), as not particularly helpful in educational research.

Clandinin and Connelly (1996) assert, that what counts as knowledge depends on the situation, the people involved, the setting, and more. For those researchers with a postmodern/poststructural perspective, a binary view of the world brings little satisfaction. They recognize the world as uncertain (Hamilton & Pinnegar,

1998) and as a social construction influenced by personal history as well as social history. In their writings, these researchers claim that lives need to be viewed more fully (Bateson, 1989; Clandinin, 1995). Rather than reducing life to separate bits and pieces (Bateson, 1989), many from a postmodern/poststructural perspective attempt to view lived experience (Van Manen, 1990) within context. Moreover, many of these researchers ponder the shortcomings of knowabilty and the ways that these shortcomings contribute to deeper knowing (Felman, 1987).

Ellsworth (1997) asserts that accepted, "reality ... is always someone's reality, constructed in and through particular intentions and interests, and from particular locations on multiple networks of power relations" (p. 179). Citing Ronald Good (1993), Zembylas (2000) refers to the wispy or hard-to-hold-onto nature of postmodernism (p. 163). This intangible element prompts Sleeter (2001) to ask, "to what extent is our knowledge ... a product of our own minds? (p. 213) and continue asking, do "facts closely reflect reality but the sense we make of them reflect human subjectivity? Or are facts themselves also social construction?" (p. 132). The teller of the story affects the story and the ways knowledge is understood (Sleeter, 2001).

From the postmodern/poststructural perspectives neutral points of view are non-existent (Zembylas, 2000). Hoban (2002) writes that Lagemann (2000) views history as an imaginative reconstruction (p. 246). As such, Ellsworth (1997) sees it as representing infinite possibility. MacKinnon & Erickson (1992) claim that knowledge is mediated, never immediate" and that reference to context is necessary to the "role of meaning and cues" (p. 198). The unconscious as well as the conscious is critical from these perspectives and sometimes manifests itself in the voice of the Other (Felman, 1987). Put another way, Derrida (1976) suggests that presence always contains absence. That is, the Other is always present in idea if not in body as people explore their mental and physical worlds.

Importantly, the notion of a privileged center (to research) focused on culture or class or race or history subverts into a decentering and critical examination of the issues (Ellsworth, 1997) in postmodern/poststructural perspectives. An example would be the work of Griffiths, Bass, Johnston and Perselli (chapter 17 in this volume) who attempt to decenter social justice issues to encourage a deeper analysis of those issues as they relate to self-study.

Postmodernism "... does not encourage normlessness, but, much more important, requires that persons assume responsibility for truth" (Zembylas, 2000, p. 182) although it would seem that some critics might view it this way. Phillips (1987), for example, warns researchers to attend to warrant if they seek believability. Feldman (2003) asserts that "we must have good reasons to trust [findings] to be true" (p. 26). In keeping with this perspective, Hamilton and Pinnegar (2000) call for the need for integrity and trustworthiness in application to research but perhaps this is getting ahead of the mapmaker.

We return to the cartographer's question – what counts for knowledge? Like Clandinin and Connelly (1996), her answer must be it depends. If someone asks Aristotle (if he were alive, of course) the question, he might provide a formula

for finding the essentialized truth for all persons. On the other hand, if that same person asks a postmodern/poststructuralist this question, s/he might attempt to interrogate or trouble (Lather, 2001) the question and offer possible answers. What the cartographer is not going to do is offer the range of definitions from all perspectives. Instead, she presents possibilities.

Beyond the earlier definitions, Wells (1999) defines knowing as an "intentional activity of individuals who, as members of a community, make use of and produce representations in the collaborative attempt to better understand and transform their shared world" (p. 76). Knowledge has been defined as "that body of convictions and meanings, conscious or unconscious, which have arisen from experience, intimate, social and traditional, and which are expressed in a person's actions" (Korthagen, 2001, p. 233). In fact, teachers can map their knowledge in ways (Calderhead, 1988a) in ways that link knowledge and action (Calderhead, 1988b). These definitions offer a social and mediated view of knowledge.

In the literature, we find knowledge of people, knowledge of educational practice, knowledge of concepts, knowledge of process, and knowledge of control. There is management knowledge (Eraut, 1998), situated knowledge (Leinhardt, 1988) and nested knowledge (Lyons, 1990). Clearly, there are many ways to define knowledge (Munby, Russell, & Martin, 2001). Fenstermacher (1994) suggests that these simply represent ways to group ideas, but for now these are some of the ways to consider knowledge.

In a personal communication to Munby, Russell and Martin from Fenstermacher (cited in Munby, Russell, & Martin, 2001) he asserts that,

> The old criteria for "knowledge" are kaput, while there are yet no new criteria to take the place of the old. A difficult spot. … The question is whether this difficulty is temporary. Will we eventually gain a new, more generous and robust set of criteria for using the concept of knowledge, or are the post-modernists going to prevail with their claims that there are multiple sets of criteria, depending on one's culture and discourse? (p. 879)

What might be more generous and robust? Knowledge, it would seem, is more than a set or sets of beliefs. Richardson (1996), building on the writing of Feiman-Nemser and Floden (1986), reminds the reader that while there are similarities between knowledge and beliefs, there are differences as well. It seems that more than beliefs, knowledge entails some evidence of what accounts for truth according to a public audience. Would a public accounting strengthen robustness? Later in this chapter we will return to this issue. Suffice it to say now that the issue may well be more about who identifies the concept of knowledge as robust (by the definitions they use), rather than the actual robustness.

And might we define truth? From Aristotle's perspective there must be some level of universality, but the postmodern/poststructural views address difference and variety. Popkewitz (1997), addressing the interpretive turn, suggests that the struggles come from who defines "what counts as truth" and, "the rules on which that truth is based and the conditions in which that truth is told" (p. 27).

Conle, Louden & Mildon (1998) find that there are, "tensions between theoretical and practical reflection" (p. 237) when considering issues of truth. This might be a question of – whose truth is this? Clifford (1986) finds that truths can be intrinsically inadequate. To address the possible inadequacy, perhaps, like the earlier response to the equation of knowledge, the definition of truth also "depends." Richardson (2002) discusses a "better truth" (p. 17). This truth "is not final ... [and] should be larger, roomier, more complex, and more authentic" (p. 18).

This is not to say that empirical work is not valued in the work of postmodern/poststructural scholars, it is. Self-study researchers make assertions in their work and always query themselves about the evidence that supports them. Their warrant, however, seems to be of a different sort. Their warrant seems to be based on trustworthiness, integrity, and solid research methodology rather than the more formal approaches taken by the more conventional researchers. Now, not all self-study scholars do this all of the time. And, early into the work of self-study there was less visible attention given to these issues as we found our way in a new paradigm. The attention was there, but it was not made public. Hence, perhaps, the birth of concern demonstrated by more traditional readers of the work. But, again, we get ahead of the mapmaker.

Having visited many cites and readings trying to forge a more complete picture of the weather of this (educational) world, clear skies remains elusive. There are those with a more traditional, modernism perspective, but can one define perspectives that resist definition? It is this very resistance that is a part of the postmodern/poststructural perspectives. In his writing, Howe (2001) also connects the transformative perspective to the postmodern, and seems to advocate for that perspective because of their interests in transforming their situations. He and others (St. Pierre, 2002, for example) recognize the importance of challenging systems that seem to promote the singularity rather than diversity of ideas. Because this is a chapter focused on knowledge and teacher education and self-study, we will briefly, very briefly, and summarily, very summarily, look at a few relevant points to understanding these perspectives.

Postmodernism/Poststructuralism: A Brief Summary

While Vygotsky may not (if he were alive, of course) identify himself with either perspective, his notions of a sociocultural world (Vygotsky, 1978) that, "develop through the mediation of others" (Moll, 2001, p. 113). For him people work in relation to understand and participate in their world. Lacan, according to Felman (1987), finds the Other to be central in this. These are people with whom people consciously or unconsciously interact to understand their world and who help them consider who they are – and are not. In Buber's work (1983), we read about the connectors we have to others' lives. According to him, these connections are vital to our aliveness. Bourdieu (1990) promotes the multiple ways of knowing and understandings of the world that focus on experience and our relations with others in our world.

Lyotard's (1984) work decenters itself in its critique of the legitimation of knowledge. He asserts that there are grand narratives and smaller stories (petits recits). (See Griffiths, Bass, Johnston & Perselli, in this volume, for a broader discussion of this issue). If we accept that there is one large narrative that explains our lives or our experiences, without considering the influence of individual histories or background, we essentialize and, hence, stabilize the views of the dominant culture. He "promotes resistance to totalizing ideas and advocates for the deconstruction of the ways that … research has been traditionally undertaken" (Zembylas, 2000, p. 161). He also brings a support for diversity in understanding the world (Zembylas, 2000, p. 173). Zembylas finds that Lyotard:

> warns us that demanding consensus has become an outmoded and suspect value … Hence, using our imagination, intuition, and emotions we can invent, history, science, intuition, and emotion share common boundaries. Their domains oscillate into one another so that the idea of ever distinguishing between them becomes more and more chimerical. (Zembylas, 2000, p. 166)

Given this, the relation of knowledge and power suggests questions related to definitions of knowledge and who claims to know or own those definitions (Lyotard, 1984).

In the multiple postmodern/poststructural worlds, language is a key. How people express themselves and to whom is relevant to the ways people experience power and interact with their world. Foucault (1977, 1978) suggests that the self is fragmented and lacks unity. According to Zembylas (2002b), in a discussion of Foucault's ideas, "the self is shaped and reshaped as a continuous project of subjectivity" (p. 203). For Foucault, as mentioned earlier in a discussion of Lyotard, power and knowledge are linked together. Importantly, while these terms may have negative connotations for many of us, Foucault uses these terms in a neutral way viewing power as related to action" (Gore, 1993, p. 51). Gore writes: "As Foucault (1980) sees it, every relation between forces is a power relation, where force 'is never singular but essentially exists in relation with other forces, such that force is already a relation' (Deleuze, 1988, p. 70)" (Gore, 1993, p. 51). Cole and Knowles (chapter 12, this volume and elsewhere), for example, interrogate the power-knowledge relations in academia.

To this, we bring our "technologies of self" (Foucault, 1977) that express the manners with which people experience their lives. Personal history, experiences, the relation with the larger world, and more are part of these technologies. Fendler (2003) suggests that critically reflecting on one's experiences is no, "guarantee [of] an uncompromised or unsocialized point of view" (p. 21). From this perspective, we must attempt to decenter self from experience to help deconstruct and critique our lives. Viewing the self as text is a way to query oneself (Phillips, Donna, 2001, 2002). These technologies of self support people as they address the power-relations in their lives as well as the "regimes of truth" (Foucault, 1980, cited in Gore, 1993, p. 55). These regimes of truth, existing in any society, represent:

> Its 'general politics' of truth: that is, the types of discourse which it accepts and makes function as true; the mechanism and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are changed with saying what counts as true. (Foucault, 1980, p. 131, cited in Gore, 1993, p. 55)

Zembylas asserts that, "experience itself does not constitute self-knowledge. … Only by interrogating the discursive place from which questions of identity are posed can we trace how identify is subjected to the social and historical contexts of practices and discourses" (Zembylas, 2003, p. 114).

Bakhtin is another theorist whose perspective should be mentioned here. For him, voice and language mediate the ways that people and their words shape and are shaped by their surroundings Daniels (2001) states that Bakhtin's perspective views language as:

> over populated with the intentions of others, reminds us that the processes of mediation are processes in which individuals operate with artefacts (words/texts) which are themselves shaped by, and have been shaped in, activities within which values are context and meaning negotiated. (p. 12)

Bakhtin uses voice to describe the consciousness brought to the conversation when a person speaks. This voice has a perspective, including values (Daniels, 2001). Further, Danielewicz (2001, p. 140), citing Bakhtin, asserts that he sees language, "for the individual consciousness, lies on the borderline between oneself and the other" (1994, p. 77).

While I have written this as if these ideas emerge in a linear and connected fashion, they have not. Rather, I have drawn these ideas together as I have attempted to understand my work and their work. The critical point here is that one view of how to understand knowledge, its definitions and the elements attached to it, essentializes it.

A Few Caveats

I recognize that postmodern and poststructural views differ. However, establishing my point about understanding of knowledge rather than an understanding of knowledge, I have linked them. In fact, there has been precedence set for this in earlier writings (Gore, 1993, for example).

Further, the views presented here clearly have a western perspective. Because there have been few detailed looks at these issues by self-study scholars prior to this time, I am hindered by history and recognize that some maps have yet to be opened. Recognizing this chapter as a beginning to this examination helps broaden the view and leads to greater inclusion.

Succinctly, our cartographer thinks, this map suggests that other ways of viewing knowledge exist and have equal value with earlier views. Privileging one view over another does not represent this world.

Third Map – What Counts as Knowledge in Teaching?

"At this point, to understand this, I need another map," our cartographer realizes. A topographical look at this world may help depict the rise and fall of the terrain in a representation of natural and selected features.

What does count as knowledge in teaching? Is it teacher research? Is it the study of one's own practice? Is it large-scale studies and grand narratives that attempt to essentialize teachers as if the good ones might be replicated? In the past, what counted as knowledge in teaching to some degree focused on information generated by researchers and learned by teachers.

The topography of knowledge in teaching has many dips and peaks. The terrain is marked with mountain ranges and deep lakes. Historically, educational researchers examining the knowledge of teachers have pondered what teachers know, how they know it, when they know it, where they know it, and, perhaps, most importantly, how they know they know it. More recently, teacher educators have attempted the same exploration. This section explores definitions of knowledge in teaching and possible distinctions among those definitions.

Korthagen (2001) suggests that teaching involves more than skill mastery. Rather, it entails a way of relating to self and others (Korthagen, 2001, p. 264). Teachers do need, "to be very knowledgeable about the subject or subjects they teach" (Porter, Youngs, & Odden, 2002, p. 265). This knowledge depends on content, age level, development as well as personal history. Many times teachers are "confronted with the inadequacy of their knowledge" (Zembylas, 2000, p. 175). Often there is a lack of respect for the knowledge of teacher educators (Hinchman & Lalik, 2000). Sometimes communities of teachers/teacher educators "share sets of important questions and varieties of methods for approaching problems" and support the exploration of knowing in teaching (Leinhardt, 2001, p. 336). According to Ellsworth (1997),

> teaching is not normalizable. It happens in disjoined and yet enfolded conceptual and social spaces ... Its in-betweeness and all-at-onceness corrodes the engine of system. Where, when, and how teaching happens is an undecidable. This is what saves it from being a skill or a technology. (p. 193)

Is this knowledge of teaching? Ball, Lubienski, and Mewborn (2001) suggest that there is, "a distance between studies of teacher knowledge and of teaching itself" (p. 449). While "teaching depends on knowledge ... knowing is not synonymous with teaching" (Ball, Lubienski, & Mewborn, 2001, p. 450). Further, they identify whether making the distinction that, "studies of knowledge are or are not studies of knowing in teaching" are important to make (p. 450).

In the past, teachers have been identified as users rather than producers of knowledge. Hence, the research on teacher education has been scattered with documents focused on the generation of knowledge bases that list what teachers should know and be able to do know in order to enter the profession (see Wittrock, 1986, *Handbook of Research on Teaching, third edition* and Richardson, 2001, *Handbook of Research on Teaching, fourth edition* for more information).

But what is this knowledge that teachers should possess? Critical among the considerations is whether or not to accept the conventional representation of knowledge or to decenter what has been seen as "the" view of knowledge to offer alternative representations. In reference to the previous section, another way to explore this is by asking the question – should knowledge be represented in a formal fashion with a traditional scientific structure or can less restrictive representations suffice? Fenstermacher (1994, 1997), Richardson (1994, 2000), and Loughran (1999, 2000) among others have recognized the need for careful research and thoughtful habits of mind when engaged in this work. In separate but similar calls, these scholars identified two issues – a clearer understanding about the definitions of knowledge and a better understanding of how that knowledge is expressed to the larger academic community – that need to be addressed. Before we discuss points about presenting this work to a larger community, (which we will do in future sections), we need to consider the definitions of knowledge in teaching.

Knowledge in Teaching

The texture of the land shifts and turns. Articulately the rise and fall of the terrain can be troublesome. How do you represent these ideas? Previously, scholars have drawn distinctions between those who produce knowledge through research (formal knowledge) and those who use knowledge (practical knowledge) (Fenstermacher, 1994; Huberman, 1991, 1996, for example). This argument elaborates on the link between thought and action, contrasting theoretical and practical arguments.

However, these views of teachers' knowledge have been reductionist (Carter, 1993) and adversarial setting up a negative power differential between the ones who produce knowledge and the ones who use knowledge (Stenhouse, 1975; Whitehead, 1993). Broadening this view, Clandinin and Connelly (1995, 2000), for example, define teacher knowledge as embedded in story and influenced by personal backgrounds and learning. Lytle and Cochran-Smith (1991 and in this volume) present teachers' knowledge as a triumvirate of knowledge in-, of-, and about- practice that also comes from backgrounds as well as learnings. Knowledge for practice might be characterized as formal knowledge.

These researchers and others (for example, Briscoe, 1992; Lather, 1986; Richardson, 1997; von Glasersfeld, 1989) see teachers' knowledge as a fluid, social construction that is more extensive than can be articulated (Polanyi, 1967; Korthagen & Kessels, 1999). Some (like, Carter, 1995; Carter & Doyle, 1987, for example) suggest that knowledge is event-structured and task-specific, and describe it as situated in practice (Leinhardt, 1988, for example). So knowledge may be seen as historically embedded, culturally imbued construct that is personal yet socially constructed and can be expressed in actions. Carter (1992) sees teachers' knowledge as elusive because teachers may not have the language to articulate it. Perhaps in response to the power relation, Duckworth (1991) points out that teachers seem to lack a seriousness about their knowledge and

often do not critically examine it. Teacher and teacher educator research provide ways to examine what teachers know and how they express their ideas (Elliot, 1989; Loughran, 1999).

Sanders and McCutheon (1986) find that practical theories offer reasons for actions and ways to guide those actions. This reasoning interprets, helps understand, and justifies teaching situations. Of course, this raises the uncertainty principle in teaching. Linearity and surety in teaching are elusive. Mapping teacher knowledge like mapping topography can be tricky.

Dewey, Experience, and Identity

Following Dewey (1916), Bullough 1997 suggests that experience bring significance to theory. Fitting with the ideas of Clandinin & Connelly (1996), studying education is studying experience is studying life. Importantly, to succeed in the study of experience, teachers/teacher educators must bring critical reflection to the task so they can act, "with intent; they are empowered to draw from the center of their own knowing and act as critics and creators of their world rather than solely respondents to it, or worse, victims of it" (Richert, 1992, p. 190). To support this process, teachers, in their reflective process, make "conscious and voluntary effort to establish belief upon a firm basis of evidence and rationality" (MacKinnon & Erickson, 1992, p. 196).

Teaching requires more than simply teaching subject matter. The image of that and what is needed for the classroom shifts as the teacher sees how the student develops. Dewey (1916, 1933) talks about creating environment for students in the classroom. Designing an environment suggest that the teacher moving the student from point A to point B is no longer adequate. The teacher may have a learning goal, but her focus on students may change over time.

Experience

Bullough (1997) claims that theories come into the experience of practice as they are applied. As experience expands, "knowledge in action gives the authority of experience" (Munby & Russell, 1994, p. 92). This:

> authority of experience gets transformed into the authority that says, I know because I have been there, and so you should listen. The authority of experience simply does not transfer because it resides in having the experience. This coincides with Schön's view that knowledge-in-action cannot be transformed into propositions. It is for this reason that Schön (1984) cautions those who wish to acquire professional competence that there is something they must know, something their teachers cannot tell them what it is. (Munby & Russell, 1994, p. 93)

As teachers reflect upon and publicly:

> "'name' their experience, they learn about what they know and what they believe. They also learn what they do not know. Such knowledge empowers

the individual by providing a course for action that is generated from within rather than imposed from without. (Richert, 1992, p. 190)

Maxwell (1999) situates the knowledge, practical knowledge, in teachers' personal and professional experiences as did Elbaz (1983) and Connelly and Clandinin (1985) before her. Munby and Russell (1994) find that emphasizing, "the contact between school knowledge and action knowledge (Barnes, 1976) marks how the experience of school can conceal the differences between the authority of reason and other forms of authority" (p. 92). Once "you come to know the surface of things … you … seek what is underneath" but often "the surface of things" seems infinitely deep (Mason, 2002, p. 29).With the acceptance of authority in experience, "then … research can be better understood as a form of … research that brings with it different research demands and dilemmas from traditional research" (Loughran, Mitchell, & Mitchell, 2002, p. 16). Recognizing the influence of experience on the development of knowledge empowers both the student and the teacher (educator).

Identity

A teacher's education often begins "by exploring the teaching self " (Bullough, 1997, p. 19). With "self you rehearse possible course of action" (Markus & Nurius, 1987, p. 161). Multiple, "often conflicting, identities …" can be "under construction" as the teacher identity develops (Danielewicz, 2001, pp. 3–4). As they continue developing, the "self … depends on a dialectic of identification: self-definition and definition by others, both of which are necessary (Danielewicz, 2001, p. 42). This constant construction, deconstruction, and repair of boundaries around the constitution of the self is fraught with emotions" as well as "new ideas". (Zembylas, 2003, p. 108). This continuing development "challenges the assumption that there is a singular "teacher-self ' or an essential 'teacher identity' hidden beneath the surface of teachers' experiences" (Zembylas, 2003, p. 108). This is where experiential and theoretical understandings and notions about reflection and the authority given to self and others come into the dialectic.

Identity is developed in relation; teaching is developed in relation. The teacher is the more capable Other. The more capable Other assists the learner in the learning process (Vygotsky, 1978; Tharp & Gallimore, 1988). Teacher educators in the role of the Other, often try to teach their students to be the Other. In turn (hopefully) they will move students forward in their knowing, being, acting, and doing. As Schön (1983) suggested, a move beyond technical rationality is required (see Kelchtermans and Hamilton, this volume for elaboration on this topic). A prescription for this process is less helpful than understanding its development. Understanding the importance of experiences and the development of teacher identify impacts understanding of knowledge, types of knowledge, and the use of that knowledge.

Types of Knowledge

Shulman (1986,1987), "has posited that the knowledge related to teaching exists in different forms" (Graber, 2001, p. 495) with a variety of labels. Of the types

of teacher knowledge identified by Shulman, the one that inspired the most attention was pedagogical content knowledge (Seixas, 2001, p. 546). While general pedagogical knowledge represents what teachers understand about the principles and strategies associated with classrooms (Graber, 2001, p. 496). Pedagogical content knowledge (Grossman's work, 1990, for example) focuses on the special pedagogy necessary to teach specific content. Shulman and colleagues recognize, "a special kind of teacher knowledge that link … content and pedagogy" (Ball, Lubienski, & Mewborn, 2001, p. 448). There is also personal practical knowledge (Clandinin, 1986) is based on the past and present experience in the life of teachers and can manifest personal, emotional, professional, and moral knowledge (Maxwell, 1999). Intuitive knowledge is another type of knowledge. Maxwell (1999) states that while "intuitive knowledge is only one piece of the puzzle being used … it is the very piece that is unusually shaped and touches the most number of pieces in the puzzle" (p. 91).

It would seem that Shulman, with the notion of pedagogical content knowledge, claims that some knowledge is 'better' than others are. Once this is claimed there is some expectation about achievement and performance.

Teaching Knowledge

Korthagen suggests that teaching involved more than skills mastery. Rather, it entails a way of relating to self and others (Korthagen, 2001, p. 264). Teachers do need to, "be very knowledge about the subject or subjects they teach" (Porter, Youngs, & Odden, 2001, p. 265). This knowledge depends on content, age level, development, and more. Sometimes communities of teachers/teacher educators share "sets of important questions and varieties of methods for approaching programs (Leinhardt, 2001, p. 336). Is this knowledge about teaching? Ball, Lubienski, & Mewborn (2001) suggest there is a distance between studies of teacher knowledge and of teaching itself. Although teaching may depend on knowledge, they state that "knowledge is not synonymous with teaching" (p. 450). Further, they find that distinguishing "studies of knowledge are or are not studies of knowing about teaching" (p. 450) is important.

Teacher Knowledge

Can students of teaching experience a depth of knowledge? Richardson (2002) finds that to, "be of use in action, a depth of understanding is required that becomes somewhat internalized such that in can be used in teacher planning, action, student assessment, and reflection" (p. 6). Huber and Whelan (1999) see teachers, as the owners and creators of knowledge. And this knowledge is both formed and expressed in context (Connelly & Clandinin, 1999, p. 2). Now, the "conceptual framework that characterizes teaching as a complex cognitive skill determined in part by the nature of a teacher's knowledge system to explain patterns in participants' planning, teaching and post-lesson reflections" (Borko, Bellamy, & Sanders, 1992, p. 49). Barnes (1992) finds that the identification of teachers' knowledge can be "potentially misleading, unless 'knowledge' is seen

as value-laden and dynamic" (Barnes, 1992, p. 16). In fact, a view of knowledge that is static does not expressly define it. Korthagen (2001) argues that we need to shift our view from that "scientific understanding (episteme) ... [to] ... practical wisdom (phronesis)" (p. 24). In part, this knowledge includes the "common dilemmas teachers face in classroom life" (Carter, 1995, p. 110). In the past, teachers' understandings and knowledge have been viewed in a less than a positive way as simply reactive to "externally imposed knowledge" (Clandinin, 1986, p. 4).

Clearly, these definitions are perplexing. On the one hand, we have calls for very specific strategies for and approaches to teacher knowledge. On the other hand, we have rather vague descriptors that seem to shy away from definition. Often the request for specifics comes from educational researchers, outside the realm of teachers. How do we come to terms with the tensions created here? How do you figure out how to best define teacher knowledge? If we trouble and push the issue, we come again to wonder, "whose knowledge is this? Who will actually be well prepared to teach? This terrain seems to have some of the swampy areas that are muddy and can mire you down. Trying to read the map almost requires that you know the landscape before it makes sense.

"What do we have here?" asks the cartographer. Now I can see that different views of knowledge mean different definitions of knowledge in teaching," she claims and realizes that the weather map is not enough. As the atmosphere interacts with the land, the land interacts with the waters. She realizes that she must now look at an oceanic map.

Fourth Map – What Counts for Professional Knowledge for Teaching?

"I need to understand how the waters mingle with the land," our cartographer speculates. There are many ways to map the waters of this (educational) world like looking at the geographic, the geologic, or the nautical spaces (Makower, 1990). However, for the purpose of this section, we offer a simple and general look at the nature of the waters and the continental margins. This," our cartographer thinks, "will provide a more vivid portrayal of this world." In this section, we look at some of the features of teachers/teacher educators' professional knowledge and the way that such knowledge might impact on teachers/teacher educators' practice. Clear-cut distinctions between knowledge are no longer possible because teachers/teacher educators' professional knowledge (whether it is preservice or inservice teachers) is more complex than originally thought.

Defining Professional Knowledge

Waters can be turbulent, swirling, in this case, with passion and emotion. Notions of knowledge and professional knowledge can sometimes blend and sometimes crash into each other. Mapping out these possibilities can require concentration. As mentioned in the last section, in the 1980's Shulman proposed categorical representation of teacher knowledge. He (1987) claimed that teachers needed

strong "pedagogical content knowledge" (p. 8) to be the best possible teachers. Around the same time other researchers speculated about teachers' knowledge bases and the professional knowledge of teachers (Grossman, 1990; Wilson, Shulman & Richert, 1987, for example). For him, teachers look uniquely at practice. Shulman and colleagues eventually expanded these ideas to include the work of teacher educators and other university instructors, calling it the scholarship of teaching. We will return to this issue later in this chapter.

At the same time, in the United States and globally, tools to define and measure teachers' knowledge along with strategies emerged to undertake standardization. This work did not explore uncertainties. Rather, much of this work took very conventional approaches. That is, researchers studied teachers' behaviors and beliefs seeking to reduce them to a standard. In fact, many researchers and policy makers essentialized teaching.

Early in the 1990's, an alternative to this conventional approach emerged. From this perspective, researchers pushed to find ways to examine what teachers knew. Early and prominent among these researchers were Clandinin and Connelly and Cochran-Smith and Lytle. Each set of researchers, while approaching teacher knowledge in different ways, attempted to unravel the ways in which teachers develop their professional knowledge. Researchers engaged in the self-study of teaching practices also brought their views to the static water.

Complicating the Definitions

As we saw in last section, the knowledge related to teaching has many definitions. Further, we read that there are varieties of different approaches to understanding this knowledge. The waters can be wide, deep, and unsettling. They can also be still and enigmatic. Certainly, charting the currents and the flow requires a calm and careful eye.

Politics

Earlier in the chapter I mentioned sociocultural perspectives that many researchers now bring to their understandings of their world and their research. What I only alluded to was the political elements of these understandings. Realistically, power and politics impinge on the questions we have previously mapped – whose knowledge is it? And so on. Postmodern/poststructural researchers take a politicized vantage – questioning knowledge ownership – so do the modernist researchers. Some of these researchers are more forthcoming than others about the political nature of their work. Sometimes issues are discounted or empowered because of the author, sometimes because of the institution, sometimes because of the nature of the relations between these issues. When looking at professional knowledge these relations must be addressed.

There are those who look more broadly at their educational settings and there are others who find that the more focused, personal view is the ways to understand the politics of the situation. For example, "Harding (1987), Orner (1992), and others suggest … looking to ourselves to explore the complexities of our

social existence. Collins (1991) argues that understanding our work is at the heart of understanding ourselves and our hidden knowledge" (Hinchman & Lalik, 2000, p. 183). Because it is not uncommon, according to Loughran, Mitchell, & Mitchell (2002), "for teacher knowledge to be dismissed ... [or] ... compared with more traditional forms of research knowledge" (p. 15), teachers/teacher educators' classrooms become sites for studying the interactions of the private and public worlds of the educational process. Who owns the knowledge, who shares the knowledge, and who presents the knowledge are questions with political elements and require consideration.

Ethics

Hansen (2001, p. 852) asserts that according, "to the literature ... teaching is inherently a moral endeavor." As such, teachers/teacher educators model behavior, ideas, and values (Loughran, 1996, for example) for their students. This means that whether or not they are conscious of their modeling, it happens. Whether they are conscious or not of the politics of a situations, they happen. Hansen continues that the practical wisdom perspective, "is an orientation more in keeping with the contingent nature of pedagogical work and with the always evolving more characteristics of both teachers and students" (2001, p. 849). This recognizes the power the teachers and their influences in the classroom. Further, understanding "teaching as a moral activity can give value and direction to teachers' technical knowledge" (Hansen, 2001, p. 849). Like Goodlad and colleagues (1993) suggest, the moral dimensions of teaching are important currents to the seas of educational research. The integrity and trustworthiness teachers bring to their classrooms and ways of being affect their students.

Caring

Hamilton and Pinnegar (2000) suggest that care, trustworthiness and integrity are necessary aspects of professional knowledge. Noddings (1984, 2001, for example) asserts that caring is a way of being in relation to self and others, not a specific set of behaviors (Danielewicz, 2001, p. 17). This care involves elements of kindness, but more importantly includes commitment to learning and success. Along with caring, Hamilton and Pinnegar assert that trustworthiness and integrity in the work of teachers and teacher educators are critical to helping their students and their students' students realize their potentials. How to do that? Like other issues already discussed, caring, trustworthiness, and integrity elude categorization and limitations. Conscious exploration of critical questions may be the appropriate current here. Understanding that teachers' professional knowledge has a complexity and sophistication may guide them through the choppy depths.

Judgments

Goodlad and colleagues (1993) have also explored the professional knowledge base of teachers. He suggests that the public pays teachers for their judgments

rather than for the technical elements of their work. While technical skills and practice inform judgment, that judgment is also drawn from the sociocultural, moral and political elements of the person. The quality of the reasoning and the quality of the action influence the teacher/teacher educator's judgment in the setting and also influence peoples' judgments about teacher success. In addition, the quality of teachers/teacher educators' judgment is always in relation to students to colleagues, to others. Success as a teacher requires both the student and teacher to buy into the learning process when the teacher/teacher educator prepares lessons or class, they make judgments about content and more. Teaching, "involves informed interpretations of and responses to students' orientations to knowledge" (Daniels, 2001, p. 103). They draw from their experience, have knowledge of content, sense of students, and from the relation with context, students etc., make judgments about how to proceed. To do that they must have knowledge about and understanding of their students.

We develop our own judgments and the judgment of our students, but what should count in that judgment? What is the range that teachers/teacher educators must consider about themselves, teaching, and their students? Relevant here is the Fenstermacher (1986) notion of studenting. He suggests that beyond the teacher's part in the learning process, the student must also take responsibility for it. This relation is critical to the development of teacher and student. Teachers (from Dewey's (1933) perspective) bring openmindedness, whole-heartedness and responsibility to teaching and to the relation between teacher and student and students bring those same notions to their role as student (see Loughran, 1996 for more detail on modeling and issues regarding Dewey.)

This, of course, suggests an uncertainty about teaching. Professional knowledge does not seem to be simply a still lagoon of lists or attitudes or strategies. Rather, it seems to be an ocean of tensions, turns, and contradictions. Consequently, making teachers or teacher educators fit a standard in particular ways may be difficult. The wisdom of practice is an ineffable thing that resists countability and reification.

Troubles

It seems important to state that there is no list in this chapter of the specifics of professional knowledge and acknowledge that this seems to be a future task because of the various available viewpoints. However, it is also important to acknowledge that there are skills and attitudes that teachers must bring to teaching, like openmindedness, wholeheartedness, responsibility, and reflection. More than that can be found in other texts.

Additionally, addressing issues like trustworthiness and integrity can generate undercurrents in the seas of educational research. As Hamilton and Pinnegar (2000) speculate, there is a tension in the relations between the teacher/teacher educator and the students' perceptions of her/him. The students (or our colleagues) decide trustworthiness. Teachers/teacher educators can act with integrity, but do they see that integrity? That, according to Hamilton and Pinnegar, is what students (or colleagues) must decide for themselves. Moreover, the issues

of trustworthiness and integrity come back to the public nature of the work. Are colleagues willing to accept that teachers/teacher educators have the knowledge they claim to have?

Pondering this, our cartographer declares "this is not enough!" Now I need to consider how, metaphorically speaking, the people fit into this picture. She says, "I have seen that if I accept the possibility of postmodern/poststructural views of the world, I define knowledge as multi-leveled and textured. And if I accept that, I define teacher knowledge as somewhat elusive and particular. And if I accept that, I define professional knowledge as involving more than skills. Accepting all of that, issues of politics, ethics, care and judgment contribute to the professional knowledge in teaching. However, where does professional knowledge base fit? "How might I consider that?" she asks.

Fifth Map – What Counts as a Professional Knowledge Base for Teaching?

At this point, our cartographer realizes that she needs to see a people map. Census maps generally shows the distribution of population across areas. These maps can illustrate the interests of an area, or the density of population, or even the voting registration of citizens. To answer the question of what counts as a professional knowledge base for teaching, she simply will explore interest.

The purpose of this section is to examine some of the features of teachers' professional knowledge base and the ways that such knowledge impacts on teachers/teacher educators' practice. Internationally, there has been an ongoing focus on teacher education reform with an emphasis on teachers' knowledge and teachers' pedagogy and the ways in which these come together to form a knowledge base. An exploration of the (various) knowledge bases is important, particularly in light of the ways in which these knowledge bases impact on teachers/teacher educators' approaches to, and practices of, teaching (see Hamilton & Pinnegar, 2000, for more information.)

Currently, professional knowledge is standardized in a way where knowledge is seen as a static thing to be attained in a finite way. While we promote life-long learning, teachers are expected to learn the skills for teaching quickly and with some level of competency. Although some degree of standardization may be appropriate, expecting sameness among teachers, students or strategies seems both unrealistic and unreasonable. Maybe this is possible in the modernist paradigm, but from other standpoints standardization is oppressive and power draining.

Professional Knowledge Base

Professional knowledge is, "composed of a wide variety of components and influenced by a wide variety of people, places, and things (Clandinin & Connelly, 1995, p. 4). Expanding our view, we see that the professional knowledge bases of teaching are as broad and diverse (Christensen, 1996, p. 38) as the peoples

our cartographer examines. For Christensen (1996), "many programs have many different knowledge research bases upon which they depend. There is no one best base, but some are more supportable than others are" (p. 38). Wisdom, "language, critiques and theoretical frameworks of school-based teachers are as essential to a knowledge base for teaching as are those of university based teacher educators and researchers" (Cochran-Smith, 1994, p. 151). Building on Schön's work (1983) Munby (1987) looks at teachers' professional knowledge suggesting that this refers to "the non-propositional forms of knowledge that are assumed to be of importance to professional action" (p. 1). If we broaden that to imagine a base, it alters the understanding that a base might simply include a set, or sets, of skills.

Clandinin & Connelly (1996) propose that, "professional knowledge context shapes effective teaching, what teachers know, what knowledge is seen as essential for teaching and who is warranted to produce knowledge about teaching" (p. 24). Further, they position professional knowledge at the "interface of theory and practice in teachers' lives" (p. 24) and a base of such knowledge might look different from traditional knowledge bases. This again seems to underscore the uncertainty of teaching.

If as Richert (1992) asserts when "thoughtful teachers do their work – all the while thinking about what they are doing and what they have done – they create knowledge about their practice which they then draw upon (and revise) as they continue to teach" (p. 189), how do we define a knowledge base? I would suggest (with the help of Pinnegar, 2003) that rather than defining knowledge base as the lowest common denominator of ideas, we consider viewing this base as an anchor, a point where the social, moral, political, personal, and emotional fit together. Establishing boundaries for knowledge seems confining from postmodern/poststructural views. Moreover, it does not seem to fit with the uncertainties of teaching to which we have previously referred in earlier sections of this chapter. Thinking of stories and information that serve as a touchstone may support novice teachers in the critically reflective perspective they need to bring forth to contribute to their teaching.

There are important issues to consider here beyond the skills often addressed – social justice, privilege, and emotion. Are these really elements of a knowledge base? Who decides? How do we decide that someone has contributed to the knowledge base?

Social Justice

Recognizing social justice as a foundation for a knowledge base seems critical. Access to knowledge varies by race, class, gender, age, and more (Dilworth & Brown, 2001). This suggests that some people may receive more, less, or, perhaps, no information to develop their knowledge. As Cochran-Smith (1995 for example, among many others) has indicated this imbalance in how students learn, teachers teach, and, ultimately, how people within our global society interact privileges some people more than others. Evidently, some people, because of their socioeconomic class or the color of their skin (or other reasons), have more privilege in

society than others (Pewewardy, 2003). Since, at least in the United States, we are affected by institutional racism, we need to understand that the ways we (whoever we are) make meaning of the world influences the ways that we see beyond ourselves. As mentioned earlier in the text, Foucault's (among others) power-knowledge relation must be applied here. Sometimes this privilege can be ignored or hidden from view but it is always present in its [often explicit] absence. While there are some programs with good intentions, there are few programs that claim success addressing issues of social justice and diversity in a teacher education setting (Ladson-Billings, 2001). Ellsworth (1997) claims that "most educational literature and practices aimed at ending racism seem preoccupied with identifying, inciting, and proliferating discrete turning points in students' attitudes, understandings, and behaviors towards race and racism" (p. 155), but this does not necessarily prepare socially just teachers. Supporting this, Danielewicz (2001) asserts:

> Friere's liberatory pedagogy demonstrates how the whole educational enterprise can be opened out to include the voices and perspectives of all participants, regardless of their status. Inclusion of all voices and perspectives would expose the submerged assumptions about language, knowledge, and power that drive the traditional curriculum. (p. 147)

In postmodern/poststructural perspectives there is an implicit understanding, "that 'all' collapses the differences and diversities of students to a totalising entity that covers everyone" (Zembylas, 2000, p. 178). As is fitting with a quest for identity, knowledge and moral stance, for a socially just world, a professional knowledge base needs to be expansive rather than rigid. That is, expectations need fluidity instead of rigidity. Brown (this volume) and Schulte (this volume) offer excellent insights into these issues along with Griffiths, Bass, Johnston, and Perselli, (this volume). Surveying her maps, our cartographer sees a variety of interests but wonders how people decide on those interests.

Emotions

Another influence on the knowledge base and peoples' understanding of knowledge is emotion. Often avoided as a topic because it skirts the margins of rationality, emotion affects they ways we are in the classroom and in our lives. In an organic society (Reason, 1994), we see how emotion imposes on the understandings that people bring to their experiences. Zembylas (2002b) finds that in:

> education, the emotions associated with learning and teaching are by no means new terrain for researchers and educators, but there seems to be a renewed interest especially in the emotions of teaching, the emotional politics of teacher development and educational reform, and their implications for teacher education. (p. 187)

Controversies about culture and teaching are "not simply 'academic' questions,

but rather highlight and touch on issues that are highly personal, emotionally charged, and at times appear to be rather divided (Liston & Zeichner, 1996, p. xvii). Flynn (1995) suggests that the, "roles of emotions … lies in their capacity as a motivating force to support peoples' relationships with the world around them" (p. 367). He suggests a relationship among body, feeling, emotions, and concerns. Bondi adds that studying emotion addresses questions of positionality (Bondi, 2002) and influences meaning making and understanding that creates knowledge (Bondi, 2002).

The "emotional geographies of teaching" (Hargreaves, 2000) illustrate ways to the delineate the lived experience of self and offer "powerful testimony of the importance of attending to the much neglected" issue of emotion (Day & Leitch, 2001, p. 403) in understanding the knowledge base of teaching (for elaboration on this topic, see Kelchtermans & Hamilton, this volume).

Early self-study work looks at issues of emotion. Lighthall & Lighthall (1996, 1998), consider the complexity of emotions set in narrative from a cross-cultural perspective and ask teachers to tell "self-involving" stories that explore their emotional understandings. Others mention emotions and "inner" feelings (Smith, 1996; Manke & Allender, 1998). As described, emotions involve not just feelings, but the body, the soul, and more (Lighthall & Lighthall, 1996).

How might emotions fit into the question of what counts as knowledge base? For some researchers, "emotions can be sites of social/political resistance and transformation of oppressions," and examine "contradictions within discourses of emotions – what can be called 'counterbalancing discourses' or 'disrupting discourses.' These discourses can become sites of power and resistance" (Zembylas, 2001, p. 2). Teacher/teacher educators' identities are mutable, lived, experienced, and expressed in the acts of teaching, sometimes through emotion. Further, because emotions are potentially public and visible in their actions, their words, and their bodies (Zembylas, 2003), understanding the impact of them on teaching and the professional knowledge base is important.

The sense of vulnerability that teachers experience in their work fits here. Kelchtermans (1996) defines vulnerability as "one way in which teachers experience their interactions with other actors in the school and the community. It … encompasses not only emotions (feelings), but also cognitive processes (perception, interpretation)" (p. 307). When teaching, the living contradictions that emerge in the classroom to unmask vulnerabilities. For example, Parker reveals her own vulnerability when looking at her teaching experience (Lomax, Evans, & Parker, 1998). The contradictions seen or the tensions felt in the classroom affect how teaching happens there. They also affect the sense of knowing developed there. Emotions seem central to the learning-to-teach process (Zembylas & Barker, 2002). These uncertainties seem to contest the notion of providing a standardized knowledge base that fits most experiences.

Wonderings

The distribution revealed by the map survey suggests that the areas of social justice and emotions have a low density. That is, the influences of social justice

and emotions on the lives and the knowledge of teachers/teacher educators seem less significant. However, the importance of these issues cannot be overestimated. Casting them into the margins undermines the preparation of novice teachers for the teaching world.

Addressing issues of social justice and emotion can be less concrete then a formula for planning or a teaching strategy. This would be a problem for those people and institutions that seek comfort in prescriptions for teaching. The distinctions among the traditional and less traditional views of viewing teaching and its professional knowledge bases seem clear-cut and sharp. How to accommodate these variations seem less so.

Our cartographer looks at her map. I can see," she remarks, "that there are many interests and broad range of possibilities." "Now I notice," she declares, "that there issues beyond skills." From postmodern/poststructuralist views, interrogating justice, privilege, and emotion as well as contesting related questions and concerns must be a part of the process of making sense of the knowledge bases that count for teaching.

Sixth Map – What is the Relationship Between Professional Knowledge Base for Teaching and Teacher Education?

At this point, our cartographer also sees that she needs more information. While these other maps have been important, she still wants to develop more insight. Perhaps understanding the boundaries and margins will contribute to a deeper understanding" she wonders. A political map outlines the boundaries of the world, separating nations and states and she decides to undertake that task. In this section we will very briefly explore along the boundaries of professional knowledge and teacher education.

With relative ease for the most part, our cartographer can see the initial boundaries among territories of professional knowledge bases and teaching and teacher education. We have identified them already as modernism, postmodernism, and poststructuralism. What is key is how we address the margins and unnamed borders. These margins and borders both separate and blend issues. Generally teachers and teacher educators use the professional knowledge base in thinking about teaching and/or ways to teach teachers. This may be an explicit or implicit activity. Significantly, the issue is how teachers/teacher educators engage with the professional knowledge base. From the perspectives of postmodernism/poststructuralism this professional knowledge base serves as a guidepost or opportunity rather than a list of fixed points of information. Teacher educators from postmodern/poststructural perspectives, for example, might encourage their students to be more open to the multiple realities around them.

Teacher educators have a similar, yet different experience from teachers in the public schools. Teachers attempt to empower their students, teacher educators attempt to empower their students to empower their students (Pinnegar, 2003). From this perspective, teacher educators are the more capable Others preparing their students to be more capable Others for their students in the public school

settings (see Kelchtermans & Hamilton, this volume, for elaboration on this topic). Teaching and learning in relation is a powerful perspective to consider when exploring knowledge and the knowledge bases for teaching. Korthagen and Lunenberg (this volume) address these issues in relation to teacher education reform.

How might teacher educators from postmodern/poststructural perspectives present these issues to their students? Heaton and Lampert (1993) suggest narrowing, "the distance between teaching and teacher education" to "examine the problems of an unfamiliar kind of teaching practice in the context of daily lessons with a class of diverse learners" (p. 44). One way might be through critical reflection and the preliminaries of the self-study of teaching practices.

Caveats

Who establishes the professional knowledge base for teaching? In teacher education those people that might contribute to the development of the professional knowledge base include teacher educators, teachers, but more likely people less affiliated with classrooms and more affiliated with research. Unfortunately, the lack of respect for the knowledge and judgment of teacher educators can undermine their experiences as researchers (Hinchman & Lalik, 2000). Teachers/teacher educators' practice and the knowledge tend tacitly to influence that practice. Hence, attempts to articulate those links have often been difficult. Further, teachers have a difficult time because in school teaching there is little expectation for such articulation as the demands of time, curriculum and student achievement tend to create a focus more on doing teaching rather than explicating the associated pedagogical reasoning.

Self-study scholarship in teaching may well be highlighted and made accessible to others by better understanding the underlying knowledge/ideas/theories that influence teachers' pedagogical reasoning so that what is often viewed as exemplary practice is able to be discussed and examined in ways that go beyond the practice itself. Self-study scholarship in teacher education highlights similar information in different settings. Florio-Ruane (2002) promotes expansion beyond traditional approaches to study the complexities of practice. This is an important step in coming to better understand what really comprises teachers/teacher educators' professional knowledge and in beginning to make that knowledge available to others.

Seventh Map – What Does Self-Study Contribute to Teacher Education in the Creation of a Professional Knowledge Base?

Our cartographer has now collected maps that focus on space, weather, water, land, people, and politics, but that still is not enough. To understand this educational research world, she finds that she must consider its inner structure. Just as the examination of the earth's interior, looking at its geologic history and core structure in cut-away form, can be a part of a cartographic collection,

she sees she must question the ways that self-study might contribute to the professional knowledge base and its usage in teaching and teacher education. She investigates a few critical aspects of self-study, related issues for distinguishing self-study in an academic setting, and contributions of self-study to the professional knowledge base.

Self-Study

Hamilton and Pinnegar (1998) define self-study as, "the study of one's self, one's actions, one's ideas, as well as the 'not self'. It is autobiographical, historical, cultural, and political … it draws on one's life, but it is more than that. Self-study also involves a thoughtful look at texts read, experiences had, people known and ideas considered" (p. 236). Cited by Mason (2002) as an element of discipline of noticing, "laying strands of your own experience alongside each other, comparing them, testing whether they do indeed sharpen sensitivities, conform with each other, and inform practice" (p. 90) are also elements of self-study. Autobiography and the development of voice are additional aspects of self-study (Goodson & Walker, 1991). Dinkelman (2003) states that by, "self-study, I mean intentional and systematic inquiry into one's own practice" (p. 8) that "yields knowledge about practice" (p. 9). In self-study work, while the "self" is important, the contextual aspects of the work and the theoretical components remain in the foreground as the researchers come to focus on knowledge generation. Contributions to the professional knowledge base of teaching as well as generating understanding of the world are the focus for self-study scholars.

One critique of self-study comes from the public's misunderstanding of this focus. For example, Louie, Drevdahl, Purdy, and Stackman (2003) suggest that many, "self-studies … fail to capitalize on the potential of their inquiries for creating transferable knowledge that is of benefit to colleagues and other educators" (p. 154). This occurs partly because of the risky nature of self-study research (Pinnegar & Russell, 1995; Bullough, 1997). Why? Rather than maintain distance this work, "reveals participants as both educators and human beings through documentation of successes as well as shortcomings" (p. 155). However, when scholars do, "engage in self-study to advance theoretical knowledge, they connect their work with existing knowledge and theory in the field, engaging in 'praxis'. … that is at the core of knowledge creation" (Louie *et al.*, 2003, p. 160).

Along with risky, self-study has sometimes been seen as self-praising rather than critical. Feldman (2003) warns that, "odes to ourselves are of little value to those who we want to help … we need to do more than represent our findings; we must demonstrate how we constructed the representation" (p. 27). Another warning is that critical reflection, "will reveal no more than what is already known. … Because reflection entails circular ways of thinking, research about reflection is problematic and can be dangerous if it assumes a privileged status in teacher education" (Fendler, 2003, p. 21). As many others have warned self-study scholars, Mason (2002) exhorts that studying, "oneself can become solipsistic and even narcissistic, if gaze is always inward. If gaze is only sometimes

inward, studying oneself can provide the basis for communicating with and developing sensitivity to others. If gaze is always outward, then the most valuable resource one has as a researcher, namely oneself as instrument, is denied" (p. 174). Richardson (2002) asks, "does teacher research and self-study warrant different methods and procedures than research that leads to formal knowledge?" (p. 15). She answers that self-study work "says important and useful things" about particular contexts and participants, but, "more work is required if it is to add to the field's understandings of teaching practice" (p. 20).

From a methodological standpoint (addressed more fully in Section Three of this volume) static knowledge, that is, knowledge presented as "the" truth, is easier to undertake. The distance that comes with work seeking traditional scientific warrant leaves the researcher less vulnerable and less available to personal process. Self-study research, on the other hand, represents a trend away from modernism and its assumptions about legitimate knowledge and knowledge production toward broadening what counts as research (Bullough & Pinnegar, 2001, p. 13) brings personal biography and history together with context and social history (Bullough & Pinnegar, 2001). This is not to say that self-study is all about "self." Rather, it is recognition of the contribution that "self" makes and the role "self" takes in the multi-layered world. The self is a part of the study, but the focus is on the nexus of self, practice, and context (Bullough & Pinnegar, 2001). In fact, self-study attempts to diminish the gap between theory and practice (Bullough, 1997). In some ways we could assert that a relation between self-study and teacher education could balance teachers/teacher educators' understanding of professional knowledge bases. This knowledge has to be useful to the teachers/teacher educators and fit with or contest their world.

Hamilton and Pinnegar (1998) conclude that self-study goes beyond the boundaries of qualitative research: "More than a qualitative approach to a situation, self-study scholars attempt to embrace … uncertainty and reject calls for validity and reliability as they are traditionally known. The multilayered, critically-imbued, reality-laden world is the text of the self-study scholars …" (p. 235). And, "one of the research by-products of self-study is the way in which it pushes the boundaries of what counts as research" (p. 240). As teachers and teacher educators come to know something, they play with words and concepts, appropriate them, and make them their own. In turn, they hopefully take responsibility for that process and the ways that they transform ideas. Self-study helps with balance among the various research approaches.

While the self-study of teachers/teacher educators can adequately support the questions studied with more breadth and depth to the work, the self-studies of student teachers can often be shallow because the students have few contexts with few experiences to develop their personal theories that are, in turn, relate to theoretical frames (see LaBoskey, this volume, for elaboration on this topic). Critical is the acquisition of a "sense of self-understanding" by the student teacher "as a basis for developing their own unique potential" (Korthagen, 2001, p. 263). This sense of self-understanding helps the student teacher prepare for a successful teaching career and helps them frame the professional knowledge they

learned. Although undertaking a broad self-study may not be possible at this early point in their learning-to-teach process, learning the preliminaries to this work in their university classes can be helpful when they begin teaching.

There are numerous self-studies in Castle Conference Proceedings (Richards, & Russell, 1996; Cole, & Finley, 1998; Loughran & Russell, 2000; Kosnik, Freese, & Samaras, 2002), in texts (Allender, 2001; Hamilton, 1998; Loughran & Russell, 2000; for example), in journals (Arizona Group, 1994, 1996; Cole, Elijah, & Knowles, 1998; Finley & Knowles, 1995; Knowles & Cole, 1994; Louie, Drevdahl, Purdy, & Stackman, 2003; Phillips, 2002; Pinnegar & Russell, 1995, Trumbull, 1990, for example), and in conference papers (Guilfoyle, 1991; Knowles & Cole, 1991; Northfield & Loughran, 1996; Phillips, 2001; Pinnegar, 1991, 1993; Placier, 1991, for example).

There are also studies, not identified as self-studies that fit those criteria. Heaton and Lampert (1993) for example, explore practice and their collaboration while teaching in elementary school. In her work, Dillard (2002) looks at community and authenticity in teacher education. She asserts that, "Freire (1970) and hooks (1989) suggest that critical consciousness and broader perspectives are developed by coming face to face with contradictions in life that require a reexamination of values, cultural understandings and decision making" (p. 384) and advocates a personal, critical approach for research. Hinchman and Lalik (2000) examine their discourse in order to explore their practice. Whether labeled self-study or something else, the work of examining practice within the context of the classroom and the teachers/teacher educators' experiences, is critical to understanding teaching practice.

Perhaps the most distinctive element of self-study is the way it contests the traditional approach to research. The levels of intimacy and vulnerability described earlier in this chapter make self-study contrary to those who might like to suggest greater ownership over knowledge. Curiously most often other scholars attempt to subsume self-study under other headings, like action research or practitioner research (Zeichner & Noffke, 2001, for example) or scholarship of teaching (Hutchings & Shulman, 1999; Shulman, 1999). However, that seems to misdirect attention away from the critical element of self-study – the work of self-study scholars interrogates traditional ways of thinking about and practicing research. This work challenges the ways we see and value knowledge and the ways that we seek answers to questions. This is not to say that only those engaged in self-study take up the challenge. Other researchers do also do excellent work that causes reconsideration of old ideas. Instead, it seems that situating self intimately within work provokes deeper worries about researcher-identity and understanding about knowledge ownership and knowledge production. Elements within the core of this educational world can fluctuate depending on perspectives. While there may be cold spots where certain sets of ideas seem caught, there is also the heat of passion and enthusiasm for generating change.

Collaboration

Amidst the ebb and flow of inner core, our cartographer sees a pooling of certain currents. Collaboration and collegiality among self-study scholars is legendary

beyond its community. From some research perspectives this is not vital. From others collaboration, "is not merely an actual or potential attribute of human nature, but constitutes human nature" (Reason, 1994, p. 38). These scholars support each other in developing as well as critiquing ideas. Self-study scholarship fosters collaboration in a variety of ways. Collaborative conversations may, "provide spaces for teachers to become aware of and name what is learned and how it is learned" (Zembylas & Barker, 2002, p. 332). Colleagues may observe and discuss work (Heaton & Lampert, 1993). In these situations the colleagues actively participate and engage in the work. Loughran and Northfield (1998) called it the "shared adventure of ... self-study" (p. 16) where they worked together to depict their knowledge and explore their practice. Self-study also brings, "together ways of seeing ... teaching that are rooted in a shared context [and] characterized by common experiences stemming from participation in a mutually constructed set of teacher education activities" (Dinkelman, 2003, p. 14). He identifies this as collaborative self-study and describes it as facilitating a "sum-is-greater-than-its-parts" experience for those involved (Dinkelman, 2003, p. 14).

Another way researchers engage in self-study work is individually. Although some, like Loughran and Northfield (1998) assert that self-study involves a critical Other actively engaged in the process, others approach this critical Other from an alternative frame. For these scholars (Hamilton, 2002, for example) the critical Other is a strong, yet more subtle element and involves the voices of critical friends with whom the scholars have interacted in the past (see Kelchtermans & Hamilton, this volume for a more developed argument on this point). In Hamilton's work, she employed the writings and the paintings of a 19th century American artist to push forward her ideas about teaching and learning. Others, like Finley and Knowles (1995) and the Arizona Group (2000) have used artist alternative representations to push forward their ideas. These approaches help the researchers better understand the alternative representations and ways they promote an understanding of multiple realities (see Bodone, Gudjonsdottir & Dalmau, this volume, for elaboration on this topic).

Making the Work Public

From early in the creation of the body of self-study research, public representation has been a critical element. With a desire to explore ideas and expose colleagues and students to new ways of thinking about practice, conference presentations and public conversations accompanied the work itself. Like many others, this group of scholars believes that opening their research for public discussion contributes to the development of the professional knowledge base and encourages colleagues to consider alternatives. These scholars also prepared manuscripts for publication with varying results. Because the nature of work and newness of ideas, initially publications resisted and rejected the text. The publication of this Handbook illustrates that times have changed.

Returning to the question, what does self-study contribute to teacher education in the creation of a professional knowledge base? Perhaps most importantly,

self-study and the research associated with it provide an alternative to exploring teacher education – from a particular and critical perspective. In turn, the researchers model for their students and their colleagues ways to consider more deeply their own practices. Some might say that this is not knowledge generation because it lacks breadth, however, self-study scholars challenge and contest that view of research.

As collaboration is an important element of self-study and "essential to the success of self-study" (Barnes, 1998, p. xii), the public part of collaboration is not overlooked. A central purpose for going public throughout the process as well as at the conclusion of the work is to obtain critical review and evaluation from colleagues, including most particularly other teacher educators and researchers, classroom teachers and their students, and the students of the teacher educator engaged in self-study. How do these ideas hold up? How do we make sense of all of this? In the discipline of noticing, the fourth element includes, "the construction, refinement, and modification of means to communicate" so that those engaged in this reflexive action can publicly explore the work (Mason, 2002, p. 94).

There is an expectation that researchers engaged in self-study will carefully check data gathered and interpretations made with others. Loughran and Northfield (1998) state that the, "value of the involvement of others becomes evident in practice and is well demonstrated when interpretations, conclusions or situations resonate with others who have had the opportunity to analyse the data independently" (p. 12). The public nature of the work affords researchers and colleagues to bring alternative perspectives to bear during the analysis and interpretation of the data collected. In turn, this confronts the perceptions that the researcher has about the teaching process under investigation and to help reframe knowledge and understanding (Barnes, 1998). From this point, the self-study researcher also interacts with published and/or collected text to deeper understandings and explores knowledge. As Hamilton and LaBoskey (2002) state, although, "the work has been engaged in order to directly inform and transform the understanding and practice of those involved in the self-study, the intention to be useful by other members of the scholarly community is also inherent in the work" (p. 6). Work in the self-study of teaching practices can influence the teaching practices of teachers and teacher educators as well as contribute to the knowledge held about practices and institutions by members of the educational world (Zeichner, 1999). For Hamilton and Pinnegar (1998), as "one's educational practice improves, accounts of it and therefore knowledge about it is added to the knowledge base of the teaching and research community" (p. 243).

A Caution

Watching the intense activity of this world's core suggests tension and pressures. Should objectivity be something pursued? Is this something that exists in ways currently defined? Our cartographer wonders about this, and realizes she has

again returned to tensions mentioned earlier in her mapwork. The turbulence seems inescapable.

While questions about the continuum of objectivity may continue, certain issues about self-study can be addressed and acknowledged. For example, what self-study scholars might learn from these queries into the work is the value of offering solid evidence about where the knowledge is in the practical knowledge we assert that teachers have. These questions seem haunting like the work and worry of Whitehead (1993, for example) that suggests that we need to explore our living contradictions and provide concrete evidence for our assertions. For example, if we say we have practical knowledge – where's the evidence? Clearly Fenstermacher and others focused on their notion of an objectively reasonable search for knowledge. Self-study scholars seem more committed to a conscious, clear, trustworthy research path where they demonstrate their integrity through research action. Further, Baird (2000) suggested that self-study researchers manifest their intention in their work – that is, the intention to make their work conscious, clear, and public.

A critical point here is that the power of self-study work can be undermined by a lack of apparent methodology and approach to the research. Richardson (1994) suggests that there is no formal methodology to this work, although she later suggested the possibility of different warrants being involved (Richardson, 2000a). She and others wonder about the need for general laws and she (2002) cautions researchers to remain semi-skeptical … [and] honor … strong intellectual critique of [their] work (p. 20). Yet, the postmodern/poststructural perspectives would suggest that general laws may not fit this reality. While it may be the intention of self-study researchers to be explicit about their work, sometimes, at least earlier in the history of this work, they did not always succeed. Erickson (2000) addressed the importance of the work and encouraged the self-study community to bring it into the mainstream academic world.

Eighth Map – What is the Relationship Between a Professional Knowledge, Teacher Education and Self-Study?

Our cartographer gathers her maps together. She ponders, if we accept that a base of knowledge is a foundation rather than "the" structure itself, and there are multiple possibilities for knowing, and if we accept that studies of particular experiences can contribute to that base, and if we continue with our metaphor, our cartographer is now ready to return to space with better clarity about what she sees. This time, because she has gathered her cartographic treasures together, she decides to use cameras that scan to record information in high resolution. She will again view this (educational) world. Along with seeing the clouds, the land, the peoples, and more, she sees something else. From her vantage she sees a "third space" (Bhadha, 1994). This third space is the space between – that slips into and out of the margins to questions about the regimes of truth. Ellsworth (1997) offers this example: "good/ /bad" with the space in the middle as a third space (p. 145).

Third Space

The shifting areas between self-awareness and inquiry (Jackson, 2000) exist in the third space. Walter (2002a, 2002b) calls it a borderland and, citing Rosaldo (1993), asserts that the "spaces 'between order and chaos' are borderlands endowed with 'a curious kind of hybrid invisibility' (p. 208)" (p. 3). This space is, "a space between public and private spheres, secular and religious duties, male and female roles, and between socioeconomic locations among the classes" (Walter, 2002b, p. 15). This third space challenges the categorization of referent points. Out beyond technical rationality in the indeterminate zones of practice (Schön, 1983) among borders and margins, knowledge and identity brush together. This third space contests the Cartesian dualities that hinder and obfuscate the space beyond traditional boundaries.

In this third space, as we challenge and interrogate possibility, when Fenstermacher (1994) says,

> In my opinion, objectively reasonable belief is an acceptable form of knowledge with in the context of educational practice (although it may not satisfy the canons for educational research, at least not in the more conventional science conceptions of educational research). (p. 24–25)

How does that statement differ from the "I's" of self-study? When Richardson says,

> ... I feel that those who are intent upon turning practical inquiry into formal research need to move across similar studies in the literature, and begin to place their work within theoretical frameworks that allows their work to contribute to theory in significant ways (2002, p. 20),

how does that differ? When others write about their work that examines their practice, how is that different? And if their "I's" are more powerful is that in relation to the texts they cite?

Even the distinction of formal knowledge/practical knowledge throws us back to a dualistic, false opposition. As others have suggested before (the works of Connelly & Clandinin including chapter 16 in this volume, the works of Cochran-Smith & Lytle, including chapter 17 in this volume to name a few) perhaps these issues reflect a power-knowledge relation. When someone in higher education offers a point of view, or a teacher offers a point of view, or a student offers their point of view, we might consider those possibilities and more.

Bhabha advocates a dramatization of the, "space between theory and practice ... [with] ... mutual exchange and relative meanings" (Graves, 2003, p. 1) and suggests that in "splitting open those 'welds' of modernity" a different view emerges (Bhabha, 1994, p. 238). In the third space there is, "no longer a single set of discourse about progress and change" (Kanu, 2003, p. 77). Instead, it "destroys this mirror representation in which cultural knowledge is customarily revealed as an integrated, open, expanding code" (Bhabha, 1994, p. 37).

This space challenges modernist understandings. Here you trouble the categories (Lather, 2001), negotiate identity (English, 2002), and interrogate meaning. English (2002) cites Todd's (1997, p. 251) description of the third space as a, "mucous space, a shared space where each is involved in an exchange with the other" (p. 110). This slippery, sticky space is hard to hold onto and see with clarity.

From this space, even the "authority of experience", addressed by Russell and Munby (1994, for example), and Loughran, Mitchell, and Mitchell (2002), can be challenged. In her writings, hooks (1994) explores essentialism and experience, that is, when one is asked (or implicitly expected to) represent the many. As she critiques this notion she states that if, "experience is already involved in the classroom as a way of knowing that coexists in a nonhierarchical way with other ways of knowing, then it lessens the possibility that it can be used to silence" (p. 84). She continues that,

> I am troubled by the term 'authority of experience,' acutely aware of the way it is used to silence and exclude. Yet I want to have a phrase that affirms the specialness of those ways of knowing rooted in experience. I know that experience can be a way to know and can inform how we know what we know. (p. 90)

As she troubles this issue, addressing the value of having a black professor teach a college-level black history class, hooks resolves that, "to me this privileged standpoint does not emerge from the "authority of experience" but rather from the passion of experience, the passion of remembrance" (p. 90).

As teacher educators, as self-study scholars, we cannot easily discount our use of the terms authority of experience, nor is that the purpose of raising the issue here. Further, it is not the purpose here to take issue with hooks' perspective. Instead, looking at hooks' work in relation to our own can provide a third space to consider alternative views.

Our cartographer sits back and surveys her maps. When I began," she contemplates, "I asked 'How can I make sense of a(n educational) world where thinkers shortcut their understandings of the nature of knowledge and underestimate the strength of alternative views?' and I need to ponder my answer." She arranges her maps; she looks at her tools and asks "What do I know?" In the questioning process we see that several paradigms exist. While there are certainly more than two, in this chapter we delineated two possibilities to explore alternative views. The modernist view seems to take a more standard view that attempts to capture in a static way the view of knowledge having right and wrong answers. The alternative view presented here is a postmodern/poststructural view that seems to take a view of multiple perspectives that opens rather than closes the consideration of truth. The educational world explored seems to have these perspectives and more within it.

We must consider whether we will accept the view of a professional knowledge base as an anchor to the real world of teaching with real events and where

evidence for beliefs and ideas are supported with evidence. In turn, this knowledge base serves as a foundation for teacher education programs. The knowledge shared in classrooms as well as the strategies and models used to present the knowledge are elements of that base. For the professional knowledge base and the teacher education programs, self-study appears to be valuable way to explore these issues.

Good self-study where a range of acceptability may be wider, that is, researchers are not worried about a level of objectivity beyond self, and the interpretations includes questions like: "What is data?" "What counts as knowledge?" "What counts as data?" From there, the researchers are willing to account and accept multiple interpretations.

The subjectivity in self-study research is on the part of the researcher who takes responsibility for that subjectivity and on the part of the reader. It is the reader who decides about the evidence and the value of the work. The self-study scholar can do good work, present good information in a reasonable way, can offer a valid interpretation, but the reader decides whether or not to accept it. That is the nature of the work. Self-study research is more than practice and more than thinking about practice. As we consider the relationship of professional knowledge, teacher education, and self-study, in this third space we see a strong relationship between the anchor of professional knowledge and the structure of teacher education, along with a way to study this relationship using self-study. Moreover, there is encouragement to keep looking beyond the traditional boundaries. Our cartographer appears ready to embark upon her next task.

Acknowledgment

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11

LINKS BETWEEN SELF-STUDY AND TEACHER EDUCATION REFORM*

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Abstract

This chapter begins with an analysis of the gains of self-study research at the personal, institutional and collective levels and illustrates these with a variety of examples. They show that self-study has – at the personal level – the potential to improve individual teacher educators' practices, but that – at an institutional level – it can also lead to program reform and – at the collective level – to the identification of issues important to the international community of teacher educators. Next, in response to the question of where the sudden outburst of self-studies comes from, relations are explored between self-study, developments in teacher education, and the context in which teacher education takes place. On the basis of this exploration, four dimensions are formulated on which developments in teacher education run parallel with the nature of self-studies. These four dimensions also help clarify risks and possible flaws embedded in self-study research. This leads to a number of guidelines for quality in this research. Finally, the chapter ends with a discussion of the possible position of self-study within future reform of teacher education.

As Zeichner (1999) indicates, a new kind of scholarship is emerging through self-studies. In this chapter, we will discuss the connection between self-studies by teacher educators and teacher education reform and explore ways of strengthening this connection by improving the quality of self-study research. First, we will discuss the nature of the gains of this new kind of scholarship. By looking at concrete examples of self-studies, we will see that there can be gains at an individual, institutional and collective level. Next we will pose a question about

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the origins of the sudden outburst of self-studies. We will answer this question by showing links between self-study research work, developments in teacher education, and the setting in which teacher education takes place. In this way it will become clear that the nature of self-study research is rather congruent with the characteristics of recent reforms in teacher education and that it may thus be no coincidence that the self-study movement emerged during the last decade.

Next, we will focus on four dimensions enabling us to characterize this congruency between self-study research and teacher education reform. In this way, the specific strengths of self-study research will become clear. However, each strength has its weakness: each of the four dimensions also makes us aware of the possible risks and flaws of self-study work. By analyzing them, and combining our analysis with guidelines formulated by Bullough and Pinnegar (2001), we will arrive at a number of guidelines for quality in self-study research. We will end by discussing the promise self-study research holds for the continuous improvement or even the re-conceptualization of teacher education. However, in the chapter we will also see that power relations influence the possible impact of self-study on teacher education.

Personal, Institutional and Collective Gains

Before analyzing self-study research and its connections to developments in teacher education, it may be helpful to first discuss the legitimization of this kind of research in terms of its outcomes. What does it result in? What are the gains from self-study research? We will look at three different levels at which gains can be seen.

Personal Gains

Our review of the self-study literature first leads us to the conclusion that self-studies strongly support the professional development of individual teacher educators. Almost all self-studies show a variety of learning effects, often concerning a higher level of consciousness or a more detailed form of reflection. We will give a few examples. In the book *Teachers who teach teachers* (Russell & Korthagen, 1995), several teacher educators described how studying their own teacher education practice helped them to become aware of its weaknesses as well as of possible improvements.

Zeichner (1995), for example, became aware of a discrepancy between his beliefs and his practice as a teacher educator. In studying his practice and the comments from student teachers, he began to realize that his commitment to educational equity and to the building of a more decent and humane society was not in line with his ability to enact those beliefs in his own classroom. Zeichner writes:

Throughout my career, I have been focused on the issue of preparing

teachers to teach everybody's children, not just children like themselves. …
I have been concerned with helping teachers examine the moral and ethical
aspects of their practice and make teaching decisions with an awareness of
their social and political consequences. (p. 11)

In this respect, Zeichner experienced a conflict between his ideals and his own
practices as a teacher educator. On the one hand he considered it important to
create a classroom environment in which his students felt empowered to speak
about their concerns, but on the other hand he recognized that, in a mainly
white university environment, it was very easy to forget about taking the perspec-
tives of people of color into account. Hence he decided to insert 'critical content'
into his seminars i.e., he deliberately introduced literature and discussion on
issues of race, gender and culture. However, from his self-study on this emerging
seminar practice, it became clear, "that our approach … was not having the
impact I wanted" (p. 17). Although some students became more aware of racism
and sexism, most did not connect their greater awareness to their own teaching.
This finding was the start of a process of re-organizing his work with student
teachers: "Over the last decade, we have moved … closer to the place where
students' own issues and practices become the starting place …" (p. 17). This
new approach means that Zeichner and his colleagues now draw attention to
issues of social justice as they arise in student teachers' own discussions or
inquiries.

Oda (1998) studied the influence of her Japanese heritage on her work as a
teacher educator. Through this, she became conscious of her focus on harmony,
her appreciation of others and her respect for great teachers who had preceded
her. For example, through studying her own practice, she became aware that
she often answered her students starting with words like: "You are absolutely
right" or "I don't disagree with you" (p. 117). She became more aware of the
fact that avoiding conflict can also create difficulties and that kindness may be
mistaken for weakness.

Oda describes a discussion with student teachers about the celebration of
Martin Luther King Day in schools. She explains to them that honoring a
person who had been a great teacher is unquestioned in Japanese culture and
that: "Also, consideration and appreciation of diverse populations can be pro-
moted without having a large representation of particular ethnic minority
groups" (p. 117). In this respect, she made her awareness of cultural differences
productive to her teaching. She found that her Asian-American background was
a good example for her students, "of how a teacher's culture can be included
naturally in a classroom without being imposing" (p. 123). Her growing aware-
ness of these issues supported Oda in her work as a teacher educator.

Bal, Lunenberg, Swennen, Tanja and Wetsteijn (2002) supported each other
in gaining more insight into their own teacher education practices. They did so
by interviewing each other and observing each other's teaching. They summa-
rized some of the personal gains from their self-studies for their work as teacher
educators as follows:

- By participating in this study I became more conscious about my pedagogical approach and I can explain it better to my students.
- I became more conscious and explicit about the differences between the frame of reference of my students and myself.
- My ideas about teacher education did not change, but my practice did.
- Since participating in the study, I give more attention to explicit modeling. (p. 32)

In her self-study, Wilkes (1998) focused on paradoxes she discovered in teaching and teacher education. For example, the paradox that moving too quickly in teaching disadvantages low-achievers, but that sometimes speeding up the curriculum can help at-risk students because it gives them a broader picture. Her self-study helped her to reflect critically on her teaching approaches, which were until then based on day-to-day intuition. In the case of this example, her intuition told her to slow down to help the at-risk students, but she started to question this routine.

In sum, studying paradoxes helped Wilkes to rethink her personal role in teacher education. She ended her self-study with the conclusion:

> I have learned that the key to reflection is not what we know about ourselves, but the continual quest for what we do not know about ourselves. … And I have learned that I cannot really know and understand my teaching without attempting to know and understand the other parts of my life as well. (p. 206)

Hutchinson (1998) also focused on the personal gains for her daily practice resulting from her self-study into her use of cases in her teaching. This led her to discover many different aspects, as she wrote to a colleague:

> I find all of this stuff about our teaching fascinating. There are so many dimensions to what we each do. Sometimes I think two parts of what I do are contradicting each other, but I choose to do each because I see it encouraging the students to take ownership of their own learning. … I am puzzled by my own teaching, let alone someone else's. (p. 133)

Finally, Hutchinson concluded that it was precisely the simultaneous reflection on, and learning from, many different aspects of her teaching that made sense, because it mirrored the multiplicity of foci in the teaching context: "Back and forth I go, it seems, between the experienced and the theoretical and the experienced in a disjointed, recurrent and gradually enlightening way. Perhaps this is what it means to learn to teach" (p. 138).

Although the self-studies of Zeichner, Oda, Bal *et al.*, Wilkes, and Hutchinson focus on different aspects of teacher education, they all emphasize the benefits to their work as teacher educators. We found only one self-study also reporting a shadowy side. Nicol (1997), a beginning teacher educator, reported:

> Researching my practice as a teacher educator also weakened my credibility.

> [It] was an indication to some prospective teachers that I did not have the necessary expertise and knowledge needed to teach a methods course. … The fact that this was the first time I had taught the course in this way and that I wanted to investigate the teaching and learning that occurred was evidence for some prospective teachers to doubt my ability to teach in this context. (p. 113)

From Nicol's self-study, we can learn that it is important to think about the ways teacher educators share their experiences with their students within the self-study setting. Nicol's experience can be a warning to beginning teaching educators not to make themselves too vulnerable. It also points to the fact that student teachers do not automatically appreciate teacher educators' modeling of how to question one's own practices. They have to discover the benefits of this, so teacher educators have to make these benefits explicit to them. An example of such an attempt to make one's own modeling explicit to student teachers can be found in the Berry and Loughran (2002) self-study, which we will describe later on in this chapter.

Institutional Gains

Self-studies may not only hold significance for individual teacher educators, but cases of a joint self-study by two or more teacher educators show a 'surplus' emanating from the exchange of ideas. This may have a strong impact at the institutional level.

Clandinin (1995), for example, describes the history of developing a new and alternative program within her school of education. Through self-study, she became aware of the fact that over and over again she lived a "sacred story" in which the university "hands down" the theory that student teachers should apply to their practice, and she became conscious of the limitations of this story. Together with her colleague Connelly, she began a search for another story line. To start with, the university teachers and the co-operating teachers worked together to plan the alternative program:

> Everyone told the story of the fall term as very exciting, full of what we would call 'awakenings' – retelling our stories – and 'transformations' – reliving our stories – as students, teachers and university teachers. We read, talked, wrote and tried to hear each other's voices, and we tried to find ways to hear children's voices. (p. 27)

With some ups and downs this process finally led to a reshaping of the teacher education curriculum. Clandinin's story is a powerful example of an institutional gain resulting from a self-study.

Conle (1999) gave another example of such an institutional gain. She discovered that her student teachers systematically evaluated her skills as an instructor as being less than her other competencies. Reflecting on these findings, Conle became aware of the fact that she did not want to focus on developing her skills

as an instructor, because that did not 'fit' with her ideas about teaching and learning. She discussed the issue with colleagues and they concluded that the (institutional) assessment forms were based on values they no longer subscribed to. The forms seemed to measure the quality of teacher-centered education, while Conle practised a student-centered approach: "We felt that as a faculty we needed to clarify the value system we were indirectly promoting by our teaching assessment form" (p. 812). The finding in Conle's self-study that the assessment of teacher educators did not match the educational values of her institution, resulted in a faculty discussion about the assessment procedure to be used.

The previous example concurs with the finding of Clift, Allard, Quinlan and Chubbock (2000) that self-studies can also help to analyze what is going wrong at an institutional level. They were involved in creating a partnership between regional education offices and a university aiming at creating a professional development program for novice teachers. Their self-study showed, among other things, the importance of shared histories, shared experiences and the development of positive personal relationships within the steering committee of the new partnership. This self-study also showed how problems surfaced when the ideas of the steering committee had to be institutionalized. Two of these problems were the discovery that each of the participating institutions continued to put their own needs first and that, with the expansion of the group, there was not enough time to share histories and experiences with the new members. Hence the authors had to admit that, as a result of these problems, "it still may not result in any form of an enduring partnership" (p. 36), an important conclusion at the institutional level.

However, not all institutions seem to recognize gains from self-studies. Anderson-Patton and Bass (2000), for example, write: "Institutional politics allowed our experiment [because] both [our courses] are marginalized courses" (p. 10). Guilfoyle, Hamilton, Pinnegar and Placier (2000), too, point to the fact that there are problems involved in uplifting individual gains from self-studies to an institutional level: "In public, we talk about structures and rules. In private, we talk about burning out, about student resistance to multiculturalism, technology, and other program purposes; of inconsistencies that we know exist but have not had time to address" (p. 21).

Guilfoyle *et al.* also complain that institutional reform often seems to take place on the basis of political power or a model "the Dean has forced us to adopt" (p. 22). In these situations, self-studies seem more of a way for individual teacher educators, "to keep things in perspective … to stand back and look at the back picture" (p. 23), than a raising of individual gains to an institutional level.

Fitzgerald, East, Heston and Miller (2002) described a more positive experience, in which a process of political empowerment seemed to have taken place. They analyzed the contradiction between the professional intimacy of their own group and the, "frequently inauthentic conversations that occur in many of the meetings we have with other colleagues" (p. 79). However, they found that they had gradually developed a new confidence that made them speak "truth to

power" (p. 79). Looking back on a period of several years they found that they themselves had become more powerful and could influence decisions on the reshaping of the curriculum.

This finding of Fitzgerald *et al.*'s may represent a more general conclusion. From the self-studies discussed above, we derive the hypothesis that self-studies by teacher educators may have a strong impact at an institutional level, if the teacher educators concerned wield some power within their faculty or if persons in leading positions are open to the outcomes of self-studies. If this is not the case, lack of political power may diminish the possibility that self-studies have a structural impact on teacher education practices within institutions, although they may also be beneficial to a process of empowerment.

In addition, we should not forget that (perhaps) many self-studies never even reach the publication stage, as before that stage the researchers may already have lost their jobs or have deliberately moved into another area because of disappointment with the status of teacher educators within academic institutions or the status of self-studies within the research community. The review of self-study research in this Handbook is mainly based on the work of those scholars who have 'survived' the system.

Collective Gains

During the last decade, the gains from self-studies of teacher educators at a collective level have become increasingly clear. The collective level can refer to a group of teacher educators collaborating as well as to the professional community of teacher educators participating in international conferences or reading professional publications and exchanging insights.

We will present some examples, but it is important to first mention an observation put forward by Kubler LaBoskey, Davies-Samway, and Garcia (1998), who clearly state that collaboration in self-study often differs from other forms of collaborative research. Conventional research carried out by more than one researcher generally aims at consensus and is usually written with one voice. Collaboration in self-study can be characterized as a multi-party self-study and is interactive.

An example of this is to be found in the studies of the Arizona Group (Guilfoyle, Hamilton, Pinnegar & Placier, 1995; Guilfoyle, Hamilton & Pinnegar, 1997). They exchanged narratives of the processes they went through as beginning teacher educators. Through the confrontation of their different experiences and views they arrived at collective gains from self-study for both their own group and the larger professional community. An example of the latter is the growing awareness of the lack of support for beginning teacher educators. Conle (1999) also points towards the richness of perception that ensued when several people exchanged interpretations. This is confirmed by, among others, Russell (1997). In his self-study he described his and Loughran's gains during a term in which Loughran was present in his classes: "Our discussions … were among the

most exciting of my career because they were about my personal practices as well as the general issue of how we help teachers learn to teach" (p. 44).

Fitzgerald, East, Heston and Miller (2002) mentioned that their collaboration on self-study not only made them better teacher educators, but also provided spiritual growth and helped them to rediscover their "teacher hearts" (p. 78) and their compassion. Kubler LaBoskey, Davies-Samway and Garcia (1998) found that motivation, clarifying and providing ideas, were the main gains from working together. Smith's study (1998) on the results of a self-study group he participated in confirmed these findings. All nine members pointed to the support the group gave to conduct a self-study, to increase the level of reflective notes, to start a portfolio or to feel less isolated. Smith added that the collective gains were not restricted to the study-group: while at the start of the group only three members were planning a presentation or publication about their self-study, in the end all nine did.

An important contribution to the collective gains from self-studies for the larger professional community were the *International Conferences on Self-Study of Teacher Education Practices* in 1996, 1998, 2000 and 2002. The proceedings of these conferences give a good overview of the increasing gains from self-studies of teacher educators. Started in 1996 as a North-American initiative, the first conference mainly focused on the primary processes in teacher education. In 2002, self-studies from North America, Australia, New Zealand and Europe were presented at the conference, and the focus of self-study was broadened. Not only the primary processes in teacher education, but also issues such as the structure of teacher education programs and partnerships in teacher education had become objects of self-studies.

Moreover, self-studies are at present more frequently published in well-reputed academic journals. Zeichner (1999) concludes:

> Contrary to the frequent image of the writings of teacher educators in the wider educational research community as shallow, under-theorized, self-promotional, and inconsequential, much of this work has provided a deep and critical look at practices and structures in teacher education. This work can both inform the practices of the teacher educators who conduct it and contribute to knowledge and understanding of teacher education for the larger community of scholars and educators. (p. 11)

Zeichner emphasizes that self-study seems to be a productive way for teacher educators to connect the academic task of conducting research with their own professional development. In this respect, a new kind of scholarship has emerged, which allows teacher educators to kill two birds using one stone.

Relations between Self-study, Developments in Teacher Education, and its Context

When considering these gains at different levels, one may well ask why self-study research has not surfaced much sooner amongst teacher educators. In this

section, we will answer this question by exploring relations between self-study, teacher education reform and the context in which this reform took place.

Developments in teacher education are especially striking when one compares recent practices in teacher education with teacher education curricula of a few decades ago. We will briefly look at this development in order to show interesting links with self-study work.

Traditional curricula generally followed a "theory-to-practice" approach (Carlson, 1999) or, as Wideen, Mayer-Smith and Moon (1998) put it, the implicit theory underlying traditional teacher education was based on a training model:

> in which the university provides the theory, skills, and knowledge about teaching through coursework; the school provides the field setting where such knowledge is applied and practiced; and the beginning teacher provides the individual effort that integrates it all. (p. 133)

In line with this observation, Barone, Berliner, Blanchard, Casanova, and McGowan (1996) note that traditional program structures generally showed a collection of isolated courses in which theory was presented without much connection to practice, leading to what Ben-Peretz (1995) calls, "a fragmented view of knowledge, both in coursework and in field experiences" (p. 546). She states that in such teacher education programs, knowledge was generally presented as "given" and unproblematic. Schön (1983) named this model of teacher education *the technical-rationality model*, which he said was based on the notion that, "professional activity consists in instrumental problem solving made rigorous by the application of scientific theory and technique" (p. 21). In her self-study, referred to above, Clandinin (1995) calls this the "sacred theory-practice story".

Starting at around 1975, research on first and second year teachers and studies on the effects of teacher education on teachers clarified the lack of impact of traditional teacher education practices. Lortie (1975), for example, started to awaken the teacher education community by showing the dominant role of practice in shaping teacher development. Many later studies confirmed his observations. Since it is less well known in the English-speaking research community, we mention here an influential study carried out in Germany (Müller-Fohrbrodt, Cloetta, & Dann, 1978). It showed that teachers pass through a distinct attitude shift during their first year of teaching. Although they often develop sound ideas about teaching and learning during their preparation period, teachers quickly abandon these ideas as soon as they become teachers. This leads to an adjustment to current practices in the schools, not to theoretical insights presented during their preparation.

Building on this research, Brouwer (1989) did an extensive quantitative and qualitative study in the Netherlands among 357 student teachers, 128 cooperating teachers and 31 teacher educators, also showing the dominant influence of the school on teacher development. Brouwer found that an important factor promoting transfer from teacher education to practice was the extent to which teacher

education curricula showed continuous alternation and integration of theory and practice within the program. Other studies in a variety of countries also showed problems of transfer in teacher preparation (e.g., Cole & Knowles, 1993; Veenman, 1984; Zeichner & Tabachnick, 1981). In their overview of the literature on teacher education, this led Wideen, Mayer-Smith, and Moon (1998) to the conclusion that the impact of traditional teacher education programs on their graduates was relatively little and that teacher education can only have an impact on students if the total ecology of teachers and teacher preparation receives more attention. This development, which we could only summarize here in a nutshell, shows that the traditional culture of teacher education started to be questioned. Program structures and practices that had for a long time been taken for granted began to be discussed and came under closer scrutiny than before.

This cultural change has also been strongly promoted by the fact that many countries experience teacher shortages (Buchberger, Campos, Kallos, & Stephenson, 2000), leading to political pressure to find solutions to the possibly dramatic consequences for the education of children. These solutions were often sought in alternative programs offering quick routes into the profession. In many of these programs, prospective teachers were put in the position of a teacher right from the start or after a few weeks of practical training. In other words, as a result of the pressure to increase the number of teachers in the schools, many teacher education curricula changed into fast-track routes, which were often not much more than lessons in classroom survival, and sometimes contained hardly any theory at all. In other places, professional development schools are shaped as links between practice and theory (Bullough & Kauchak, 1997; Darling-Hammond, 1994; Levine & Trachtman, 1997; Ross, 1995), or institutions for teacher education try to establish fruitful connections between teachers in schools supervising novices and teacher educators focusing more on the theoretical aspects (for example in the Oxford Internship Scheme; see McIntyre, 1995 or McIntyre & Hagger, 1992).

Although, as Hagger and McIntyre (2000) rightly note, teacher educators were relatively slow to accept the need for change and the need for a much stronger role for schools and their experienced teachers in particular (see also Lunenberg, Snoek, & Swennen, 2000), the influences mentioned have gradually led to what we can view as a paradigmatic change in perspective. Whereas during the larger part of the 20th century, teacher education was mainly *deductive* in nature (practice to be deduced from theory, the theory-to-practice model), new approaches are placing practice more to the forefront, literally both in terms of program design and in terms of the ways teacher learning is being framed. We can now speak of *inductive approaches:* theory is induced from practice. In their major review, Munby, Russell and Martin (2001) offered an extended overview of this radical change in teacher education. It went hand in hand with a process of reshaping the pedagogy used in teacher education.[1]

A logical consequence of this teacher education reform process was that teacher educators developed the wish to study the processes involved in their

attempts to improve teacher education practices and their results, in other words, to carry out self-study research. Teacher education practices, which for a long time – if not always – had been considered as self-evident, started to become an object of inquiry.

Another explanation for the sudden birth of self-study research can be found in the fact that new developments in the views on learning and teaching, for example under the influence of constructivism, encouraged new views on teacher learning and teacher education. "Telling it like it is" (Hamilton & McWilliam, 2001, p. 23) had proved not to be very productive.

Nowadays, the assumption that people construct their own knowledge on the basis of their experiences is quite generally accepted and constructivist approaches to learning are promoted in most teacher education programs. It would, at the least, cause questions if a teacher educator were to lecture for an hour on the theory of why students should be involved in practical experiences as a basis for developing understanding. As a result, issues such as the development of meta-cognitive learning strategies have entered teacher education curricula, and not only as far as children's learning is concerned: reflection on practice by student teachers has become one of the central principles in most teacher education programs all over the world (Korthagen, Kessels, Koster, Lagerwerf, & Wubbels, 2001, pp. 51–52). A logical consequence was that teacher educators started to apply the same principle to their own situations and started to critically reflect on their own practices.

Last but not least, from the mid-eighties onwards, views on educational research started to change. Positivistic forms of research were no longer considered as the only way to arrive at helpful knowledge, and new research methodologies started to surface. This has certainly made it easier to experiment with different research approaches in self-studies. Moreover, "critical educational research began to interrogate Eurocentric and androcentric knowledges and cultural practices in terms of their capacity to delegitimate the claims of those disadvantaged by their identity position in terms of race, class, culture, gender, and ecology" (Hamilton & McWilliam, 2001, p. 31). This promoted teacher educators' awareness of their often lower status in academia, their wish to gain more influence, and it stimulated them to use research approaches that were more suited to their situations and identities.

Teach as You Preach, Learn as You Teach: The Teacher Educator

In the previous section, we have presented an historical analysis clarifying why self-study in teacher education has begun to surface in the final decade of the 20th century. Another important reason may be that for a long time, in line with the traditional view of teacher education, people involved in teacher education did not define themselves as teacher educators, but as academics in a certain field, for example psychology, or science education (see for example the analysis by Feldman (2002) of his own professional identity). Even today, such fields enjoy more status than teacher education as a field of inquiry. This clearly

creates problems for those teacher educators who are becoming increasingly aware of the discrepancies between new insights about teaching, learning and the role of research on the one hand and the traditional academic context in which they work on the other. One example is vividly described by Knowles and Cole (1995). They explain how they almost turned into split personalities. In their practice, they worked with views of knowledge as context-bound, personal and dynamic. In their research work, however, they had to show their faith in traditional ways of knowledge growth. As they developed more self-confidence as teacher educators and researchers, they started trying to use their own professional experiences as research data. This proved tough, as the following text sent to Cole by Knowles illustrates:

> I'm back to talking about the journal review process – again! Journal reviewers have recently called some of my work 'narcissistic', 'self-centered' and 'egotistical', among other things … and I think that I understand where they are coming from – yes, a place very different. (p. 86)

Cole reacts by saying:

> You're right. A piece I wrote was harshly criticized for being 'self-indulgent', and for giving authority to the subjective voice. … Placing value on my subjective experience by using it as an important and valid source of knowledge was interpreted as 'a pattern of persuasive ignorance' reflecting a 'novice researcher's' miscalculated attempt to write authoritatively about the topic'. (p. 87)

Knowles and Cole recognize that, beyond reviewers 'not getting it', there are differences between their epistemological position and the positions of the editors and reviewers of recognized academic journals. Indeed, manuscripts accepted by the main stream journals almost always showed a certain degree of distance between the author and the topic described, a distance that could be very well accounted for with the aid of the then dominant research methodology. As Zeichner and Noffke (2001) note,

> It has always been assumed … that researchers do research about someone else's practice. … Rather than regard practice itself as a form of systematic knowing, the practitioner's role in this view is merely to consume the research produced by others. (p. 298)

A failure to live with the resulting split-personality syndrome was, and still is, penalized by the rejection of manuscripts by academic journals and by expulsion from tenure positions. And, as Korthagen and Russell (1995) note, "the academic world has other means to safeguard its dominant paradigms: publications that are regarded as out of the main stream are often just not cited by the veterans in teacher education" (p. 189).

The result of this situation was that, as Zeichner (1999) notes, until recently

very little knowledge existed of what actually happened inside teacher education programs. Indeed, just as the content in teacher education was seen as "given" and unproblematic, the work of teacher educators has for a long time been seen as such. One became a teacher educator either because one had been a good teacher, or because one was an expert in a certain knowledge domain. The fact that the profession of teacher educators involves specific competences, and often a completely different view on learning than is characteristic for traditional mainstream academia, has only recently begun to emerge. The book *Teachers who teach teachers* (Russell & Korthagen, 1995), shows many examples of the struggle this created in many teacher educators. For example, Hamilton (in Guilfoyle, Hamilton, Pinnegar, & Placier, 1995) says, reflecting on her first years in the teacher educator profession:

> I worked hard to train teachers to integrate their curricula with multicultural perspectives or gender concerns. I spent long hours designing materials to be presented to teachers for use in their classrooms. But who taught me how to do that? Really, no one taught me. I learned by watching these people around me, by reminding myself about what happened in my own classrooms with high school students, by trying to remember the stages of development and how these might fit with what I needed to do. I also learned by making errors, major errors in front of the classroom. No class at the university discussed the process of becoming a teacher educator. (p. 40)

In a completely different, Israeli context, a teacher educator states:

> I was very excited and flattered when I was offered the job, but at the same time full of anxiety as I had no specific preparation in the field of teacher education. My previous experience as a cooperating teacher was not sufficient. As a teacher educator I was expected to help students place their experiences in theoretical frameworks, make linkages between theory and practice, fill in gaps in pedagogical knowledge, create sequences, and suggest meanings based on sound rationales. How to do this was beyond my knowledge. (Kremer-Hayon & Zuzovsky, 1995, p. 160)

A study into the situation of teacher educators in Europe, conducted around 1990, showed that the situation in that part of the world was rather similar. From this, Wilson (1990) concluded that in almost all EU countries, one became a teacher educator without any formal preparation, and often with little or no support from more experienced colleagues.

Ten years later, Buchberger, Campos, Kallos and Stephenson (2000) analyzed the situation again and concluded:

> Most teacher educators … have never received education and training in methodologies of teaching, co-operation and learning appropriate for *adult learners* (student teachers and professional teachers). A number of problems

of teacher education could arise from the fact that the whole issue of education of teacher educators has been rather neglected. (p. 56)

We can draw the remarkable conclusion that in teacher education, which has as its focus the professional development of teachers, there has been a striking lack of attention for the professional development of teacher educators. The fact that teacher educators generally receive little preparation for, or support during, their work seems to have had one advantage: those who took their own profession seriously, started to feel the need to at least critically reflect on their own work as an incentive for improvement and professional growth. Besides the factors described in the previous section, this has certainly been another aspect promoting the surfacing of self-study research. At the 1992 and 1993 Annual Meetings of the American Educational Research Association, a trend became suddenly visible: more than a few teacher educators presented reflective accounts on their own work in teacher education or their own professional development. Among them were some reputable researchers. This triggered the founding of a new AERA Special Interest Group, named Self-Study of Teacher Education Practices. Within two years, it showed a rapid growth towards more than 200 members from all over the world and became one of the largest Special Interest Groups within AERA. A new kind of scholarship, as Zeichner (1999) named it, was born.

What is most characteristic is that self-study researchers bring a certain degree of congruence into their work: they themselves do what they preach, i.e. they reflect on their own practice, and they try to structure their own professional learning in ways that match the pedagogical principles they teach in their courses. To give an example of the latter: journaling and exchanging narratives about practice are generally considered important incentives for student teachers' professional learning and many researchers in the self-study tradition use the same strategies to promote their own learning (see for example Guilfoyle, Hamilton, Pinnegar, & Placier, 1995; Hutchinson, 1998; Lomax, Evans, & Parker, 1998).

The Congruency between Teacher Education Reform and Self-study: Four Dimensions

The difference between traditional research and self-study research has most of all to do with the usefulness of research for practice. Traditional research seemed to focus more on the question of how isolated variables in teaching and learning relate to each other, but generally tells little about the question of what this should mean for the often different and complex situations teacher educators have to deal with. As Hagger and McIntyre (2000) remind us, at the core of expert practice is the need to make subtle judgements in unique situations.

Until the third millennium, teacher education was seldom an object of research: traditional research focused primarily on teaching in schools. Self-studies are different in the sense that they try to improve teacher education from within, starting from the reality and complexity of real practice, the concerns of teacher

educators and their student teachers. As such, this kind of research starts from an *insider perspective* (see for example Anderson & Herr, 1999), rather than an outsider perspective, thus greatly enhancing chances that its results will be fruitful and applicable (Kennedy, 1997). As explained above, in this respect self-study research is a logical consequence of changing views on teacher education and on professional development.

We will now analyze in more depth the congruence between these changing views and self-study, by extracting from our previous discussion four dimensions on which we see significant shifts. We will also give additional examples of self-studies to illustrate the four dimensions.

Dimension 1: From a Focus on Expert Knowledge to an Emphasis on the Authority of Practice

Traditionally, for more than one reason, a focus on expert knowledge was important for teacher educators. In the first place, as described earlier, there was the implicit idea that the teacher educator provided the theory, methods and skills to put into practice in the schools (Wideen, Mayer-Smith & Moon, 1998). Secondly, a focus on expert knowledge was (and perhaps still is) important to safeguard – the often not too high – academic position of teacher educators (Ducharme, 1993). The change in research towards reliance on "the authority of practice" (Munby & Russell, 1994) was not an easy one for many teacher educators. For example, in his chapter in the book *Teachers who teach teachers*, Zeichner (1995) described his personal weighting as follows: "I considered describing the various research projects with which I have been involved. ... There is another aspect to my research ...: the more informal research that I have conducted, over the years, on my own teaching ..." (p. 14).

Although in this book chapter, Zeichner chose the second option, he emphasized that, because his contribution was about himself and not about others, he found it more difficult to write.

Indeed, teacher educators/researchers are not used to this form of making their work public and to rely on their own experience as the basis for research. It requires courage, the willingness to make oneself vulnerable. And it asks for some autonomy, the ability to recognize the value of one's personal experiences. This is exactly what characterizes self-studies, as Pinnegar (1998) concludes: "Self-study research always presents evidence of meaning and relationship among phenomena from the authority of their own experience (Munby & Russell, 1994)" (p. 32).

Not only at the level of the individual researcher, but also at institutional levels the change from a focus on expert knowledge to an emphasis on the authority of practice took time and effort. In the self-study by Clandinin (1995), that we referred to at the beginning of this chapter, she gave an overview of the development within her faculty of education of a new and alternative teacher education program. The idea was that teacher educators and teachers together should elaborate the program, but soon "the co-operating teachers agreed to

leave the matter of assignments … to the university teachers" (p. 27). Moreover, although everybody involved found the new program very exciting, only a few of the required assignments were turned in by the student teachers. The usual excuses were heard. Then, after a new set of assignments had been developed, this time through negotiation by the students teachers, the teachers in the schools and the teacher educators, they finally led to fruitful pieces of work, illustrating a thoughtful consideration by the student teachers of learning and teaching inside the schools.

In her chapter, Clandinin describes and discusses this entire process of what she calls "re-storying the professional knowledge landscape" and in doing so, she contributes to a re-storying of the research landscape. Clandinin states that student teachers and teacher educators have to recognize the authority of their own practice to give productive learning a chance. The research community also has to recognize the authority of practice to conduct research that supports the development of this productive learning. By writing her self-study on the basis of her personal authority, an authority developed through her involvement with the practices in her teacher education program, Clandinin gained more insight into her teacher education practices and at the same time she has illustrated how self-study can reform the research landscape. The congruency between new views of student learning in teacher education and new views of what is relevant research in/on teacher education is beautifully summarized in the title of her chapter: *Still learning to teach.*

The shift from expert knowledge to the authority of practice in teacher education also had more problematic sides, as MacKinnon and Scarff-Seater (1997) discovered. In their self-study, they showed the pedagogical limitations of an approach in teacher education emanating, "from misguided attempts to honor students' understandings at the expense of 'right answers'" (p. 39). MacKinnon and Scarff-Seater agreed that teacher education students needed opportunities for testing, discussing, and comparing various perspectives on teaching. However, they discovered that this point of departure could lead to misunderstandings in student teachers about 'theory', as the following example, written by one of their student teachers, showed: "Constructivism has taught me (that) I do not need to know any science in order to teach it. I will simply allow my students to figure things out for themselves, for I know there is no right answer" (p. 53).

MacKinnon and Scarff-Seater concluded that attention is needed for the manner in which students learn about constructivism and the way a constructivist perspective is used in teacher education programs. Again, we see that their analysis, which may be highly relevant to other teacher educators, is based on their personal experiences and the authority of practice gained from these experiences, and thus congruent with changing views of learning in teacher education. There may, however, be another dangerous congruency involved here. How do we know that self-studies, as for example the one by MacKinnon and Scarff-Seater, which strongly rely on personal experience and the interpretation of this

experience by the actor, do not lead to misunderstandings and invalid theories in the people doing these self-studies?

In other words, the strength of self-study research work may be the congruency with what we have started to see as relevant learning by teachers, namely learning by reflecting on practice, but at the same time this may be its weakness, as it threatens traditional scientific norms of reliability and validity. We will return to this complex issue.

Dimension 2: From a Focus on Academic Theory to an Emphasis on Personal Practical Theory

Self-study research implies a shift from a focus on academic theory to an emphasis on personal practical theory. Again we give some examples. Hoban (1997) studied the learning methods of his student teachers by asking them to document how they learned during the program. The findings were classified into three categories: personal influences (49 times), social influences (84 times) and influences related to the type of activities (87 times). The category 'type of activities' included 'theory in lectures' which was mentioned only seven times. So, the contribution to the learning of students made by narrating academic theory appeared to be limited. Therefore, Hoban concluded that it was important for him to, "engage pre-service teachers as reflective thinkers in the knowledge-generating process" (p. 145). In this self-study we can see an interesting congruency: not only does Hoban emphasize that his student teachers should learn to develop their own practical theory on the basis of their experiences with the teaching of students at school, but Hoban did so himself in the course of carrying out this study on his own students.

Another example of such a congruency is the work by Regenspan (2002), who put much effort into shaping her study guides in such a manner that they show that, "we get knowledge from a wide variety of sources by drawing from a range of concepts formally explored in courses to very personal contributions of students in class that I request their permission to include. They often refer to other texts, to realities of lives outside of school, to the students' current classroom internship and to personal history and memories" (p. 548). Regenspan pointed out that she learned that her previous emphasis on texts she wished her students to know was counterproductive to what she wanted to model, namely the importance of developing ownership of knowledge. The congruency is that in this way she developed her own personal theory of practice in teacher education.

Schulte (2002) became aware of the discrepancies between her own struggles in teaching as a teacher educator and the advice she gave to her student teachers for their teaching. This led her to conclude that both teaching at schools and at the university requires simultaneous thinking at many levels. An outsider could utter the criticism that this outcome of Schulte's self-study only confirms what has already been described in academic descriptions of teaching practice. It is the very point, though, that by arriving at this conclusion Schulte has developed

a personal practical theory with a very specific and practical meaning for her as a teacher educator, as it is grounded in concrete and personal confrontations.

As with the first dimension, it is not too difficult to also see a disadvantage related to the second dimension, described here as a shift from a focus on academic theory to an emphasis on personal practical theory. If researchers in the self-study tradition rely too much on their own practical theories, they may overlook valuable academic theory, which itself may cast an important light on the processes going on in their work as teacher educators. For example, classical theories on interpersonal communication such as the Systems Theory developed by Watzlawick, Beavin, and Jackson (1967) or theories about helping interventions during supervision are undoubtedly useful to the understanding and improvement of one's practice as a teacher educator. It would be risky if such a theory is not linked with the personal reflections of the teacher educator/researcher and if teacher educators start to reinvent the wheel on the basis of a limited theoretical framework. This is also emphasized by Bullough (1997). He explains how on the one hand the principles for teacher education he identified emerged from thinking about his own practice, from his own experience of being a teacher educator, but on the other hand how important the help of 'public theory' was in nurturing and refining or in undermining the findings of his experiences. He states: " Public theory has on occasion helped me to know what to look for and helped me better to see, to anticipate consequences" (p. 20).

The same focus on the need of a balance between the development of personal theory and the use of more traditional academic frameworks is seen in Russell's (1995) work. He went back to the classroom as a teacher and documented his learning processes. He states that, "always in the background [was] the literature of science education [challenging] me to attempt different teaching strategies [and] my teacher partner [who] had natural and appropriate inclinations to assume that I would conform to some of his practices" (p. 107).

When, in the process of developing a personal practical theory about teacher education practices, more traditional academic theory is not completely dismissed but incorporated, the community of teacher educators may finally arrive at the formulation of a sound "pedagogy of teacher education". This is something that is largely non-existent at present (Korthagen *et al.*, 2001, pp. 15–18), thus almost leaving this community in a pre-professional stage.

Dimension 3: From a Focus on Generalization to a Focus on Unique Situations in their Contexts

Both in teacher education and in research on teacher education, we have witnessed a shift in focus from the general to the particular. For example, Barksdale-Ladd, Draper, King, Oropallo, and Radencich (2001) wrote case stories about their students writing case stories. They found that writing case stories helped their students to develop context-specific understandings. And the same appeared to be true for the authors themselves: they developed their understanding of the

principles involved in using case stories in teacher education through their focus on the unique case-studies of their student teachers. For example, one of the things that came to the fore through their self-study was that although providing a forum to their student teachers to express and explore the dilemmas they faced in their unique situations in the schools, Barksdale-Ladd and her colleagues could not always provide solutions for the sometimes touching and painful teaching dilemmas of their student teachers. Of course, this is not unique for their teacher education program, but because they studied so intensely the specific situations of their student teachers, this problem became more clearly (and painfully) visible than in the work of teacher educators who paid less attention to the unique situations in which their student teachers worked.

Tidwell (Tidwell & Heston, 1998) used her students' work to study her own practice. Her students tutored a child in a one-to-one setting for an aggregate of 30 hours. These sessions were videotaped and the students previewed the videos, using a practical argument approach, from two perspectives: the perspective of the tutor and the perspective of the other. Next, the students shared their findings with a supervisor, for example Tidwell or another faculty member. Tidwell found the use of plans, videotapes and practical arguments very helpful: they informed her about the effects of her own teaching and the teacher education program. For example, she discovered that the students did not use techniques for assessing the progress of the children they tutored, although these techniques had been presented to them in the teacher education program and the supervisors had tried to stimulate assessment by asking questions such as: "How do you know your client is improving?" Tidwell re-addressed this issue in her class by using the same type of self-study approach that she promoted in her student teachers. In this way, she developed an approach to improving the unique situations of her students in their role as tutors as well as the specific practices in her own teacher education class.

Bass, Anderson-Patton and Allender (2002), functioning as critical friends to each other, also studied their individual unique situations. Bass and Anderson-Patton developed teaching portfolios while mentoring student teachers developing their portfolios. Bass taught remedial students and described her purpose as, "transforming working-class students into middle-class workers" (pp. 62–63). Anderson-Patton discovered that she could not ask students to foster creativity in their teaching while ignoring her own internal creative voice and resumed studying the piano after a ten-year gap. Allender combined stories written by his students about their tensions and frustrations with stories he himself wrote about his own tensions and frustrations as a teacher educator. Working with his female colleagues Bass and Anderson-Patton he discovered that his male, white and educated entitlement made him work from the assumption that he should take the lead in showing people where he thought they needed to go and that it would be difficult for them to get there without his help. What he learned through his self-study was to put more trust in other people's own potential and to recede into the background more often. The focus of these three self-studies was on the process of personal meaningful learning in unique, often very personal

situations, and the positive ripples of this learning "in terms of one's ability to remain flexible with and for others" (p. 67).

We can conclude that these examples show significant outcomes for the teacher educators doing this kind of research. However, the risk of the third characteristic of self-study work may be that researchers may become too focused on their own unique practice and forget to reflect on the significance, or lack of significance, of their work for others, not only in terms of a better mutual understanding, but also in terms of the production of knowledge. Hence, the most fundamental criticism of certain self-studies may be summarized by the phrase "So what?" In the light of further acceptance of self-studies by the broader research community it is important that researchers in the self-study tradition explicitly deal with questions of generalizibility. This does not imply that the development of insight into specific, unique situations would not be of importance in its own right, but at least that the authors who describe and discuss their insights into their own situations, are aware of the limitations of their work.

Dimension 4: From an Exclusive Focus on Individual Learning Towards an Emphasis on both Individual and Collaborative Learning and their Interrelatedness

Loughran (1996) was one of the first educators who started to study his own teacher education practice. He was also one of the first to recognize the added dimension of combining individual learning and collaborative learning. What started as an attempt to demonstrate to students the bonus of teaching together, also became a joint learning process for Loughran and his colleague Berry, as illustrated by the following text of Berry's:

> As part of the lecture, I drew a concept map on the white board with linking lines between the words. When I had finished the map, John [Loughran] asked 'What are the lines for?' I had thought this was self-evident, so I hadn't described their purpose. I knew he knew what the lines were for too, so I figured his question was to point out to me my assumption that the students would know what the linking lines were for, when perhaps they didn't. … I quickly answered his question and moved on. I didn't pick up on the idea that we might capitalise on the moment as a teaching situation because, at the time, I was not comfortable to look. … I have to trust that I will see and know how to capitalise on these opportunities for learning. That is unsettling. But it's also okay because we do trust each other. (Berry & Loughran, 2002, p. 18)

Another example of a collaborative learning process is described by Wood and Geddis (1999). Wood explored the 'thinking aloud' manner of explaining pedagogical choices to his student teachers, which he called 'giving metacommentary'. While he was teaching and reflecting, Geddis observed Wood's course and questioned him thoroughly afterwards. In this way, both were learning.

Heston describes how she discovered that her students did not pick up on her

theoretical instruction (Tidwell & Heston, 1998). As a result, she switched rather drastically to trying to engage students in collaborative thinking and she found she had "a noisy, active classroom" in which she thought everybody appeared to be learning. However, the results of the assignments she gave to her student teachers did not confirm that a better type of learning had taken place. Heston organized a discussion group of colleagues to study their own beliefs. One of her important discoveries was that she would like her students to be, and learn, the way she herself did. So, while engaging her students in thinking, in fact she was still 'telling' her students how to learn instead of supporting them to find their own paths. Without including her colleagues in her self-study, her focus might have stayed biased and she might not have made this important and confronting discovery.

Guilfoyle, Hamilton, Pinnegar and Placier (1995) started documenting their own individual learning processes as teacher educators. They analyzed these processes both individually and together: "We examine both our successes and our failures, and we ask our students to join us in this examination" (pp. 52–53). These authors emphasize the more overall results of self-studies of teacher educators. They are convinced that through walking one's own path and documenting this, combined with reading, reflecting and analyzing, individually as well as collaboratively, that teacher educators will "re-create and redefine teacher education".

Improving the Quality of Self-study

In spite of all the positive gains from self-study work at the personal, institutional and collective levels discussed above, and the interesting congruency between the nature of self-study and developments in teacher education, which we have summarized with the aid of the four dimensions, we have also pointed at flaws and risks involved in self-study work. Partly, these may be the inevitable consequence of this form of research, the negative side of all the positive gains from self-study work. However, now that we approach the end of this chapter, we think we have to go as far as possible in extending the conclusions formulated in the previous section and further elaborate possible points for improvement of the quality of self-studies. The reason lies in our belief that high quality self-studies are a necessary requirement for the continuous improvement of teacher education: top-down approaches to the restructuring of teacher education are simply ineffective, as they only indirectly affect the everyday practice of the teacher educators involved. Real improvement, we believe, has to come from within teacher education, in an inductive way. Sound self-study work cannot only support such developments, but as we have seen in many examples in this chapter, it can also elicit them.

It seems to be possible, by careful reflection on the principles contributing to high quality self-studies, to at least avoid some of the problems associated with research in the self-study tradition. With their study, Bullough and Pinnegar (2001) contributed to such a careful reflection. They stated that self-studies stand at the intersection of biography and history. In their view, self-studies should

not focus on the self only, but on the space between the self and the practice, embedded in context and time. Bullough and Pinnegar warn us that even when a self-study is valuable for the personal development of the writer, this does not mean it has to be published. This remark resonates with our own experiences when preparing this chapter for the Handbook. We found several examples of self-studies describing the experiences of a teacher educator using a specific approach and perhaps also the evaluations of his or her students on this approach, but which did not add something superseding the uniqueness of the situation or that raised doubts about the methodology involved.

When we combine the outcomes of the discussion of the four dimensions (as presented in the previous section) with the variety of ideas formulated in the Bullough and Pinnegar paper, each of the four dimensions can be translated into guidelines for quality in self-studies:

Guideline 1: It is important to base self-study in teacher education on practical experiences, while at the same time addressing issues of validity and reliability

Above, we pointed to the risk of a strong reliance on personal experience and the interpretation of this experience by the actor, which can lead to misunderstandings, unreliable conclusions and invalid personal theories. Bullough and Pinnegar point to another aspect of the validity problem: the importance of discussing and perhaps reformulating the definition of validity. In this respect, they try to broaden mainstream views of what counts as sound methodology. For example, re-definitions of validity as trustworthiness or accuracy seem to be more proper for self-study research than the traditional definition. In this context, Bullough and Pinnegar point to intellectual traditions such as psychoanalysis and phenomenology. These can throw a new light on the conditions for validity in self-studies. They conclude that while on the one hand self-studies should meet the quality criteria of research in social science, self-studies can also help to broaden what counts as research on the other.

Guideline 2: It is important for a self-study to develop personal practical theory about teacher education, which can lead to a fruitful 'pedagogy of teacher education', while at the same time connecting this theory with more traditional academic theory

Citing Mills (1959), Bullough and Pinnegar state that there is an important relationship between personal growth and understanding and public discourse about that understanding. Through a personal theory, the public theory can be translated, come alive and influence educational practice. This parallels our second principle that it is important to develop one's practical theory about teacher education, while at the same time connecting this theory with more traditional (public) theory. In this context, it is also interesting that Loughran (2002) points at the importance of reframing in self-studies: "It is not sufficient

to simply view a situation from one perspective. Reframing is seeing a situation through other's eyes" (p. 243).

However, Loughran and Northfield (1998) state that it is, "very difficult for individuals to change their interpretations (frames of reference) when their own experience is being examined" (p. 16). Our own experience is that the confrontation of one's personal practical theories with academic theory can often offer such a change of perspective.

Guideline 3: It is important for a self-study to use the power of studying unique situations in their contexts, without forgetting to consider the degree to which the results of these studies can be generalized towards other situations

Above we emphasized that there is a certain risk that researchers in the self-study tradition forget to consider the significance of their work for others. This warning can also be connected with the findings of Bullough and Pinnegar: "As we read teacher educator autobiographies, our own included, we find ourselves asking: 'If we did not know this person, would we care, would we read on'?" (p. 17). It seems to us that teacher educators who carry out a self-study should explicitly and critically reflect on the degree to which the findings can be connected with and embedded in the discussion within the professional forum.

Guideline 4: It is important to realize both the value of individually oriented self-studies and more collaborative studies and their interrelationships

In one of the previous sections, we described personal and collective gains, but also discovered that in an institutional context self-studies were not always appreciated. Myers (2002) gave a possible explanation for the finding that collective learning through self-study in general seemed to be more successful than institutional learning. He saw three reasons:

1. Within an institution, people cannot choose their colleagues and therefore persons not having a positive orientation towards self-study also tend to become involved.
2. Within an institution, people see each other's day-to-day work whereas in working collaboratively with persons from other institutions one can hide what one chooses to hide.
3. Self-studies among colleagues within an institution will tend to focus on programmatic aspects rather than on personal activities. (p. 138)

As Bullough and Pinnegar emphasize, collaborative self-studies may have the advantage that they facilitate estimations of the usefulness of a self-study to others and that they stimulate the generalization of the results to other situations (see guideline 3 above), because in collaborative self-studies, the participants function as producers as well as consumers of knowledge.

As mentioned earlier, Kubler LaBoskey, Davies-Samway, and Garcia (1998)

stated that collaboration in self-study does not aim at consensus, but at inter-action. Elaborating on this, Bullough and Pinnegar also warn against the pitfalls of collaborative self-studies. The methods used for collaborative self-studies, such as correspondence, email exchanges and recorded conversations, ask for editing and logical organization, and can therefore lead to self-censorship, and lack of openness. Evidence of what the conversations reveal, but also of contradictions, disagreements, limits of views and critical interrogations about the relationships, must be provided.

Although these are, in our view, four important guidelines for quality in self-study, of course more can be formulated. Some examples of other guidelines that Bullough and Pinnegar formulate, and that we very much agree with, are:

Guideline 5: It is important that self-study is honest and allows the reader to connect with the writer

The self-study has to provide an insight into teaching and learning to teach and should confront problems and issues an educator has to deal with. Most self-studies cited in this chapter meet these guidelines. They describe for example the challenges of multiculturalism (Oda, 1998), of the multiplicity of foci in teaching (Hutchinson, 1998), the problems of institutional resistance (Guilfoyle, Hamilton, Pinnegar & Placier, 2000). They also describe the joy (Russell, 1997), the compassion and the professional intimacy (Fitzgerald, East, Heston & Miller, 2002) that teaching teachers can offer.

Guideline 6: It is important that a self-study worth publishing shows a character development, offers a fresh perspective on established truth and has an emotional impact

The self-study by Conle (1999), who put her own professional future at stake, is a powerful example of a self-study that meets these requirements.

Conclusions and Discussion

The many examples from self-studies presented in this chapter show the impact of these studies at the personal, institutional and collective level. In this way, we have demonstrated the great importance of self-study research for the improvement of teacher education. Hamilton (1998, p. 111) even states that self-studies may help teacher educators to reconceptualize their whole notion of teacher education.

We also pointed to the potential limits to the influence of self-studies. We found that the degree to which self-studies impact on the institutional level, but also on the collective level, seemed to be influenced by those who wield power. Leaders in academia as well as editors and reviewers of academic journals can stimulate or block the impact of self-study results.

We have devoted much attention to the direct and important relationships

between developments in teacher education and self-study research. For example, we have concluded that the nature of the developments in teacher education is congruent with characteristics of the shift from traditional research to self-study research as has been shown with the aid of four dimensions:

1. Both in teacher education and in teacher educator research, we see a shift from a focus on expert knowledge to an emphasis on the authority of practice.
2. In both fields, we see a shift from a focus on academic theory to an emphasis on personal practical theory.
3. In both fields, we see a shift from a focus on generalization to a focus on unique situations in their contexts.
4. In both fields, we see a shift from an exclusive focus on individual learning towards an emphasis on both individual *and* collaborative learning and their inter-relatedness.

At the end of the chapter, we returned to these four dimensions and used them for a careful examination of the quality of self-studies. For this reason, we have formulated guidelines to be taken into account in self-studies and elaborated on them by using the work of Bullough and Pinnegar.

Through the application of these guidelines, self-study research work may become both increasingly more accepted as sound academic research, and can at the same time contrast with more traditional research, which Zeichner (1995) referred to as *an activity conducted outside the classroom for the benefit of those outside the classroom*. In this way, self-study research can produce "living educational theory" (Hamilton & Pinnegar, 1998, p. 243) and influence views of, and practices in, teacher education. In the first place, those of the educators carrying out the self-studies, but self-study may – as we have seen at the beginning of this chapter – also have a strong impact at institutional and collective levels.

We very much agree with Loughran and Northfield (1998), who state:

> In addition to encouraging self-study, we believe its proponents have a responsibility to critically analyse the nature of the process and the features of the new knowledge it yields. In the end, the value of self-study depends on providing convincing evidence that it can be undertaken with rigour. This requires addressing the issues of quality, reliability, and validity if self-study is to continue to make a contribution to knowledge and understanding. (p. 16)

We expect that if such critical reflections as well as the guidelines for high quality self-study research are taken seriously by the community of teacher educators, self-studies may, in the long run, also convince policymakers and may appear to have an influence on teacher education much greater and much more positive than conventional research approaches have ever had. This expectation is grounded in the observation that self-study research does not require the difficult and sometimes impossible translation step that traditional research requires

from the practitioner. Self-study is already rooted in the practice that the practitioner finds relevant to study. This not only enormously enhances chances that the outcomes are immediately useful, but the most important characteristic of self-study research may be that it is carried out from an insider perspective, and that the language with which the design and results of a study are captured is the language of the teacher educators themselves. This implies an impressive step forward in the possibilities of teacher educators to make the outcomes of their professional efforts understood by their colleagues. As such, self-study research contributes to a process of growing professionalism and empowerment of the teacher educator community as a whole.

Notes

1. However, a more fundamental problem has also surfaced: effective teacher education does not seem to be based on either practice or theory, but on the integration of both (Brouwer, 1989; Korthagen *et al.*, 2001). The question of how to integrate and tailor practice and theory within teacher education curricula is currently far from being answered in any definitive way (Korthagen & Kessels, 1999).

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12

RESEARCH, PRACTICE, AND ACADEMIA IN NORTH AMERICA*

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Abstract

The self-study of teacher education practices has found its place on the teacher education landscape as a principled, scholarly practice that has begun to shift understandings about the nature and significance of teacher educators' work and what counts as acceptable academic scholarship. Self-study scholars have brought their individual career histories and commitments to teacher education to bear on their academic roles within the context of the university and, in so doing, have taken up a challenge to shift status quo perspectives on the role and status of teacher education in the academy. Through individual and collective action self-study scholars have responded to criticisms levied against the place of teacher education in the academy, dilemmas presented by the nature of their work and roles, and challenges facing them in their professional and academic work. In this chapter we focus on the tenure system in North American universities and the role it plays in monitoring, mediating, and moderating the individual and collective practice of teacher educators. We offer a framework for reconsidering the norms of academic convention and the socializing forces that govern teacher educators' work in the academy and a vision of what such a reorientation might mean in practice. We then draw on this framework to explore how the self-study of teacher education scholarship and practice, as a genre, has positioned itself to challenge the status quo of academic convention for schools, departments, and faculties of education.

Faculty members in schools, colleges, faculties, and departments of education have been variously described as: *the most maligned of academics* (Lasley, 1986);

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the least welcome guests at the educational lawn party of the establishment of higher education (Ducharme, 1986); and, *marginal people at the periphery of the university* (Ryan, 1975). While blanket generalizations about education faculties as a whole have limited validity, at least from a post-positivist standpoint, there are certain truisms about which there is little question and for which there is abundant empirical support. Regardless of institutional status (according to the Carnegie classification of universities), whether elite research universities or lower ranked colleges of education modeled after normal schools or 'teacher training' institutions of the early twentieth century, education schools, colleges, faculties or departments within those institutions are at the bottom of the heap (see for example Lanier & Little, 1986; Lucas, 1997). They have low prestige, minimal resources, and negligible institutional power and authority.

One of the most powerful systemic forces governing faculty practice or expression of knowledge in North American universities is the tenure system. In this chapter we focus on the tenure system and the role it plays in monitoring, mediating, and moderating the individual and collective practice of teacher educators. We offer a framework for reconsidering the norms of academic convention and the socializing forces that govern teacher educators' work in the academy and a vision of what such a reorientation might mean in practice. We then draw on this framework to explore how the self-study of teacher education scholarship and practice, as a genre, has positioned itself to challenge the status quo of academic convention for schools, departments, and faculties of education.

As a starting point, we draw parallels between knowledge that is individually developed, held and expressed, and knowledge that defines a collection or community of individuals. We begin with the assumption that what individual teacher educators know and how they know is a reflection of who they are and where they have been. How they express their knowledge within academic institutions is marked by the intersection of lives and context. In other words, the knowledge that individual teacher educators bring to bear on their practice is multifarious and idiosyncratic, informed by experiences, conditions, and events over a life and career span. How that knowledge is articulated is a function of the relationship between who they are as individuals – what they stand for, believe in, strive toward – and the institutions and systemic structures within which they work. Similarly, as a community or professional body, teacher educators are defined by, and operate from, a collective (albeit diversely nuanced) knowledge base that differs and sets them apart from other professions and disciplines. The collective knowledge of teacher educators is mediated within and by the institutional contexts within which it is situated. This idiosyncratic collective knowledge is a reflection of what teacher education is, how and why it has developed, where it has been situated historically and its current location within the university.

What we intend to show in this chapter is how, as a collective, self-study scholars have brought their individual career histories and commitments to teacher education to bear on their academic roles within the context of the university and, in so doing, have taken up a challenge to shift status quo

perspectives on the role and status of teacher education in the academy. Self-study scholars, through individual and collective action, have responded to criticisms levied against the place of teacher education in the academy, dilemmas presented by the nature of their work and roles, and challenges facing them in their professional and academic work. We begin with an historical overview that sets the context for our analysis and commentary.

The Teacher Education Professoriate

Over the last two decades of the twentieth century the profile of teacher educators put forward in much of the literature on the teacher education professoriate is highly pejorative. Examples abound. Lanier and Little (1986) in the *Handbook for Research on Teaching*, ascribe teacher educators the following characteristics: low level knowledge and skills primarily associated with a practical focus rather than high level or abstracted knowledge; practical rather than theoretical or abstract orientations; less scholarly productivity than their academic "peers"; lack of cognitive flexibility necessary for the kind of knowledge development and creativity expected in higher education; conservative and conformist orientations; and, lack of indoctrination in cultural norms and values of the academy. Lanier and Little acknowledge the identity struggle that characterizes teacher educators' careers in the academy and, to justify the situation, blame teacher educators themselves – their "humble social origins" and "cultural characteristics" – for their lack of fit in the academic culture. Adopting a blatantly classist stance they describe teacher educators as a group having lower social class origins which fundamentally affect their ability to belong to and adequately function within institutions of higher education.

Ducharme and Agne (1989) similarly malign the teacher education professoriate with its faculty members of humble social and intellectual origins. These authors basically attribute the low status of education within universities to the anti-intellectual orientation, inferior social standing, and questionable academic pedigree of its faculty. Even though, in a more recent study, Ducharme (1993) acknowledges that a shift in profile has occurred, that teacher educators are more closely approximating academic standards, still, the classist, elitist, patriarchal stance reflected in these analyses is disarming.

Raths, Katz, and McAninch (1989) offer another of the more disparaging profiles of teacher educators. They use a framework developed by Freidson (1972) to analyze the medical profession in order to compare the orientations to knowledge, research, and practice of health care scientists with the orientations to knowledge, research, and practice of clinicians such as teacher educators. According to this analysis (which the authors claim to be "descriptive and neutral" with no "derogatory connotations" intended), scientists are reflective and inclined to seek further information, concerned with adequacy of methods and robustness of data, want to develop concepts and explanations that make sense, are scholarly and read research reports of others, and strive to uncover laws that account for phenomena. By implication, teacher educators reflect none

of these qualities, interests, or practices. Instead, as mere (adjective implied not stated) clinicians, they act unquestioningly, show concern primarily for whether something will work (presumably regardless of its moral worth or philosophical, pedagogical or other merits), rely on personal experience as a test of virtue or validity, and believe that real world phenomena are too complex to be lawful.

Raths and his co-authors question the suitability of the university as a home for teacher educators given their lack of regard for research and, by extension, lack of facility for researching. They maintain that, as "norm breakers," teacher educators will continue to be sanctioned for their non-conformist attitudes and behaviour until either the teacher educators comply with university standards or leave:

> Teacher educators often show their disdain for research and research process. They generally do not engage in research; they find it uninformative. Furthermore, they share negative views about research with their colleagues. … Their generalized lack of respect for research and their abstention from research rebounds against them. (Raths, Katz, & McAninch, 1989, p. 114)

The authors go on to suggest that teacher educators should perhaps be removed from university settings and assigned to "special purpose institutions" (not unlike the normal schools or teachers colleges of earlier times) or perhaps be isolated within the university so that they can carry on with their anti-intellectual work. While there is merit in a debate about the place of education in universities it is the disparaging tone of these authors that stands out. It is teacher educators' clinical, anti-scientific mentality that is 'the problem'. Similarly, Burch (1989) demands that education professors "examine their individual behaviors and attitudes to determine if they reflect the commitment to [narrowly defined] scholarship fundamental to professing" (p. 103).

Who are these teacher educators of whom these various authors speak? Such depictions bear little resemblance to the teacher educator scholars we know and have studied. The characteristics and practices described certainly in no way resemble what those involved in the self-study of teacher education practices stand for and express. Is it the teacher educators who are the problem; or could it be that teacher educators' status within universities is perpetuated, in part, by these characterizations and by a blatantly functionalist view of the university as a static, unshakable, unquestionable culture? While it is not our purpose here to explore how teacher educators have earned such a reputation, this acknowledgment does underscore the magnitude of the challenge teacher educators face as they struggle for acceptance in the academy.

If the above depictions do, in fact, describe any teacher educators they are likely a small minority, certainly not a broad swath of the contemporary professoriate and certainly not enough to define an entire professoriate. We suggest that there are more resonant portrayals. For example, in a study of teacher educators conducted in Canadian universities (and we assume that there is sufficient similarity between Canadian and American teacher educators to extrapolate),

Cole (1999) put forward the following characterization that stands in dramatic contrast to the analytic profile of the teacher education professoriate described in much of the literature:

> The teacher educators who participated in the study ... all took up their tenure-track positions after working numerous years as classroom teachers, school administrators, curriculum consultants, special education/resource specialists, or staff, program, and/or community developers. Many had several years' experience teaching part- or full-time at a community college or at a faculty of education in a non-tenure track position. Among the group were two winners of awards for outstanding [doctoral] theses, the winner of an award for outstanding writing, book authors, winners of major research grants, and journal editors – in short, they had made significant scholarly contributions to the field of education.

> Almost without exception, their choice to become teacher educators involved career changes with high associated costs. For various reasons, they left or chose not to return to secure jobs with associated professional status and established reputations, instead taking up positions at a lower salary and with no job security, no status in the institution, no established reputation, and, therefore, minimal credibility with students and/or colleagues. In addition, there was often little technical or clerical support for their work. ... A tireless commitment to education and to work in general is a driving force in these teacher educators. Education is my life," said one, although most admitted they were being driven to exhaustion by work demands. Their commitment to teacher education and to "making a difference" seems to outweigh any concerns associated with their vulnerable status in the institution. (pp. 283–284)

Other similar portrayals can be found in Cole, Elijah, and Knowles (1998), Hamilton (1998), Knowles and Cole (1996) Pinnegar and Russell (1995), Russell and Korthagen (1995). Authors in these edited volumes, through intensive and often personal examinations, with self-study being a primary goal and process, permit more than a glimpse into the education professoriate. They reveal the passions, anxieties, frustrations, commitments, and complexities that characterize teacher educators' work. The result is a starkly different depiction than that offered by the aforementioned critics of teacher educators. Perhaps it is in part, as Ducharme (1993) posited, that the changing times have shifted the profile of the new generation of teacher educators. Or perhaps, it is not that teacher educators have changed but rather that, in large part through the collective will and practice of those such as self-study scholars, a shift has occurred in the way that teacher educators are viewed and understood within the broader academic community (a point we will address in the next section).

While we do not wish to romanticize or overestimate the current status of teacher education within the university and the role that the self-study community has played in facilitating any positive gains in status or acceptance, or

to claim any empirical evidence of such a shift, we do wish to point out that the scholarship of self-study of teacher education practices professors bears a strong resemblance to Wisniewski's (1989) vision of "the ideal education professor":

> Professors who are active in their field ... persons committed to strengthening their teaching, to probing and expanding their scholarship, to working closely with public schools; ... who share the excitement of experimentation in education; ... from whom one can learn as a peer or as a student. ... One who values and takes pride in the interrelationship among scholarship, teaching, and professional service. ... recogniz[ing] that these activities nurture one another and cannot be separated. (p. 144)

We also argue that this group of scholars, along with members of the American Educational Research Association Division K, Teacher Education, has been largely responsible for establishing teacher education as a *bona fide* field of study within the academy.

Teacher Education as a Field of Study and *Bona Fide* Discipline

In a recent, compelling analysis Tony Clarke (2001) traces the evolution of teacher education as a recognized field of study. Using a cartography metaphor to chart points on the teacher education landscape, he demonstrates how a rise of institutional regard for teacher education and teacher educators has occurred over the past fifty years along with a concomitant increase in teacher educators' emphasis on scholarship and scholarly work.

The chronic discrepancy between institutional regard for the role of educator 'teacher' and 'scholar' ", he asserts, have been "a constant impediment to the development of teacher education as a field of study." He goes on to posit that such a discrepancy "has diminished in recent years to such an extent that the two are coming together in unprecedented and productive ways (Clarke, 2001, p. 599).

The critical points to which he attributes this shift in status are: the emergence of refereed journals specializing in teacher education, publication of several academic reference texts on teacher education, and the establishment of a number of significant academic associations focused on teacher education.

All of these events, Clarke argues, evidence the development of a concerted interest in and effort to define and bring coherence to the field of teacher education and to develop a body of specialized knowledge within the field. Between 1970 and 1990 seven new refereed journals specializing in teacher education emerged. Over a period of nine years alone five comprehensive reference texts in teacher education were published: *International Encyclopedia of Teaching and Teacher Education* (1st edition) (Dunkin, 1987); *Handbook of Research on Teacher Education* (1st edition) (Houston, 1990); *International Encyclopedia of Teaching and Teacher Education* (2nd edition) (Anderson, 1995); *Handbook of Research on Teacher Education* (2nd edition) (Sikula, 1996); and

Teacher Educator's Handbook (Murray, 1996). Between the early 1970s and early 1990s several international associations were formed to provide forums for meetings and discussions about teacher education. Among these groups are: the Canadian Association for Teacher Education, a subdivision of the Canadian Society of the Study of Education; Division K, Teaching and Teacher Education, of the American Educational Research Association; and, the Self-study of Teacher Education Practices, a Special Interest Group of the American Educational Research Association.

Ken Zeichner (1999) traces the development of teacher education research in the United States over the last 21 years and summarizes its evolutionary significance in this way:

> Given all the developments that have taken place in teacher education research over the last two decades, it is time that research in teacher education be given the respect that it is entitled to in the educational research community. … That this research has not received the attention it deserves in the educational research community and in policy circles is more a reflection of the historical prejudices against teacher educators and teachers than it is of the quality of the research itself. (pp. 12–13)

From an historical perspective, what is the significance of the appearance of teacher education as a legitimate field of study? Using Burton Clark's (1988) analysis of academic cultures and observation that a clearly defined disciplinary identity is key to establishing a legitimacy and presence in institutional settings, we argue, along with Clarke, that, until relatively recently, teacher education has neither identified itself nor been identified as having a body of specialized knowledge. This lack of recognition as a 'subject' per se has, in part, contributed to education's low status within the university – a status which Clarke conjectures has significantly shifted over the past few decades and will likely continue to do so. It is helpful, then, to briefly explore the history of teacher education within the university as a backdrop to understanding the role that self-study scholarship has played in shifting understandings of the place and status of teacher education in the academy.

Education in the Academy

In North America, teacher training institutions moved into universities throughout the twentieth century. Prior to being affiliated with or located in universities, most formalized initial teacher preparation took place in community or land grant colleges (in the United States of America), normal schools, provincially mandated teachers' colleges (in Canada), or other tertiary institutions with solely a professional mandate. (For a comprehensive account of the history of teacher education in America, see Lucas, 1997 and for a similar account of Canadian teacher education, see Johnson, 1968). Such a move was a strategy intended to professionalize teaching and raise the status of the education profession that,

historically, suffered low social status and lack of economic resources (Clifford & Guthrie, 1988). Recent moves to offer a variety of alternative teacher certification programs with little or no involvement of higher education institutions, particularly in the United States, and programmatic decisions (in both Canadian and American universities) that are largely market driven, serve to powerfully perpetuate the status quo reputation of education faculties, schools, and departments. Such moves keep schools of education struggling for acceptance by and legitimacy within the university system.

In a long struggle for acceptance and identity within the university, educators and educational researchers historically have been as round pegs misshapen to fit the square holes of the university's value system as it pertains to academic credibility or merit. Regardless of its adequacy or appropriateness as an approach for researching educational issues or problems, universities set the scientific method, originating in the natural sciences, as the standard by which academic worth is judged and they have challenged educational researchers to prove their academic worth. One result has been a frenzied proliferation of educational research that measures up to scientific standards but has little or no direct relevance to educational practice. A concomitant result has been the alienation of educational researchers from their own discipline. As Shib Mitra (1974) puts it, "In the field of education, one would like to see a systematic study of significant problems rather than a scientific study of insignificant problems" (p. 234).

Pulled between commitment and allegiance to the professional community and identification with and acceptance by the academic community, schools of education have been caught in an institutional tug-of-war. The professional community has lost considerable ground as the stronger forces of prestige and status pulled schools of education closer to the norms of the university. But, as Schwebel (1989) asserts:

> There is nothing appealing about having to "look up" to one's supposed peers in the academic community. Or, at the same time, in "looking down" at those in the schools to receive sneerful expressions about the impotence of their research. (p. 58)

With the pleasures associated with pseudo-academic recognition have come confusion and uncertainty about identity, roles, rules, and conditions of the relationship between Education and the disciplines of the rest of the university. One painful discovery for education professors is that, "There is an inverse relationship between professional prestige and the intensity of involvement with the formal education of teachers" (Lanier & Little, 1986, p. 530). The pain in this discovery lies in the conflict of values this represents – a conflict apparent both within schools of education, between those faculty members who align themselves with the profession, and those who see themselves as theoreticians and academicians (Hazlett, 1989; Roemer & Martinello, 1992), and between schools of education as professional schools and the academy as an elite bastion of narrowly defined intellectual discipline.

Donald Schön (1983) describes the hierarchical relationship between universities and professional schools. Citing Veblen (1918/1962, p. 36) he states:

> Quite simply, the professions are to give their practical problems to the university, and the university, the unique source of research, is to give back to the profession the new scientific knowledge which it will be their business to apply and test. Under no conditions are the technical men [sic] of the lower schools to be allowed into the university.

This analysis also applies even *within* schools of education. It is poignantly apparent in the following statement by Ducharme and Agne (1989):

> On many campuses, [education] faculty fills three metaphorical roles: beasts of burden, facilitators, and academicians. In the first are those who flit from place to place, carrying equipment, reprints, games, and transparencies as they do differing versions of academic dog-and-pony shows; the second, those largely "contentless" persons who apparently see their function in life as bridging the work of others; and the third, those who teach, advise, study, and write with inquiry, rigor, and scholarship uppermost. (p. 83)

When teacher training institutions joined the university they brought with them faculty who were practitioners and who had little or no expertise in researching. These teacher educators had many skills but those associated with research were not among them. Being researchers had not been required of them and was, therefore, not part of their orientation or knowledge base. At the time, the definition of research was narrow and that definition had very little to do with practice or professional education. Research was for scientists and scientists had highly specialized skills and areas of research. Teacher educators did not belong to this elite group. This created a class system of the separation of those who teach and those who research within higher education institutions that specialize in teaching and universities that specialize in researching.

A demand for a more scientific approach to education was well received by some educators and rejected by others. Those who wanted to develop the science of education and who wanted to be education scientists themselves worked hard to establish programs of educational research, based on the scientific method of course and that had little or no direct relevance to the day to day practice of teaching. Within programs of education these educational scientists (often educational psychologists, for their work was grounded in an accepted discipline) earned some favor within the university and broader academic community and carried on with their agenda of developing a science of education. Burdened by large numbers of students and the pressures of teacher certification, other faculty members in schools of education continued to place their energies into the professional preparation of teachers where scientific enterprise had little value. Thus began the unfair division of labor that prevails in many schools of education along with instrumental, overly-structured teacher education curricula that make professional preparation programs more like high school than university work;

the kind of division to which Ducharme and Agne (1989) refer. To be other than a scientist of education engaged in the "scientific study of insignificant problems," as Mitra (1974, p. 234) put it – that is, to be a professor committed to the improvement of preparation programs and the quality of teaching and learning in schools, for example – required more grounded interests and actions contrary to the models of research valued by institutions. So it is, as Milton Schwebel (1989) states, that a key dilemma continues to trouble education faculty:

> [Do they] perhaps become mired in finding ways to make the schools work for larger proportions of children, or follow a safer, more traditional academic path[?] If education faculty are to 'make it' under the new priorities in the university, and if their research is to be useful in the schools, they must choose the riskier course. (p. 64)

Those who engage in self-study research have chosen this riskier course although, for self-study scholars, it is not an 'either/or' but a 'both/and' solution. The broad agenda defining the work of self-study scholars consists of finding ways of making schools work *through* programs of relevant, academic scholarship. For self-study scholars, among others, this also means challenging the conventional definition of research and replacing mainly positivist approaches with those that better reflect both the complex and nuanced nature of education and the interrelationship of practice and theory. Although there are multiple approaches to self-study, in general self-study research is personal, explicitly subjective, practically-oriented, aimed at improving professional practice as well as developing knowledge beyond the self, qualitative in nature, and usually creatively communicated in narrative form. As such, in epistemology, purpose, method, and form self-study research stands in opposition to the norms and conventions of academic scholarship.

Roles and Expectations of Teacher Educators

In this section we elaborate on the dual allegiance of teacher educators to the university and field. We delineate the expectations demanded by each community and discuss how self-study practice and scholarship sits at the nexus of the two communities.

Faculties in schools of education are caught in a bind. On the one hand, they are committed to meeting university standards of scholarship, research funding, prestige, and general operations associated with academic institutions (Newport, 1985). On the other hand, they are obliged to respond to standards associated with teaching excellence, professional service, and relationships with schools and community set by the professional community and the public (Nolan, 1985). As Watson and Allison (1992) point out in a report based on an analysis of policy documents and interviews with ten deans of education in Ontario, Canada these faculty members to do it all. These authors note, however, that despite valiant attempts to, "walk the thin line between the university and the field," the

"question of possible conflicts between research and teaching, and research and involvement in the field continues to bedevil faculties of education" (p. 21).

The academy, it seems, is a sacred place held in high esteem because of the power it holds and grants to its worthy members. For those with aspirations and commitments to make a difference in the lives of students and teachers and, by extension, to better institutions and society, the academy is a place where that kind of influence is deemed possible. Such individuals with secure, well paying jobs in schools or other educational settings often leave those situations to take up positions as university-based teacher educators, usually for much less salary, status, and little or no job security. Frequently, their quest for an academic life uproots them; they leave region, community, home and family. Sometimes they literally leave behind spouses and children; other separations might be more metaphorical. Once affiliated with the academy, the desire to stay is so strong that these faculty members become increasingly self-sacrificing. They become encompassed and consumed by work. Pressures to perform as teachers, researchers, scholars, and community members and personal ambitions to "make a difference" leave little time or room for life outside work, especially when those two sets of goals require different but equally demanding ways of working.

Teacher educators' work is a balancing act of activities, demands, obligations, commitments, and aspirations. The multiplistic and diverse nature of their work and the time and energy commitments involved in the elusive pursuit of a balanced professional life also makes a search for balance between the personal and professional realms of life a fruitless effort. The dual mandate of teacher educators' work that requires them to serve both the academy and the profession keeps their gaze focused on the fulcrum of their lives always striving for balance. Work and personal commitments (self, family, and community) work against one another as do professional and academic commitments. Time spent on teaching and staff development activities must be kept in check so that sufficient time is available for research and writing. Decisions about the kind of research to engage in, where to publish, and for what purposes must take into account the different sets of values that define the profession and the academy. Aspirations and commitments to work collaboratively must be carefully monitored (even in spite of rhetoric that suggests otherwise) so as to live up to the university's standards of individualism, especially for purposes of tenure and promotion. A divergence in research interests must be curtailed in order to establish a specialized and unique program of research. Given their tenuous positions within the university and along career paths, attitudes, values, and practices cannot be overly challenging of the status quo upon which structures, policies, and norms are based.

The problem for most teacher educators, especially those committed to change in teacher education, is that no matter how hard they try, the scales are impossible to balance because the weights are uneven. According to the values and standards of the university, teaching, service, professional and community development, and other activities, that have mainly local or professional implications and which demand inordinate time and energy commitments, do not carry much

weight. The university more heavily weights those activities that result in intellectual and financial prestige and international acclaim. For most teacher educators, it seems, any balance that *is* possible to achieve is always imperfect.

In a large scale survey of teacher educators' perceptions regarding self-esteem and the perceived value of their work by other academic disciplines, Reynolds (1995) ranks the unanimous affirmation by teacher educators of the conflict associated with, "serving two masters: the teaching profession and the academic community" (p. 222) among the most notable findings. Mager and Myers (1983) studied the work patterns of new education professors and concluded that 73 to 81 percent of new professors' 50 to 69 hour work week is spent on teaching, advising students, and administrative work; research and program development work could only be done by extending the work week beyond 70 hours. This is precisely what happens. Scholarly work of various kinds is squeezed into the odd cracks of workday, evening, and weekend time. We make this point knowing that this has particular relevance for new and untenured faculty who usually have different and greater pressures to perform than their more experienced and tenured colleagues.

Weber (1990), in one of the earliest in-depth interpretive studies of teacher educators, captures the essence of six participants' experiences as teacher educators and highlights, among other things, tensions related to the duality of commitment. In a similar study by Whitt (1991), the essence of the professional realities of six beginning professors of education is depicted in the title, "Hit the Ground Running." Knowles and Cole (1994), in an early piece of self-study research, compare their own experiences as beginning professors to their earlier experiences as beginning teachers and to the experiences of beginning teachers they studied. They analyzed those experiences amidst the backdrop of literature on the education professoriate and raised questions about the role the university plays in the career development of beginning professors. Writing within and about the Canadian context, Acker (1997) and Acker and Feuerverger (1996) report on an in-depth study of mainly women teacher educators and their struggles within university contexts as women, as teacher educators, and as untenured professors. Cole (1999) also writes about the challenges faced by untenured, progressive teacher educators working within conservative institutional contexts. She, along with co-creators, also poignantly depicts some of these challenges in a three-part, three-dimensional, multi-media, representation (Cole, Knowles, brown, & Buttignol, 1999a, 1999b, 1999c).

Time is the one commodity for which most teacher educators crave more. Time, assuming the presence of intellectual and physical energies needed for innovative, embryonic work to develop, is a key component which makes possible the development of conceptually sound and professionally meaningful scholarly inquiries. Time for research often comes at great costs. Teaching and supervising agendas, not to mention bureaucratic directives in the form of meetings and paperwork, simply drain many teacher educators of their energies for activities associated with research and scholarship. Such community activities are essential for the development of sound programs of instruction and the articulation of

appropriate pedagogies. Their absence in teacher education can only reflect poorly on the state of programmatic development. However, it is these very same activities (which become demands) and their institutionalization within bureaucratic structures which can deplete the energies for creative inquiry and its resulting scholarship. The line is fine indeed.

Teacher education scholars are in a unique position because so much of their work is situated in professional practice located outside of the protected sanctuaries and ivory towers of the "pure disciplines" of the arts and sciences, the standard bearers of scholarly expectations within contemporary western universities. The pressures are even greater when considered alongside the ways education departments often arrange and allocate teaching, field supervision, and field and institutional development roles and responsibilities. Colleagues in other academic disciplines would simply not tolerate the workloads endured by most teacher educators.

In the professional lives of teachers educators, generally speaking, expectations and activities associated with research and scholarship and those related to other professional demands – teaching, service, professional and community development, school-based work, reform efforts – pull against one another creating dilemmas for teacher educators that are seemingly unresolvable. Teacher educators' work is becoming increasingly difficult within the current climate of economic rationalism where: teacher educators (and others) are required to do more with less (fiscally, programmatically, professionally); emphasis on quantity (especially for purposes of evaluation) makes quality difficult (more coursework, more students, more publications, more grants); increasing outside interference by government and other legislative and policy-making bodies restricts academic and programmatic freedoms; expectations are reaching unachievable limits and stress, burnout, and disillusionment are pervasive.

Schools of education, by virtue of their position and location in the university community, traditionally have given priority to meeting university standards of performance. For faculty members, this means working within reward structures based primarily on academic merit (that is, rigorous standards of research and scholarship). It also means, as Roemer and Martinello (1982) observe, that schools of education are pressured by the university to retain a competitive edge in attracting both large numbers of high quality students to their programs and high profile academicians and researchers to serve the priorities of the university agenda. According to Clifford and Guthrie (1988):

> Schools of education … have become ensnared improvidently in the academic and political cultures of their institutions and have neglected their professional allegiances. … They have seldom succeeded in satisfying the scholarly norms of their campus letters and science colleagues, and they are simultaneously estranged from their practicing professional peers. (p. 3)

A commitment to teaching (and, by extension, to the teaching profession) historically has suggested that schools of education sacrifice their position or struggle

for status within the university structure as it is currently defined – a sacrifice few if any, it seems, are prepared to make, or prepared to even negotiate. For, as several authors remind us, the struggle for acceptance by and legitimacy within the university system has a long history and schools of education are not likely to relinquish any gains, however incremental, that may have been made over the past century (see, e.g., Clark, 1978; Clifford & Guthrie, 1988; Ducharme, 1993; Hazlett, 1989; Jones, 1986; Lucas, 1987; Reynolds, 1995).

Those who engage in the self-study of teacher education are able to maintain their dual commitment to teacher education and the academy so that they can live out their heart-felt, moral, and intellectual commitments. Through their efforts, changes in teacher education are taking place. If our comments seem to assign self-study teacher educators with qualities bordering on heroism, that is intentional. To challenge the status quo of (teacher education) institutions requires initiative, innovation, and considerable risk-taking-qualities not genuinely fostered in institutional contexts expressing long entrenched conserving values. Those who do persist, often in the face of great personal and professional risk, are heroes of a kind.

Academic Freedom, Tenure, and Rewards Structure within the University

In this section we describe the rationale for the tenure system in North American universities, how it works, and how tenure is gained. Related to this is a discussion of academic freedom within the university, its integral connection to tenure, and what it means in schools of education.

Academic Freedom

While the concept and implications of academic freedom have been widely debated and its future questioned (e.g., Tierney & Bensimon, 1996), by and large it is a right (and privilege) jealously guarded by academics. The 1940 Statement of Principles on Academic Freedom and Tenure, published by the American Association of University Professors, states:

> [University and college] teachers are entitled to full freedom in research and in the publication of the results, subject to the adequate performance of their other academic duties ... are entitled to freedom in the classroom in discussing their subject ... [and as] citizens ... and members of a learned profession ... should be free from institutional censorship or discipline. (reprinted in DeGeorge, 1997, p. 118)

Bowen and Schuster (1986), in their analysis of the Professoriate, more broadly interpret the concept of academic freedom. Citing academic freedom as one of the hallmarks of the academy, they state:

> Academic freedom includes the right of faculty members to substantial autonomy in the conduct of their work, and to freedom of thought and

expression as they discover and disseminate learning. This freedom is essential to the advancement of learning. (p. 53)

Shils (1991) asserts that the concept of academic freedom pertains to the rights and freedoms of academics to teach, conduct research, and communicate knowledge derived from their studies – a definition of academic freedom that should remain pure and, therefore, quite narrow. Those, such as Bowen and Schuster (1986) and Russell (1993), who argue for a broader and perhaps more contemporary definition of academic freedom, have been criticized by those who suggest that such elasticity weakens the concept. Skolnik (1994), for example, in a review of Russell's book, *Academic Freedom*, suggests that, "to stretch the term, academic freedom, too far, is to risk losing credibility and understanding with those groups outside the university whose respect for this principle is essential" (p. 109). DeGeorge (1997) concurs that academic freedom is necessary for the good of society and is a necessary protection that allows academics to conduct their research without fear of reprisal from political powers and pressures outside the university and, we would add, within the university. As Clark (1989) notes, with the university's increasing expansion and diversity, a universal definition of academic freedom is no longer appropriate. The concept necessarily has been interpreted to reflect the various roles and mandates of contemporary universities – a point to which we will return in a discussion of academic freedom within schools of education.

Academic Tenure and the Rewards Structure

In North America, in particular, academic freedom has come to be intricately linked with academic tenure and job security. The tenure system was created as a way of protecting academic freedom. At Stanford University in 1900, a landmark firing of a popular economics professor for his overt socialist, political views, gave rise to a series of meetings and talks which resulted in the formation of the American Association of University Professors (AAUP). This association subsequently published a report in which the concept of academic freedom was defined as a fundamental principle of all universities and colleges. The document, according to Tierney and Bensimon (1996), "set academe on the road to constructing the system of tenure that is in place today" (p. 25). The 1940 Statement of Principles on Academic Freedom and Tenure (AAUP, 1940) states:

Institutions of higher education are conducted for the common good. … The common good depends upon the free search for truth and its free exposition. … Academic freedom is essential to these purposes and applies to both teaching and research. … Freedom and economic security, hence, tenure, are indispensable to the success of an institution in fulfilling its obligations to its students and to society. (reprinted in DeGeorge, 1997, pp. 117–118)

Bowen and Schuster (1986) argue the significance of the relationship between

academic freedom and job security and cite academic tenure as part of the wider contractual commitment to academic freedom. They assert that job security is necessary so that faculty members have:

> long periods of unbroken time and freedom from distractions to perform their duties well. … Thinking and communicating are exacting tasks that require concentration and peace of mind. … One of the most costly aspects of the current anxiety among faculty about job security is the adverse affect on their productivity. (p. 236)

Most critics of the tenure system attack the close relationship that exists between the promise of academic freedom and the reward system of the university. According to DeGeorge (1997):

> The main purpose of academic tenure is to prevent the possibility of a faculty member's being dismissed because what he or she teaches or writes about is considered by either administrators or some people outside the institution to be wrong or offensive. … Without tenure, faculty members have no guarantee that they will not be penalized for presenting new ideas, for challenging accepted truths or ways of doing things, or for criticizing institutions, governments, mores, and morals. (pp. 10, 11)

In contrast, Shils (1991) maintains that tenure (or its denial) is but one of any number of potential sanctions against academic freedom. Similarly, Tierney and Bensimon (1996) criticize the integral relationship that exists between academic freedom and tenure, arguing that academic freedom is a false promise:

> If one of the reasons for the creation of tenure was to protect faculty so that they could engage in intellectual battle without fear of reprisal, then that purpose has been lost. … If a faculty member does not walk the ideological line, he or she will be at risk of not attaining tenure and promotion. (p. 8)

Tierney and Bensimon go on to assert that, because of the tenure system, the pursuit of knowledge under the protection of academic freedom has become more of a rhetorical than a real goal. They suggest that obtaining tenure rather than advancing knowledge, has become the real goal of most junior faculty members. In a subsequent analysis Tierney (1998) calls for an overhaul of the tenure system. While "protecting academic freedom as the bedrock of the academy is imperative" (p. 59), he argues, the tenure system as we know it needs to change to more appropriately function in contemporary society. According to Tierney, the focus of such change needs to be placed on the academic and institutional culture within which the tenure system is embedded.

The punishment of expulsion from academic positions is a practice with a long history. When the topic of tenure denials is raised in informal conversations among academics, it is only a matter of minutes before collective remembering

produces a lengthy list of names of prominent and not so prominent scholars, those who Tierney and Bensimon (1996) might call "radical riff-raffs purged by their universities". Given the profile and reputation of many of these scholars and the perspectives they reflect, there is little doubt about the real, though not necessarily stated, grounds for their dismissals. In some way – ideological, personal, or political – these individuals represented a threat and challenge to the status quo of the institution and were removed.

The tenure system is, as Tierney and Bensimon argue, a powerful socializing force and one of the most potent instruments of conservatism in the university. However, DeGeorge (1997) argues, it is not clear that eliminating tenure would guard against internal threats to academic freedom. In developing democratic societies such as in North America, the academic tenure system makes sense, says DeGeorge, because, "there is a widespread belief that knowledge is useful, ... not everything is known. ... and creativity and originality have an important function" (p. 15).

Many academics have openly engaged in research and practices counter to the dominant discourse of an institution and have successfully achieved tenure and the protection of academic freedom. Among this group are numerous self-study scholars. A number of self-study scholars, however, have openly defied the academic conventions of their institutions and have paid the price. Being fired for non-conformist practices, as DeGeorge says:

> has a chilling effect ... on many, many others. ... The result will be a less dynamic and bold faculty, with less in the way of new truths or techniques being developed. ... Without the example and encouragement of teachers who are bold and seek the truth wherever it may lead them, students will in turn be taught by example to be conservative and safe. The detriment to society is a less critical citizenry. (p. 13)

This 'chilling effect' achieves hypothermic proportions in schools of education where those who teach teachers, who, in turn, are responsible for the education of future leaders of society, are penalized for challenging the status quo.

Academic Freedom and Academic Tenure in Schools of Education

Is academic freedom even an issue in schools of education? In an exploration of this question Hutcheson (2001) suggests that, in the past, academic freedom might not have been of great concern for teacher education professors who, for the most part, engaged in rather non-threatening and conservative practices. More recently, however, academic freedom has become an issue as education professors' work reflects greater dissatisfaction with the social order and becomes more controversial. While the significance of the concept of academic freedom, on its own, is not so clear in the lives of teacher educators, the issue of academic freedom as it is tied to the tenure system is more straightforward.

What counts as knowledge? What counts as research? What counts as scholar-ship? These are questions to which the academy has definitive answers; questions

that are met with uncertainty in schools of education. One of the explanations given for the lack of acceptance of schools of education by the academy is the practical orientation of many of its faculty members (see e.g., Lanier & Little, 1986; Raths, Katz, & McAninch, 1989). As Burch (1989) notes, "Academic reputations are rarely made as a result of good teaching or professional service" (p. 88). For teacher educators, the weight of the pressure to publish and carry out the kind of work rewarded by the university, at the expense of other aspirations, is often burdensome.

The notion of academic freedom in schools of education provokes interesting debates. One argument is that, if academic tenure is a reward for proving oneself worthy of job security and promotional rewards and if such rewards are primarily based on conventional views of scholarly production (i.e., articles in prestigious, refereed journals or other scholarly venues deemed meritorious by university standards), then teacher educators and teacher education institutions must make a commitment to the production and communication of knowledge in ways that uphold the values, priorities, and orientations of the university. One result of following this conservative line of argument is that:

> Education faculty quickly comes to understand which research and publication efforts "count" and which do not. ... The result is that education faculty veer away from professionally demanding activities and toward those understood and hence rewarded in academic departments. (Clifford & Guthrie, 1988, p. 337)

In other words, to earn academic tenure, education faculty essentially are forced to overlook or turn their backs on their commitment to the professional community and field, that is if they want to become and remain *bona fide* members of the academy. This calls into question the meaning of academic freedom in schools of education.

There are those who argue that the definition of academic freedom, which ties it to the reward structure, is inappropriate for schools, departments, or faculties that have a professional as well as scholarly commitment (e.g., education, social work, nursing) and that a redefinition is in order. For example, Nixon (in Nixon, Beattie, Challis, & Walker, 1998, pp. 282–283) calls for "an ethical turn" from an exclusive to a more inclusive notion of academic freedom. His suggestion for redefinition includes redefining what counts as research; putting the teaching relationship first; developing professional selves; and, turning collegiality inside out. This suggestion merits serious consideration because the ideas reflect and take into account the goals, values, and commitments of teacher education as a field or discipline. Few contemporary teacher educators, especially those who define themselves as such, would argue with any of Nixon's suggestions; they likely would find his ideas refreshing. Not only do universities need to rethink or extend the definition of academic freedom to better suit, but not diminish, professional schools, teacher education institutions also need to engage in a broader examination of the concept of that freedom as provided to and experienced by faculty. Indeed, Hutcheson (2001) intimates that the role of education

professors in performing a service to a nation (or society or professional community, we would add) raises substantial questions about the appropriateness or relevance of academic freedom for this group.

Many education professors soon discover that, "the more one's work ties that faculty member to the public schools, the more marginal the rewards and status in the education school" (Holmes Group, 1995, p. 64). For, as the Holmes Group authors go on to say, "the university's reward system continues to favor a steady stream of publications over all other criteria for promotion, tenure, and merit pay" (p. 65). Even those who work in institutions where the dean of education gives prominence to teaching may run the risk of discovering, too late, that the university (usually meaning the provost, chief academic officer, or a university-wide promotions and tenure committee) actually rewards research and scholarship over everything else (Tierney & Rhoads, 1993). It is easy for deans to overtly support alternative agenda within their own faculties but the reality of their willingness to 'go to bat' within the broader institution to support such agenda is more difficult and often lacking.

In a critical commentary on the reward structure of the academy, Skolnik (1998) attributes the academy's antiquated management practices and failure to practice espoused values to a reward system that, "elevates individualism over community, competition over collegiality, quantity over quality and secrecy over openness" (p. 16). For teacher educators the implications of this analysis are amplified.

The values and priorities of the academy, which emphasize scholarship (narrowly defined), research funding, and academic prestige, are reflected in the kind of work faculty members do and get rewarded for; the values and priorities of the professional community, which emphasize teaching excellence, service to the professional community, and ties with the public and professional sector, also are reflected in faculty work. For teacher educators, the mandate to "serve two masters" (Reynolds, 1995, p. 222) demands that they be super-faculty members if they are to survive and thrive within the academy.

Each set of values and priorities demands a different kind of commitment and way of working which, in turn, requires different facilitating conditions. Schools of education, with their cultural history and ethos rooted in practice and the demands of practical problems, are not set up to support the work of teacher educators endeavoring to meet the demands of the academy. Similarly, the academy is not set up to support the work of teacher educators intent on serving the professional community. The academy is committed to protecting the academic freedom of those members deemed worthy by virtue of their ability to uphold its academic "ideals" (which are conservative translations of scholarship or what it means to advance knowledge). This is so that, as Bowen and Schuster (1986) assert, scholars can proceed with the tasks of thinking and communicating free from distractions and with peace of mind. The realities of teacher educators' work are fraught with, perhaps defined by, distractions, demands, and obligations that make "peace of mind" and, therefore, academic freedom almost an impossibility.

If one of the reasons for placing teacher education in the academy was (and is) to raise its status as a *bona fide* field or discipline, then, in order for that to happen simultaneously with the successful honoring of the academic-professional dual mandate, a rethinking of the concept of academic freedom is required. This rethinking requires teacher education institutions to closely examine the working conditions of its professoriate. At the same time, the broader university policy on academic freedom, particularly as it is tied to job security, career mobility, and financial remuneration, needs to be examined and expanded to take into account the nature of teacher educators' work and commitments. As indicated earlier and despite Ducharme's and others' suggestions to the contrary, teacher educators, particularly self-study teacher educators, are often former elementary and secondary teachers, well socialized to public schools, who have explicit notions about the ways schools could be. By virtue of their career histories and their commitment to teaching and the improvement of schools, professors of teacher education generally have a reform agenda more in line with professional community standards or priorities (as outlined earlier) than with university standards. This allegiance reflects both who they are as professionals and the institutional norms with which they are most familiar.

It is an historical reality that, "traditionally feminized occupations [such as education, nursing, and social work] are not accorded equal status and resources with male undertakings" (Clifford & Guthrie, 1988, p. 328). Acker and Feuerverger (1996) use the phrase "doing good and feeling bad" to sum up the sentiment of women education academics. They cite women's "outsider" status in the academy as one reason for their tendency to keep trying to work harder in order to prove themselves successful and comparable to their male counterparts. This same line of argument can be applied broadly to schools of education as feminized institutions. As members of a feminized occupation, teacher educators (both male and female) are used to, in Ann Oakley's words, "taking it like a woman" (Oakley, 1984). That is to say, they are so entrenched in their feminized roles that they keep working harder to meet personal, professional, and institutional demands without overtly questioning the fairness and appropriateness of such demands and the resources available to meet them. The kinds of infringements on the personal time and space that many teacher educators experience, the lack of resources available to support their work, and the sheer volume of work expected make it almost impossible for teacher educators to feel good about what they are able to accomplish and to feel like they have academic freedom or other kinds of freedom.

Feeling overwhelmed by and unable to meet high expectations and demands of the work of being a teacher educator are widely experienced. Accounts of such challenges are reported in the literature on the teacher education professoriate (e.g., Acker, 1997; Acker & Feuerverger, 1996; Cole, 1999; Cole, Elijah, & Knowles, 1998; Knowles, Cole, & Sumsion, 2000; Weber, 1990; Whitt, 1991). For example, Jennifer Sumsion (2000) writes:

My plans to stay home tomorrow to write have long since evaporated. If I

put in at least another 12 hours in my office instead, I *might* be able to salvage a writing day later in the week. I had such high hopes of the writing that I would do during the semester break but these were eroded by an onslaught of assignment marking and faculty meetings; on-campus sessions for distance education and … graduate students; obligations arising from a recently awarded teaching development grant; and the vast number of telephone calls associated with coordinating a practicum, and supporting students, cooperating teachers and university advisers through the personal and professional crises that a practicum so often precipitates. The debris of those various responsibilities surround me now. (2000, p. 78)

These comments concisely summarize the demands on teacher educators. No wonder so many become disillusioned, frustrated, and overwhelmed.

A group of teacher educators, in writing about their work and its demanding nature, connect their disillusionment with their work environment with the concept of, what they call, "professorial autonomy":

We came to the professoriate with false impressions about the work environment. We thought university teaching would offer more personal and professional autonomy than it does. … While many of us teaching in the program are convinced that we are preparing a better beginning teacher, the effect on personal and professional autonomy is significant. … [Striving for] programmatic integrity in teacher education may mean abandoning notions of professorial autonomy. (Kleinsasser, Bruce, Berube, Hutchison, & Ellsworth, 1998, pp. 308–309)

Whether it is due to outdated management practices and associated workplace conditions or simply a matter of too much work for too many diverse purposes, few teacher educators would argue that there is just not enough time to do all that is required of them, especially when what is required is rooted in two very different perspectives on academic life and work.

Most teacher educators do not experience the kind of freedom Bowen and Schuster (1986) deem necessary for academic productivity or, for what Mager and Myers (1983) would call, developing a life of the mind. Hence, creativity and commitment are difficult to express in a meaningful way. A teacher educator interviewed as part of a study of pretenured teacher educators (Cole, 2000) commented:

I get renewed by the kind of work that I love to do. Work is such a central part of my life and who I am. I wouldn't want to be not working but I've spent a lot of time doing work that doesn't renew me. [For the seven years prior to receiving tenure] I was badly exhausted, under stress, and suffered serious health problems. Creative work does not do well under those conditions. [Creativity] is about being playful with words and ideas and I don't play under stress. If you're going to be creative you have to have loads and loads of failed experiments. [Before receiving tenure] I could never afford

the time to have one let alone five failed experiments. I had to have a product at the end of a certain number of hours of work. That burns you out because when you grind out a product that you're not absolutely delighted with you don't have time to go back and work on it until you are. You think, "Oh God, now I have to do another one." (p. 42)

This comment is reminiscent of Park's (1996) and Skolnik's (2000) observations that the academy values quantity over quality, a comment that an outgoing editor of a reputable scholarly educational research journal recently underscored. In her final editorial comment as journal editor, Beth Young is highly critical of the quality of many of the manuscripts submitted for peer review. She states:

In the press to publish or perish ... some academics and aspiring academics are much more interested in pumping out articles than in making a scholarly contribution; much more willing to "talk" about their work than to read anyone else's, however it might inform their own; much keener to be published in a widely indexed and circulated journal ... than to support the journal by subscribing to it themselves. (1998, p. 250)

Her comment reflects a sad-but-true reality for education academics. They simply do not have the time (and, in some cases, the commitment) to fully engage in the consuming and creative task of producing high quality scholarly writing.

The above comments are also a commentary on the inappropriateness of the conventional definition of academic freedom for schools of teacher education, especially, as it is tied to the university's reward system. The following excerpts from the experience-based writing of teacher educators further elucidate this notion. First, a published journal entry of one teacher educator from the Arizona Group:

Being a teacher educator in a U.S. research university does not mean spending one's time educating teachers. Though that work may be the most socially important work I do, and the work to which I feel the highest moral obligation, it becomes only one isolated piece of my position. It is also not the one that "counts" the most in terms of establishing job security. (Arizona Group: Guilfoyle, Hamilton, Pinnegar, & Placier, 1998, p. 177)

And another:

I cannot allow myself to be cultivated into the academic teacher education community at the expense of losing the value I attach to classroom practice. ... I cannot forget my place as a classroom teacher ... since this is the place from which I am educating my students. (Olson, 1998, p. 167)

Most contemporary teacher educators share a passion for teaching and field-based activities related to the betterment of teacher education. Indeed, "for teacher educators who want to fundamentally change the ways in which teachers are prepared and how they play out their professorial roles in the academy,

teaching is 'the heart of the matter'" (Cole, Elijah, & Knowles, 1998, p. 9). It is the case, however, that, as Park (1996) notes, "The decisive factor in tenure and promotion (and salary) decisions is research" (p. 48). Many teacher educators find themselves torn between their survival as academics and their ability to flourish as creative and productive teachers, teacher educators, and researchers. The enormous time and energy demands required to meet the university's standards of academic worth is time and energy taken away from the work they most want to do and the work that they feel that they do best. They do what they have to do to stay employed or to gain status within the university and to gain the "freedom" associated with those rewards; however, this investment is often at the expense of their own passions and interests (in teaching, program development, and / or community work).

Some teacher educators have a passion for research or for writing, perhaps in non-conventional ways to reach other than academic audiences; others find challenge and joy in creative moments associated with program development; still others crave more time to spend on understanding and improving their teaching as part of a broader teacher education agenda. However the commitments are articulated, each is in the interest of the mandate of serving the professional community and field of education. These are not, however, necessarily viewed by the academy as meritorious activities – a situation that seems like an inherent contradiction to the definition of academic freedom stated earlier, that is, "the right of faculty members to substantial autonomy in the conduct of their work, and to freedom of thought and expression as they discover and disseminate learning" (Bowen & Schuster, 1986, p. 53).

In most of the analyses in the literature about the role and place of education and teacher education in universities the inevitable conclusions or recommendations are in the form of challenges to educators to change their ways, to engage in more seemly work that is fitting of academic faculty, to measure up, to publish or perish. An example:

> SCDE [schools, colleges, departments of education] professors should examine their individual behaviors and attitudes to determine if they reflect the commitment to scholarship fundamental to professing. Efforts to enhance scholarship and research do not mean that one can afford to be less concerned with teaching competence or professional service responsibilities. … It is critical that professors find ways of responding to these expectations while engaging in scholarly activity at a level commensurate with university standards. (Burch, 1989, p. 103)

Suggestions that the university make changes to respect the work of educators are made but seldom with much hope that anything will be done. Yet, that is precisely what needs to happen. We return, for a moment, to Clark's (1989) comment about the need for contemporary universities to more loosely interpret the concept of academic freedom and to Tierney's (1998) call for a reconsideration of the culture within which tenure is embedded. We suggest that such

reinterpretation needs to happen where schools of education are concerned. We are not suggesting a 'dumbing down' of academic expectations but, rather, a thoughtful reconsideration of what counts as meritorious activity, knowledge, and scholarship in schools, departments, and faculties of education.

We also call for a reconsideration of the role that education plays, or has the potential to play, in a world of true academic freedom, in advancing citizenry and society. To initiate such a reexamination we offer the following framework: a set of presuppositions that have come to define academic life. In a sense they are the norms of academic convention and the socializing forces that govern professorial work; an alternative set of conventions that might more appropriately govern teacher educators' work; and, a vision of what such a reorientation might mean in practice. We then draw on this framework to explore how the self-study of teacher education scholarship and practice, as a genre, has positioned itself to challenge the status quo of academic convention for schools, departments, and faculties of education.

A Framework for Rethinking the Evaluation of Teacher Educators' Work

Conventional Assumption:	Research is more highly valued than any other activity.
Alternative Assumption:	Academic activities associated with Teaching (including research) are highly valued.
Meaning in Practice:	A broadened definition of research and scholarship would include "self-study" of teacher education practices, and the contexts and processes of everyday teacher education work would become valued possibilities for inquiry.
Conventional Assumption:	Research productivity is the best indicator of faculty worth.
Alternative Assumption:	Faculty contribution is optimum when individually determined and negotiated.
Meaning in Practice:	Individual freedom to choose the nature and direction of work without fear of reprisal is as important as redefining what counts as research.
Conventional Assumption:	Quantity matters more than quality.
Alternative Assumption:	Numerical assessments are poor indicators of work quality (let alone scholarship).
Meaning in Practice:	Systematic efforts to challenge the over-reliance on measured accountability and productivity are imperative; quality is worth more than quantity.

Conventional Assumption:	Status quo practices and approaches to scholarship are preferable.
Alternative Assumption:	Non-conventional approaches to research, such as self-study, and challenges to status quo concepts, especially when directly linked to educational realities and practice, go further in advancing knowledge and developing critical and creative thinkers.
Meaning in Practice:	Collective efforts are required to promote and conduct alternative paradigm research; being on the margins fosters views alternative to the status quo.

Conventional Assumption:	The purpose of research is to develop scientific knowledge and abstracted theories.
Alternative Assumption:	The purpose of research is also to inform practice; in teacher education, theory and practice merge.
Meaning in Practice:	Collective efforts to promote and conduct research are rooted in and aimed at informing personal/professional practice.

Conventional Assumption:	Research and publishing in exclusively scholarly venues have an impact on knowledge development and society.
Alternative Assumption:	Wider accessibility of research findings to the public and to schools has a better chance of impact.
Meaning in Practice:	Greater emphasis is placed on diversity in communication forms and venues; opportunities to create alternative research texts.

Conventional Assumption:	Research and teaching are dichotomous activities.
Alternative Assumption:	Within the field of teaching and teacher education, research and teaching are inter-related and mutually informing.
Meaning in Practice:	Teaching and other elements of practice are considered as sites of research.

Conventional Assumption:	The good of the institution is more important than the good of its members.
Alternative Assumption:	Happy and healthy individuals make a good institution; individuals come first.
Meaning in Practice:	Consistent attention to staff development, well-being, and renewal through an ethic of care and community are essential.

Conventional Assumption:	Teaching and service activities do little to advance the reputation of the institution.
Alternative Assumption:	More emphasis on equitable valuing of activities is likely to enhance an institution's reputation among prospective students and faculty.
Meaning in Practice:	Attention is paid to institutional ethos and development of norms of collegiality, community, and mutual respect and care.
Conventional Assumption:	Prevailing hierarchies are maintained through differential treatment of faculty members based on seniority, status, race, class, and gender.
Alternative Assumption:	Equitable treatment of individuals and the valuing of diverse perspectives enrich individual and institutional quality of life.
Meaning in Practice:	A serious and extensive re-examination of the values, goals, policies, and practices of the reward system is required.

Self-study as a Challenge to the Status Quo of Academic Convention

The very existence of self-study of teacher education practices research on the academic and scholarly landscape is evidence of its challenge to the status quo. This is work directed by individuals and collaboratives who are intent on changing practices and programs. The dimensions of such status quo challenges articulated through self-study include: individual and collective teacher education practices (considering matters of relationality, pedagogy, and ideology, for instance); curricular and programmatic influences associated with teacher preparation programs (considering orientation, context, philosophy and purpose, for example); and, indeed, many of the researching practices and methodologies embodied in self-study. Vicki Kubler LaBoskey (2001) describes the self-study of teacher education practices as a methodology borne out of the concerns of teacher educators for the learning of preservice teachers and their students. Further, she explains how self-study has earned the designation of "scholarship of teacher education". As a methodology, practice, and scholarship, self-study challenges status quo conceptions of both knowledge and research. In conservative-minded institutions value is attached to those individuals who uphold, through their work, the dominant ideology of the institution (or other institutions that are deemed leaders, are widely acclaimed, or that the home institution aspires to emulate). Basically, this means that research should follow the scientific doctrines of positivism and meet criteria of objectivity, measurement and quantification, predictability, and generalizability, and be presented in relatively detached, impersonal ways. Self-study research is antithetical to all of these principles.

Universities tend to base their status and reputations on the construction of academic, discipline-based knowledge that is judged by standards of abstraction and obscurity. Self-study research, by its "up-close and personal" nature and by its focus on the self and immediacy of practice, flies in the face of these standards. As such, it is part of a political agenda, on the part of teacher educators, to challenge traditional conceptions of what counts as knowledge and research. Self-study work that is true to its nature and spirit leaves no holds barred, no processes sanctioned, and no topic sacred. Judged according to long-held conventional academic standards, self-study research is methodologically, epistemologically, and politically radical. Yet, as a movement, consisting of geographically dispersed clusters of like minded practitioner-researchers, the self-study of teacher education practices has established itself as a powerful mechanism for changing the way Education is viewed in the university, redefining teacher education as a field of study within schools of education, and for improving schools. According to Zeichner (1999, p. 12), "The self-study genre of research in teacher education is the one clear example of where research has had an important influence on practice in teacher education."

The self-study of teacher education practices, as a group, represents an example of how, through collective will, action, organization and solidarity, self-study has found its place on the teacher education landscape as a principled, scholarly practice that has begun to shift understandings about what counts as acceptable academic scholarship. Moreover, it certainly appears that this work is achieving the fundamental goals put forward by LaBoskey (2001). Whether this is so across the board, in the various institutions represented by self-study researchers, we have no empirical evidence. And, we imagine, self-study researchers hold a minority perspective.

What is clear, from the evidence presented elsewhere in this Handbook and in other publications (see, e.g., Cole, Elijah, & Knowles, 1998; Hamilton, 1998; Knowles & Cole, 1996; Pinnegar & Russell, 1996; Russell & Korthagen, 1995) as well as hundreds of research and professional conference presentations, is that the teacher educators involved in self-study research are highly committed to the improvement of their own practice, the reforming of courses and programs of study, and teacher certification. Still, apart from the public representations of this work in the various venues mentioned (which may or may not be accessed, read, acknowledged or even understood by peers in other disciplines within one's home institution), the benefits of self-study are largely hidden from view (although the publication of this volume may have some modest influence). In addition, it is our perception that there is a majority of North American teacher educators in the field who do not understand self-study, subscribe to it, acknowledge its benefits, or understand the possibilities of its various processes, let alone think about it as a legitimate scholarly activity.

One of the important future tasks of self-study researchers, therefore, is to take their work to new heights, to new places and to new audiences. Primarily this means going public and being political in ways that go beyond the immediate agenda of self-study aimed at improving practice. It means being an advocate

for educational change in a broad sense with self-study as one significant part of and mechanism for that broader agenda. It means taking principled actions informed by disciplined and sound approaches to knowing.

It is our hope that teacher education may be transformed and that the status of self-study as a meaningful way of coming to know will be firmly accepted within the circles of university research and practice. So it is that, through a disciplined research and publishing agenda, self-study of teacher education practices scholars will continue to:

- take care to explicate goals, intentions, and processes of individual and collective self-study work so that appropriate scholarly and institutional appraisals can be made about the value of such work;
- work toward maintaining the integrity of self-study research through explicit adherence to sound methodological standards (broadly defined);
- make clear the epistemological and methodological issues associated with self-study work by focusing on its unique strengths rather than on its dichotomous relationship with more traditional research approaches; and,
- focus self-study work on issues, matters, processes, and problems that also have value to others, and make explicit how self-study work contributes to the broader understanding and improvement of teacher education.

As a movement, the self-study of teacher education practices, as an organized body of like-minded scholar-teachers, has grown enormously in just over a decade since its inception (not to suggest that, prior to this, individuals did not orient themselves in similar ways). This has been in large part due to an explicit commitment to developing a sense of community among its members. This Handbook is a testimony to the strength and diversity of the community that has developed and how, through community, the field of self-study has gained a collective voice that rings loud and clear across the teacher education landscape. This kind of presence will only strengthen as self-study of teacher education practices scholars continue to:

- facilitate the work of colleagues and graduate students who wish to initiate their own self-study research and, when appropriate, join with them in collaborative self-study work;
- maintain and build on various networking efforts already established by self-study researchers so that those who are at the boundaries of self-study and more traditional research practices can enter the conversations;
- work towards establishing "centers" of self-study in local institutional contexts; and,
- continue "community building" activities such as national and international meetings and conferences, newsletters, and electronic mail networking.

For all of these reasons and through all of these ways self-study has established itself as a *bone fide* field of study in the Education community and has laid the foundation for shifting understandings in the academy about the nature and significance of teacher educators' work. Perhaps one of the biggest challenges

now facing self-study scholars is building on this foundation at an institutional level. Most of the self-study pioneers and founders of the movement are now senior scholars, well established in their academic careers with all of the privileges associated with that status (having said this we acknowledge that, among that founding group, are a number who were denied tenure at one institution and had to search for a more hospitable academic home). These scholars are now in a position to work within their institutions to influence the future of a new generation of self-study of teacher education practices scholars and scholarship. As senior academics, it falls upon their shoulders to:

- engage other faculty and administrators in conversations about the integral value and place of self-study in ongoing professional, program, and institutional health and development;
- make self-study processes (and work) a central component of ongoing course, teaching, and program evaluation;
- increase the scope of activities of self-study work by writing for "popular" audiences as well as scholarly and professional ones;
- become part of publishing, tenure and promotion, and grant agency decision-making groups where and when possible; and,
- become politically savvy, active, and expressive with regard to focused energies on academy and school reform through self-study.

Acknowledgment

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13

HUMANISTIC RESEARCH IN SELF-STUDY: A HISTORY OF TRANSFORMATION*

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Abstract

A complex exploration of many influences goes into understanding the role of humanistic research methods in self-study. To begin, two historical developments must be considered. Early examples of self-study appeared in the transformation of humanistic practices as they entered into mainstream education over much of the last century. Overlapping this transformation, the expansion of qualitative research methods, initiated in the 1980s, brought along its own humanistic concerns. Together, they formed an awareness of the self's importance in the research process. With this foundation, the self-study of teacher education practices came onto the scene in the 1990s bringing with it other influences including the recognized value of reflective teaching and the impetus felt by many classroom teachers of all stripes to study their own teaching practices as a source of empowerment. This chapter sorts through these multiple influences toward the creation of a coherent picture of how humanistic research and the self-study of teaching and teacher education practices are interconnected. One thread interwoven throughout this chapter is the need for teacher educators to be honest with themselves. The essential humanistic self-study question is: Is my teaching consistent with what I expect of the teachers I am educating?

An exploration of the relationship of humanistic research and self-study methods has revealed overlapping connections that I was unaware of before embarking on this inquiry. Initially, it was hard to picture a history of humanistic research because what was accepted as scholarly investigation in academia did not coincide with the development of the concerns and methods of humanistic

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education – even though these concerns have been addressed and these methods have been practiced in many different forms in schools world wide for over a century (Allender, 1982; Cremin, 1961). And, from reflecting on the self-study community since its beginnings in the early nineties, another somewhat parallel oversimplification made it seem that all self-study in teacher education practices is essentially humanistic. Identifying research as humanistic, however, typically creates discomfort for all of us who hope that our research will be considered respectable. Zeichner's (1999) discussion of new scholarship in teacher education notwithstanding, any researcher who opens an inquiry into questions related to humanistic research and/or self-study is sure to encounter resistance. Inquiries, focused on self, particularly one's own, have to be defended as belonging within the pale of educational research methods that count, and more fundamentally in my view, the resistance is provoked by central humanistic concepts.

To facilitate my understanding of the connections, I began by unraveling them. Three challenging tasks emerged by asking what was there to figure out? The first of these entailed exploring the history of humanistic education. Essential elements of self-study were embedded in this history. The second task meant tracing the expanded importance of qualitative methods that had given the occasion for Zeichner's idea of new scholarship to arise. Embedded here were the elements of humanistic research, though usually not explicitly conceptualized as such. Finally, with these foundations in place, the task of reviewing the self-study literature was possible. However, instead of solely investigating where humanistic research plays a role in self-study, the story that unfolds reveals the influence of humanistic research and self-study on each other is a two-way street.

The premise of humanistic education is that the importance of fulfilling the needs of each student precedes the demands of the curriculum and our prescribed methods of teaching. Though the individual's needs and those of society are both urgent, a humanistic educator does not doubt which has the higher priority. Nor, is there any doubt that this goal requires regular attention to the teacher-student and student-student relationships. The assumptions that embrace humanistic research aren't exactly the same, but they are parallel. All who participate in humanistic inquiries must benefit from the process, and here too such a goal cannot be achieved without attention to interpersonal relationships, between all of the stakeholders.

My first insights directed me to the problem of understanding better how self-study is built into the foundations of humanistic education. With this challenge in mind, it was possible to clarify how self-study is essentially humanistic, and where it is not. Beginning with a discussion of Dewey (1938) where he too was concerned about resistance, it was not difficult to identify in the humanistic education literature, many investigations based on elements related to the study of self. During the sixties and early seventies, especially, the expression of humanistic education in its most recent heyday found its way into the mainstream with the support of two well-known psychologists, Maslow (1968) and Rogers (1969). Their theories stemming from the field of psychotherapy were derived from a fundamental focus on self. Furthermore, the element of interpersonal relationship

that is an equally important focus in therapy can be used to understand the integral role that collaboration plays in self-study.

These American psychologists were bolstered by the work of others emanating from England and New Zealand. Probably the most radical humanistic school ever, England's Summerhill, at least in terms of the notoriety it achieved, was guided by a psychoanalytic perspective (Neill, 1960). Most prescient about the methods of self-study that were to appear in the future was *Teacher* by Ashton-Warner (1963) where she described teaching Maori children in New Zealand. The year's best book on education" according to *Time Magazine* was an autobiography – often focused on her personal problems of educating other teachers. In the decades that followed, many of the studies that will be discussed show the influence of this earlier work.

A bigger problem was knowing that there is no specific body of literature called humanistic research. To meet this challenge, I had to remind myself that humanistic concerns were a major influence, during the last twenty-five-or-so years, on the expansion of qualitative methodologies in educational research. A turning point was the publication of *Human Inquiry: A Sourcebook of New Paradigm Research* by Reason and Rowan (1981) which recognized the influence of humanistic psychology on these "new" methods. They also recognized that the methods were not so new; the story is much more about their eclipse behind what had become an orthodoxy of traditional research methods. In the field of humanistic psychology itself, their book was foreshadowed in the late sixties by Bugental (1967).

By the early nineties, Shulman, in the forward of *Imagery in Teaching and Learning: An Autobiography of Research in Four World Views* (Allender, 1991), was able to say,

> A funny thing had happened to the mainstream of educational research. It had meandered. Previously taboo subjects were now becoming commonplace. Naturalistic research had become the norm. Studies of the investigator's own teaching were legitimate. Qualitative methods were even seen as squeezing out the older quantitative approaches, much to the dismay of some traditionalists. … Allender's humanistic educational inquiries were no longer beyond the pale. (pp. xii–xiii)

I had drawn upon the wide range of alternative research methods that by then had become, if not yet totally commonplace, practical tools for educational research. For me, they were the nascent canon of humanistic research. I return now to reviewing this literature, and its new developments for the purpose of understanding its role in self-study.

A limited perspective at the outset of this inquiry had interfered with recognizing the value of unraveling the connections. The early forms of scholarly research from which humanistic education evolved were supported only by a parochial canon that fit, of course, its own assumptions. At this point, Shulman not only saw alternative research methods in place, he was also aware that they could be

used as a tool for self-study. I believe that this renewed focus on alternative research methods created the context within which the more recent field of self-study of teacher education practices evolved. With this new starting point, it is possible to reframe humanistic educational research processes as having a complex relationship with the current methods of self-study. What I see is a picture of the similarities between humanistic research and self-study that can shed light on each other – benefiting the interests of both.

What follows first is a history of humanistic education and the underlying roots of self-study. Next, the discussion turns to understanding how the changes in and expansion of educational research methods over the last quarter century have essentially defined humanistic research. Finally, a sample of literature from the field of self-study is examined. The conclusion is a complex image of relationships among the three sources of knowledge and experience: humanistic education, humanistic research, and self-study.

Humanistic Education

A modern vision of humanistic education was created in the years just before and after the turn of the twentieth century. Ironically, its success was marked in 1938 with the publication of Dewey's *Experience and Education* in response to the excesses of progressive education that were expressed in his name. The book begins with, "Mankind likes to think in terms of extreme opposites. It is given to formulating its beliefs in terms of *Either-Ors*, between which it recognizes no intermediate possibilities" (p. 1). But the intention was not to negotiate a compromise. He wanted his readers to understand the question, "What does freedom mean and what are the conditions under which it is capable of realization?" (p. 10). He understood from his experience as a student and a teacher that humanizing education required an interactive relationship with students that attends to the continuity of experience in the classroom. Twenty years later, this book was my introduction to humanistic education.

These excesses represent the other side of the resistance that is commonly encountered when one wants to humanize education. The tension between humanistic and traditional education is the locus of Dewey's concern. Advocates of traditional education fear that students will not learn what they need to learn in order to fit successfully into society. Advocates of humanistic education have broader fears. In the nexus, interpersonal interaction and the possibility of continuity are maximized. Progressive educators in Dewey's day reacted to resistance by differentiating themselves even further from traditional educators. A common reaction to resistance is to push harder against one's enemies, but educationally and particularly in the classroom it is usually counterproductive. Worse yet, it wasn't consistent with Dewey's proposal. He envisioned shifting the balance from an emphasis on the curriculum to a more interactive relationship with the teacher that would maintain each student's prior experience in the foreground. Not so much a compromise, it is a means for the teacher and the students to negotiate a successful path in the classroom each day. It is a matter

of functionally integrating humanistic methods into everyday teaching without losing sight of both the students' and the teacher's needs. Building on the two, there is a continuity of experience for both the students and the teacher.

The resistance to humanistic education can be better seen as a tension between the stakeholders who are in charge (or so we all wish) of designing and those stakeholders who are in charge of carrying out education. In my experience, no teacher today, and likely most others involved in the realm of education, is without an interest in finding some ways to express humanistic concerns in the classroom. Cremin (1961) in his chronicle of progressive education and its demise in the fifties argued persuasively that, "Dewey's forecast of a day when *progressive* education would eventually be accepted as *good* education had now finally come to pass" (p. 328, italics in the original). By way of explaining the demise, he meant that the basic values had been sufficiently incorporated into conventional wisdom so as not to require a radical organization for their support. Raising a radical flag associates one with extremism, and it becomes an unnecessary sore point when the general culture is not quite so contrary to one's personal philosophy. For all the problems a teacher faces over privileging a student's needs, the obstacles are now nowhere near as great as they were before mid-century. The cultural upheaval of the sixties reduced them further even though those extremes were left far behind. The current infatuation with high-stakes testing is an anathema to humanistic education, but the arena in which the fight occurs today is clearly more conducive to creative reactions and reframing than in an earlier era.

I do not mean to minimize the difficulty and the threat in front of us; rather, it is my intent to emphasize the need to avoid either-or thinking by keeping the complexity of the problem in view. The tension among stakeholders parallels the tensions more readily accepted in the relationship between teacher and students. It is this that most needs to be the center of our ongoing attention. With both students and teachers in mind, the intent is more about supporting every teacher in finding ways to be as humanistic in the classroom as he or she chooses. Ideally, it is a matter of finding ways that are consistent with personal beliefs and hunches about what will most benefit students. A knotty problem is to recognize that students must be treated individually and with an understanding of the larger political context and what will be tolerated. Additionally, teachers must work at not compromising their integrity, visions, and hopes. I have found it worthwhile work, hard, yet more often rewarding than not.

This work involves being different than other teachers. In my development as a humanistic educator, my heroes gave me the courage to consciously develop a unique teacher personality. Among them, there were psychologists, a philosopher, and teachers turned writers who I credit: Bruner (1966), Maslow (1968), Rogers (1969), Greene (1967), Ashton-Warner (1963), Holt (1964), Kohl (1967), and Neill (1960). There were others, but the influence of these people remains vivid; they are likely to be familiar, particularly those who are alive and still writing today.

Looking back over their writings, the roots of self-study come to light. Rogers

(1969) was a key figure. Some of the language he used suggested a fiery radical: "I have a negative reaction to teaching. Why? I think it raises all the wrong questions. As soon as we focus on teaching the question arises, what shall we teach?" (p. 103). As a young professor, dedicated to not teaching the way I was taught, I was attracted to his words. This stance, however, represented his priority, not his practical politics. His emphasis was on the development of the student self, and his examples showed that he hoped not to alienate students. Focusing on "the facilitation of learning as the aim of education" (p. 105), as a method for moving away from traditional notions of teaching, he had three guiding principles. They required a teacher to feel real in his or her actions; to prize, accept, and trust students; and to have empathic understanding. It was difficult to miss how his goals could be attained without a deeper understanding of the teacher self. To complicate the task, he didn't specify how one learns to empathize or how realness related to trusting students. So, once a teacher took this advice to heart, as I did, it was intrinsically the beginning of self-study work.

The picture of early self-study enlarges when the work of my other heroes is explored. Bruner (1966) is not remembered as a humanistic psychologist, he wasn't one, but his views were radical in the context of the hegemony of behaviorism. Instead of stimuli and reinforcements he proposed that curiosity, the drive to achieve competence, and identification with those with whom we are emotionally attached are the prime factors in learning. These ideas helped to catalyze a more reflective kind of teacher. On the other hand, Maslow (1968), provided leadership for the creation of the field of humanistic psychology, and contributed a focus that connected all learning with personal growth. His discussion of the greater role that safety had over challenge for creating an effective learning environment for students influenced changes in theories of learning and teaching.

Greene (1967), in the field of education, as a philosopher, envisioned an even larger perspective in her book, *Existential Encounters for Teachers*. Like Bruner, she was not clearly identified with humanistic education, but her thinking was integral to the issues. At the end of her introduction, she says, "This book … offers encounters to those who can take the risks of becoming and to those who affirm the responsibility of creating themselves as teachers. The possibilities are limitless; each person must choose his (sic) own" (p. 18). Together, these scholars offered a clear call to study the teacher's self.

Others wrote stories. Ashton-Warner (1963) created a touching recollection of her experience teaching Maori children, native inhabitants of New Zealand. She found radical ways to change traditional European methods of teaching so that she could provide a meaningful education for students whom appeared to be unreachable. Her very successful book, *Teacher*, obviously struck a chord with teachers from many different cultural contexts. This was the common element in autobiographical accounts published during the sixties.

Holt (1964) and Kohl (1967) described their experiences with stories about teaching failing and disenfranchised children. In a book of diary entries, Holt begins by asking why children fail and answers, "They fail because they are

afraid, bored, and confused" (p. xiii). This shifts the responsibility for change to the teacher. Neill (1960), the brazen headmaster of Summerhill, an English school spanning elementary and secondary classrooms offered the most radical story about failing students. Neill's story provided clear evidence that a school could succeed while centering its vision on the development of self in society. Interestingly, while the teaching strategies appeared relatively commonplace, the involvement of every member of the community in the democratic process was quite innovative. The teachers at Summerhill looked to themselves, not to their students, for the faults in the educational process.

Bolstered by the theoreticians, the stories advanced by Holt, Kohl, and Neill were as much reflections on their own learning and development as they were about the students' learning and development. It was important for teachers and students to be consciously aware of their actions as well as the interpersonal dynamics in the classroom. Those who wrote about their teaching under the pressure of these insights, though not necessarily articulated explicitly, galvanized many other teachers to act on them. The insights also anticipated the relationship of humanistic research and self-study that would become mutually helpful methods for expanding our understanding of teaching and learning. From this view, these interactions best describe the roots of self-study of teacher and teacher education practice.

Humanistic Education Enters the Mainstream

In the decade that followed more attention was given to problems that emerged when attempting to the balance traditional and humanistic emphases in education. At this time there were some gains as well as a recognition of limitations. The loss was less attention to self, which was replaced by writing *about* education, not so much living it. Kozol (1972), in his book, *Free Schools*, recognized the effort it takes to maintain the spirit of a humanistic school. These schools, also identified as alternative, open, progressive, confluent, or humanistic, were easier to begin than to maintain because they required ongoing changes to establish a stable structure.

The seventies opened with a lengthy critique of American education, *Crisis in the Classroom* by Silberman (1970) that included ideas for building successful alternatives to traditional schools. He supported a school model based on reforms in primary English education that occurred during the sixties and popularized by Featherstone (1971) and Weber (1971). What Featherstone called "the primary school revolution in Britain" was characterized by informal learning, an integration of the curriculum, and an emphasis on learning to think over rote learning.

A trend to publish textbooks about humanistic education arose. Leading the way was *Toward Humanistic Education* by Weinstein and Fantini (1970). This text provided a model for introducing emotional learning into the classroom with a, "a curriculum of affect." Based on their experiences directing an experimental school project, the methods they presented gave guidance for interweaving intellectual and emotional classroom activities. Another text (Miller, 1976)

proposed a variety of models to choose from, organized in terms of four types: developmental, group orientation, consciousness expansion, and self-concept. My colleagues and I (Silberman, Allender, & Yanoff, 1972; Silberman, Allender, & Yanoff, 1976) added to the genre. We presented a "psychology of open teaching and learning," with readings and commentaries that covered many of the sixties' writers, classroom activities and projects. We wanted teachers to account for a wide range of factors related to the structure of everyday classroom learning. The themes also highlighted the need for teachers to involve and intellectually and emotionally guide their students. In the development of active teaching roles and learning how to facilitate groupwork, we introduced our primary aim: to challenge teachers to create both freedom *and* limitations.

Neither the topic of student self or teacher self were addressed. Toward the end of the decade, however, the Association of Humanistic Education was formed. An article by Combs (1979) in the *Journal of Humanistic Education* captured the concerns of the times: "Humanistic Education: Need or Nonsense?" Though sensitive to the legitimate criticisms that abounded, he reiterated the larger goals of society that humanizing schools addresses. Because learning is a personal human experience, Combs argued that it is essential for students to develop their inner life. This signaled a return to a focus on self, at least the student self.

Early Examples of Self-Study in a Humanistic Context

In 1973, my closest colleague, Donna Allender, and I discovered a humanistic school in Thailand, where the teachers engaged in a primitive form of self-study. The school combined an open-school model taken from the West, by Saisuree Chuktikul (who was educated in America during the sixties and dean of education at Chulalongkorn University at the time), with the ancient tradition of a temple courtyard form of teaching and learning. To say the least, our horizons were greatly expanded (published years later in connection with subsequent research from our travels, Allender & Allender, 1988). In interviews and conversations, the teachers talked about finding their work to be an exciting challenge that helped them discover what it meant to be a teacher. Granted, this was an isolated experience, but being so far from our own culture, it revealed a kind of general truth about how it is possible to humanize education within tradition, ancient as it was.

And on one other personal note, out of all the books about teaching from this decade, there is my most unforgettable one *P.S. Your Not Listening* by Craig (1972). In the genre of earlier autobiographies, it is a tale of a teacher using some of new ideas, primarily not to humanize, but to survive teaching children with grave emotional difficulties. The title came from a student's note and it revealed great progress in an ability to learn, not a grammar error. This delightful story based on a willingness to probe deeply into oneself as a teacher while the study of the teacher self was not yet largely accepted, still entered the literature.

In the years that have followed, the focus on humanistic education faded into

the background. Although the philosophy did not disappear, for there are free and progressive schools that survived, few schools identify themselves as humanistic. More typically, these schools are referred to as alternative programs. At universities occasionally some colleagues in the teacher education programs identify themselves as affiliated with the humanistic philosophy. In the world of educational research, the influence of the humanistic philosophy accounts for the focus on understanding reflective teaching, developing constructivist and critical theory, and supporting teacher research. Humanistic concerns are a part of many educational reforms.

There have been, now and then, though, publications that touch directly upon humanistic education and the roots of self-study. One example is *Totto-chan: The Little Girl at the Window*, an autobiography by Kuroyanagi (1982) as a young student in Japan. Her school, Tomoe, only existed briefly in the 1930s and early 1940s and was similar to Summerhill in the amount of freedom given to its students. This memoir reveals a school with an open setting existing within a rigidly structured culture. That such a school could exist in Japan, particularly seventy years ago, argues for a more general applicability of humanistic educational practices than is typically imagined. If the Japanese children could successfully handle such a high degree of freedom in the classroom, what might we extrapolate about schools and education in other cultures?

Indeed, Kuroyanagi's stories point to a *different kind* of structure within which children make many independent choices related to their learning. Though the book was written from a child's point of view, it reveals some of the ways in which the teachers were required to examine their behaviors and choices regarding how they facilitated daily lessons. Different than Neill's Summerhill, the emphasis at Tomoe on everyday classroom events rather than school politics. Mr. Kobayashi, the headmaster, focused on how the teachers guided the children's learning. He expected both teachers and students to be reflective and insightful about teaching and learning.

In *Growing Minds: On Becoming a Teacher*, Kohl (1984) focused on his teaching experiences in several American classrooms and demonstrated the practical applications of humanistic education. Teaching in traditionally minded schools, he bent the norms to better connect with each individual student. As one of the best examples of an early teacher self-study, this text is more than a set of stories about teaching children and how they learned. He reflects on his teaching and shows insight into the errors he made, the ways he rethought, and the ways he changed his instruction. Moreover, the advice he gave himself provides powerful help to others.

Because Kohl's work so well resembles the narrative research that goes into the self-studies of teaching that are done today, and because, his book is aimed at helping others learn to teach, it is a good segue to the next section. It is possible to bring in other work from the past to analyze in terms of how there are humanistic elements that relate to self-study in recent years. But, since the end of the eighties, it requires stretching the argument that there is a body of literature that really qualifies as belonging to the field of humanistic education.

Cremin is not alive today to give us a fresh analysis, but the one he made in 1961 still seems to hold. The fact that Roger's book, *Freedom to Learn*, first published in 1969 has reappeared in two subsequent editions (Rogers, 1983; Rogers & Freiberg, 1994) should not be ignored. Humanistic concerns had continued to become ever more present in many educational settings, and with these concerns came a beginning understanding of the relevance and importance of self-study of teacher education practice.

It is apt to recognize that the influence of humanistic education is alive and well, but mainly as it is tacitly interconnected with a wide array of pressing concerns. A striking example is, *We Make the Road by Walking*, by Horten and Freire (1990). From a recorded dialogue, insights are revealed into how humanistic concerns and practices entered integrally into their work on the politics of education. From there, it's not difficult to see that the relationship of self-study and humanistic research take us into the politics of research. What we have seen is that the focus on humanistic education has been transformed. In the next section, we will see that these humanistic concerns also deserve credit for the methodological upheavals that have occurred in the social sciences, the ones that have given us now a new, greater expanse of methods for doing educational research.

Humanistic Research

Paralleling the radical educational changes taking place in the sixties, traditional views of research began losing their dominant hold on academic scholarship. These changes, like those that took place for children in schools, were not always explicitly associated with humanism. In retrospect, though, what influenced them clearly represented this spirit. It was also not obvious that the changes were part of a radical movement, but the long-range effects proved to be so.

Thus, the foundations of self-study began to develop, as did other postmodern concerns, not by design but as a result of an ever increasing dissatisfaction with the limits of what had become traditional research methods over the first half of the twentieth century. More than anything else, these methods lacked the sense of the individual. Polanyi, as someone who understood where a humanistic point of view might be needed, expressed his dissatisfaction in his first edition of *Personal Knowledge* appearing in 1958, followed soon by the second in 1962. This was the same year that the first edition of *The Structure of Scientific Revolutions* by Kuhn was published (though its second not until 1970). While interest grew n the wake of these influential texts, more traditional academics bristled at the relativity that had been introduced into the concept of research; their objections now had to account for the constructed view of reality that had been introduced into the canon.

In a cartoon, they would be pictured as a smart double whammy. Polanyi (1962), a distinguished scientist and philosopher, boldly challenged modernistic thinking: "Theories of the scientific method which try to explain the establishment of scientific truth by any purely objective formal procedure are doomed to

failure" (p. 135). He explored and argued for the role that person, passion, and subjectivity must necessarily play in the research process. And, Kuhn, who at that moment in time, was really just an upstart scientist, "within sight of the end of my dissertation" and only a philosopher "from a long-standing avocational interest" (v, from the preface of the second edition, 1970) worked at unhinging the roots of the scientific method by pointing out how its starting points were a creative fabric woven out of evolving assumptions and blind spots that made it practical to do. Their arguments together had a stunning effect that conjured up the threat and dangers of a morass of relativity. All of a sudden, what was Einstein's exciting good news about relativity landed in every researcher's backyard with unsettling implications.

It is not likely that Polanyi and Kuhn's arguments were motivated by a conscious identification with humanism or that they resulted from what we would today call the self-study of practice. However, it was their own unsettled feelings about traditional research methods that led them to step outside the confined thinking and practice of science of the times. They gave credence to these feelings, these intuitions, that revealed their trust of self-knowledge and their willingness to risk challenging the scientific community. Out of this trust and risk emerged a fertile field within which postmodernism took root. It was not long before Berger and Luckmann (1966) published *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Their writing had its own set of roots, but it was brought to fruition in this fertile field where all of science was under reconstruction.

These revolutionary philosophical ruminations also encouraged many educational researchers to rethink their ideas. For example, the role that an idiosyncratic student or a particular classroom had in scholarly inquiry and imagining how research methods might treat this obscured focus emerged for consideration. The possibility of leaving the laboratory and entering classrooms as a way of investigating teaching and learning processes opened up as research opportunities. Smith and Geoffrey (1968), a university professor and a seventh grade teacher, broke the new ground by using ethnographic observations, what they called classroom microethnography, to study the, "problem of how a middle-class teacher copes with a group of lower-class youngsters" (p. 1). Jackson, a young professor at the University of Chicago, having already collaborated with Getzels on *Creativity and Intelligence* (Getzels & Jackson, 1962), which anticipated the existence of multiple intelligences by decades, dared to visit classrooms, make informal notes, compare his observations with a body of literature, and then write, *Life in Classrooms* (1968). The book rocked the world of educational research. The method didn't look like science; the human elements of teachers and students were meant to touch the reader, yet it was scholarly and it made sense.

Conceptually, these studies represented the roots of self-study. In the context within which they occurred, though, the concrete idea was still distant. What they offered in the short run was relevant knowledge for education students. That was an accomplishment. We must not forget that these studies happened

in a world where formal experiments were a demanding norm for educational research. Yet, Jackson (1968) was hopeful:

> If observational studies of classrooms increase, new ways of talking about teaching are also bound to emerge. It is doubtful, however, that these different descriptive languages will readily congeal into anything like a unified theory of teaching. Instead, we are likely to see the emergence of several critical perspectives from which to view classroom events. Each perspective, it may be hoped, will provide the practitioner and the researcher with a unique strategy of inquiry with which to examine educational affairs. (p. 176)

He was prescient. Now, this kind of thinking is commonplace. However, its challenging appearance on that horizon was seen as a brazen humanistic act. There was still a long road ahead to the adventurous self-study of teaching and teacher education practices, but Jackson had done the kind of research that would serve as an initial model for reflection and eventually self-reflection in the years to come.

The Slow Transformation of Educational Research Methods

Compared to the enthusiastic pace of educational experimentation, actual changes in educational research methods crept along only slowly. Until the eighties an encouraging climate for risk-taking did not exist. A sample of work from this period reveals the breadth of changes that gave humanistic research a practical arena where it was feasible to overcome the ubiquitous resistance to change. There was not a body of research literature that bore the name humanistic. Rather, it was this academic climate that outlined research methods for humanistic educators to use in their ongoing inquiries. Moreover, labeling research humanistic was likely to make sure that it would not find a publisher. Recognizing how much research methods have changed since that time does provide some optimism.

The single most compelling and influential text, I believe, was *In a Different Voice* by Gilligan (1982). It did not as much represent a practical change in the everyday methods of doing research as it did blatantly uncover the travesties of the results of traditional research studies. The need to challenge entrenched assumptions was its paramount message, particularly with regard to the ways in which girls and woman develop, learn, and might best be taught. The implication was that traditional research methods embody these entrenched assumptions and cause the results of investigations to be not only incomplete but also misleading. From an even wider perspective, aiming at the whole of the behavioral sciences, Fiske and Shweder (1986) took on a *Metatheory in Social Science*. This edited volume encompassed the range of difference, and some of the far edges. Investigators were guided by discussions that broadened traditional methods to incorporate more radical views and insisted that there were divergent rationalities that have the power to cancel out each other's fix on reality. The

implication is to watch out for intractable problems where without reframing, there can be no ordinary solution. Doing good research cannot avoid the evolution of its context.

Yet, it is still possible to return to a more ordinary line of thinking. Around the same time, the second edition of an introduction to qualitative research methods text by Bogdan and Taylor (the first edition, in 1975) was published. In place of its lonely appearance in the seventies, the second edition (now the authors are reversed, Taylor and Bogdan, 1984) found a more welcome audience, and the new subtitle, *The Search for Meanings*, signaled room for humanism and self-study. They called upon phenomenology to serve as a central theory upon which to ground research methodology:

> The phenomenologist views human behavior, what people say and do, as a product of how people define their world. The task of the phenomenologist … is to capture this process of interpretation … to see things from other people's point of view. (pp. 8–9)

The text served to provide the practical means for confronting the issues that people like Gilligan, and Fiske and Shweder raised, because the value of the full range of views, each individual self, was recognized.

The roots of self-study had a place to take hold in this environment, even though the lack of adherence to tradition was often regarded tentatively and with suspicion. It was particularly fruitful that the need for self-study, in the sense of having researchers help practitioners evaluate their process and accomplishments, led to the development of action research methods that thrived best as qualitative inquiries. With Dewey and Lewin as a theoretical foundation, Argyris, Putnam and Smith (1985) developed an extensive philosophical and practical text that laid out how researchers could be both investigators and change agents at the same time. With qualitative research methods, the overarching strategy was to understand other people's points of view, and for everyone involved in the research process to understand each other's differing points of view, in ways that could be used to achieve common objectives more successfully. Today, there are times when the term action research is used as a comparable way of conceptualizing self-study; looking back, it is closer to the mark to say that methods were developing that could easily incorporate humanistic concerns and readily facilitate self-study, for both classroom teachers and teacher educators.

The importance of collaboration enters here. There are different levels of involvement, but by-and-large, action research means that investigators and practitioners are carrying out an investigation as a joint project: "The key characteristic of action research … is collaboration, which allows for mutual understanding and consensus, democratic decision making, and common action" (Oja & Smulyan, 1989, p. 12). Furthermore, the motivation and responsibility for such studies can come as much from the university professor as it does from classroom practitioners. Oja and Smulyan recognized that it can be equally

important for teachers to assume the role of researcher at times in order to fully carry out the responsibility of teaching. It is in the mix of interpersonal relationships in action research, key in any such humanistic endeavor, that the benefits of teacher research are likely to be realized. Simultaneous with the establishment of an environment that supported elements of humanistic research, the basic methods of self-study were appearing too. What is clear is that the study of self is not intrinsically something one does alone. It is not impossible, and it can be fruitful at times, but aloneness is not the mark of the self-study process.

Two other developments during the eighties furthered the practical application of the emerging theoretical research climate. The more prominent development was the writing of narrative within the realm of qualitative research techniques. Sarbin (1986) brought together an array of approaches to writing narrative framed in a theory that viewed story writing as a root metaphor, among others, for psychological research. This root metaphor created the context within which the narrative study of experience, beyond the field of anthropology, was meaningful as a scholarly tool. The concept proposed an effort to find some acceptance of each other's stories as a means toward achieving common understanding.

Furthermore, the text paid specific attention to self-narrative. This was essential to the self-study of teaching and teacher education practice because removing the self from the research process had become the traditional sine qua non of quality research. Probably, no other methodological development was as essential to the practice of self-study of teaching. The acceptance of narrative, and particularly self-narrative, added a dimension to the research process that provided a method for self-study while countering the fear of not having an "appropriate" disinterest as an investigator. The tone was set for examining oneself and one's practice as a source of useful scholarly information.

The second development directly addressed the illusion that a researcher could be truly disinterested. Geertz (1988) studied the writing of four early theorists in anthropology only to find that their work and their personalities were inextricably entwined. Some years earlier in the *Journal of Humanistic Psychology*, Riebel (1982), analyzing the work of Freud and Adler, had already suggested that theory building is close to self-portrait. *The Self in Social Inquiry* (Berg & Smith,1988) introduced the academic world to avenues where the clear presence of self is a desirable advantage. It can serve not only to ameliorate distortion, but it can also be a source of insight that is not readily available. Wisely, they said, "Instead of affirming which method is right, serious social science asks us to investigate ourselves while we are investigating others, so that we know about tradeoffs being made as we apply the methods we have chosen" (p. 9). Their advice cogently served to underpin the concept of self-study.

A seemingly trivial example of the resistance to the presence of self in academic research revolves around the perceived danger of using the pronoun "I" in academic writing. The fear of not maintaining disinterest is about the loss of objectivity. There has been a long-standing pressure on investigators not to admit the influence of the researcher's self; it was tantamount to admitting that

research was tainted. Over time, the willingness to accept the active role that the researcher self necessarily plays in the process slowly crept into the literature.

This willingness empowered scholars to challenge the use of "I" as a distancing tool between quantitative research and many aspects of qualitative research. This distance has shortened over the years. The continued resistance to self-study is explained by the remaining distance, the shortening of the distance, in contrast, explains the power that humanism regained as well as the support for self-study that has been found.

At this point in the discussion, I present my own self-study ethnography following the concerns and guidelines discussed by Bullough and Pinnegar (2001). By inserting the autoethnography here, I provide an example of self-study to clarify, for myself and the reader, how humanistic research was used in the writing of this chapter.

Self-study Autoethnography

Not surprisingly, the insights gained in the writing so far are not the same as those I had back when the changes were first occurring, and they, too, add to an understanding of the humanistic conditions out of which self-study grew. During this period, the *Review of Educational Research* published, "Educational Research: A Personal and a Social Process" (Allender, 1986). Though not about self-study, and only indirectly about humanistic research, the review was concerned with issues surrounding objectivity and subjectivity and the complexities that were emerging. My motivation for writing related to a dissatisfaction with traditional methodology, a fascination with the idea of a research paradigm, and a hope for the evolution of a new one. I concluded, "As our system of research moves farther from equilibrium, we could fear that chaos will result, or maybe we can expect more meaningful, new mainstream, higher order educational research methods to evolve" (p. 189). The review caused few ripples, but it did act as one of the many markers that times were changing. Its publication was an affirmation that I was on the right track.

It was *Human Inquiry: A Sourcebook of New Paradigm Research* (Reason & Rowan, 1981), influenced by humanistic thinkers that catalyzed my thinking. From an array of authors, this edited volume provided the details, both philosophical and methodological, that were needed to develop the practical application of a new paradigm (with the possibility of more than one) to pressing research problems. With forty chapters, they argued for the inclusion of democratic processes, attention to feminist concerns, new ways of using traditional methods like interviewing, and altogether new ways of approaching research stemming from creative invention and design. Prevailing concepts of validity were challenged, and an examination of how personal influences effect the identification of problems, the analysis of data, and the interpretation of the analysis were highlighted. The variety of discussions offered choices from a range of strategies, including collaborative, dialogical, heuristic, participative, and action research. More relevant to this chapter, some of their examples actually

required self-study: investigating how personality influences the course of research, tailoring methods to enhance questioning oneself and even researching to improve one's practice.

Particularly exciting were several chapters written by Reason, Rowan, and Whitehead that each included theoretical discussions based on Jungian concepts. These chapters addressed my quest to learn more about what establishes the basic assumptions that scientists use to form the rules of scholarly research. Their work led me to an earlier consideration of Jungian psychological types in *Methodological Approaches to Social Science* by Mitroff and Kilmann (1978). Through a lens that exposed archetypal roots, Mitroff and Kilmann began their inquiry by reviewing several methods of classifying scientists and ended up proposing a grid built on two axes. The grid was used to identify modes of mental functioning. On the vertical axis, the poles ranged by degree from thinking (T) to feeling (F). On the horizontal axis, the modes of perception ranged by degree from, sensing (S) to intuition (I). In one of the four quadrants that these axes formed, lay the justification for the kind of research I wanted to do.

I followed a hunch that the quadrants would greatly increase my theoretical understanding of the new developments in the larger world of social science research. The quadrants were used to identify four types of scientists. The first three were familiar, actually functioning in the academic world: (1) the analytical scientist (S/T), defining the traditional researcher, (2) the conceptual theorist (T/I), resembling scholars who interpret text, and (3) the conceptual humanist (I/F), appearing very similar to action researchers because of the priority on effecting change. The fourth quadrant was dubbed the particular humanist (F/S), but its characteristics didn't look like anyone doing educational research.

The types were not intended to directly coincide with the actual daily practice of research. Daily work has more overlap and nuance. However, defining these types provided an understanding of the assumptions underlying the methods of research that were in practice – at least in case of the first three. But in the fourth, I found a theoretical basis to support my ideas. It incorporated the value of experiential data because it premised sensing, not intuition, as one of its starting points. Yet, there was a clear priority also given to the role of feelings. Mitroff and Kilmann (1978) concluded that this science could "not be afraid to display an ever-present, underlying emotional basis beneath an apparently impersonal, logical, and rational surface ... [nor] longer afford to deny its emotional foundations" (p. 104). In opposition to the traditional view, they pictured the particular humanist finding nonrationality as important as rationality and interestedness replacing disinterestedness. Unique results were as valuable as generalized ones. And fundamentally, they saw, "emotional commitment as an instrumental condition for the achievement of rationality" (p. 102).

The problem was the quadrant seemed to be an empty set. At the time, I didn't know that it would lead to what I would call humanistic research. I didn't know that it was providing me with the groundwork for self-study research, and I certainly was unaware of the relationship between the two that is becoming clearer as the writing of this chapter unfolds. I also didn't see anyone else willing

to take this radical stand. Many others were taking radical stands, introducing and doing all kinds of innovative research, but not this one. For me, there were significant aspects of personal and social processes missing.

In addition, the eighties required attention to matters that unsuspectedly unraveled another thread related to my quest. During this same period, I participated in an anti-nuclear support group involving a dozen elementary, secondary, and university teachers. Monthly we met to share our work, our lives, and our despair. We sought personal empowerment in the face of a threat of global destruction.

While this was not a scholarly work group, it was here that I learned about and experienced activities related to a book by Elbow (1986), *Embracing Contraries: Explorations in Learning and Teaching*. Central to the book was a description of the believing game. Elbow, an English professor, was frustrated with the quality of his classroom discussions and wanted students to listen better and to respond more attentively to each other in his classroom. From his analysis, the problem stemmed from an academic milieu based on a methodology of doubt. His students had long been trained throughout their schooling to listen mainly for the faults in others' thinking – leaving little room to understand how the opinions, observations, and knowledge of others could conceivably make sense. Out of this frustration, coupled with a careful analysis of academic thinking, he proposed a *methodology of belief* that could be used to balance the overriding presence of the normal scholarly methodology of doubt. What a stunning revelation! The emphasis was on balance; his intention was not to ignore the value of doubt, but to provide a tool that improved upon helping people hear and understand each other. Today, we can even more easily see that it is an essential approach to understanding the Other.

Because this idea grew out of experience in academic classrooms, I realized that practitioners were working near or in the quadrant I thought was an empty set – only that they didn't consider themselves researchers. This kind of work required sensing experience. It necessarily combined attention to both feelings and intellect, and it seemed basic to successful collaborative work. In our teacher support group, we played the believing game to open our minds and practice to finding connections with the thinking and feelings of our enemies, politically in our own country and those of the Soviet Union with whom we were engaged in a frightening war of nuclear threats. Little extrapolation was needed to envision investigative methods that would focus on understanding oneself as a requirement for understanding others.

An Autobiography of Research in Four World Views

The final chapter of my insights during this time was the publication of a book: *Imagery in Teaching and Learning: An Autobiography of Research in Four World Views* (Allender, 1991) that culminated after a ten year research process. One pilot study led to another, turning into four major studies that developed out of 366 experience experiments. The theoretical perspective developed throughout

the research process with my theory and practice constantly influencing each other. The story explored about the everyday ebb and flow of research experiences and led to a workable concept of humanistic research.

The project started out as a quasi-experimental study of mental imagery techniques for facilitating elementary school classroom lessons in spelling, vocabulary, and arithmetic. This expanded to offering a broader range of content and giving feedback to teachers to help them make desired changes in their style of teaching using imagery techniques. The obstacle was a failure to meet acceptable methodological standards for publication. While the teachers and I focused on best teaching practice, the informality of the work was judged insufficient to warrant publication. Originally planned with a quasi-experimental design, the new second design coincided with the prevalent conception of action research methods. At the time of their completion, the efforts of neither were deemed successful in academic terms.

After three years in elementary school classrooms, three graduate students and I initiated in-depth collaborative studies of our own imagery processes using similar learning tasks. For example, learning a multiplication table of the squares of 12 to 25. Our methods were now decidedly qualitative. The research was highly idiosyncratic and very much a self-study of our practices, which was, of course, suspect. Two years later, our knowledge of imagery process had grown considerably; almost as expected, there was still no publication in sight. It was gratifying to me that the graduate students had the sense to move on to their dissertations in the field of mental imagery, with the necessary methodological tradeoffs that were expected of them.

I suspended concern for publication to follow up on what the graduate students and I had learned – by involving more people. Another busy year was added to the project. Graduate students participating in a seminar entitled, "Learning about Learning with Mental Imagery" were asked to read the literature and try out ideas that intrigued them through short studies, what I called experience experiments, of their own imagery processes. The seminar focused on the enhancement of practical, personal skills in any area of cognitive and affective learning the students chose.

By this time, the article on research as a personal and social process had appeared (Allender, 1986), and it led to discussion in the seminar about innovative research methods that could be used for their short studies. I did not require a standard methodology, but I did draw their attention to intrapersonal and interpersonal processes. Uncharacteristically, I did "impose" thoughts about incorporating a methodology of belief on them. From the students' research reports, it was clear that our discussions had a significant impact on their work. Yet once again, similar to the mental set I had about Elbow's teaching, I assumed that what we had accomplished did not count as respectable academic research. In spite of my thinking that our learning in the seminar was terrific and finding their reactions not categorically different than the elementary school students years earlier, I limited my vision and chalked it all up to good teaching.

I was yet to notice the possibility of analyzing the large number of pilot

studies, 155 experience experiments that had been completed by these 25 students. It had been a grand effort that taught me far beyond what I had set out to learn, but finally, I reluctantly decided that the original project I had set out to accomplish and the subsequent variations had led to a dead end. The research, in my mind, would never be completed.

In *Imagery in Teaching and Learning*, I said, "This dead end marks the moment of insight" (p. 25). Redesigning the methods was never about replicating the research with tighter controls or any kind of tightening up the designs. The main thrust of the continued efforts was to maintain the interactive processes that were considered fundamental to learning what the teachers, their students, the graduate students, and I wanted to learn. Realizing this pushed me to reconceptualize the data that had been collected over seven years. A total of 366 pilot studies, based on my journal entries and those written by the graduate students, were recognized as experience experiments – each one representing a small informal study, a data point, that warranted analysis together with the others. They were organized into four separate studies that were aligned with Mitroff and Kilmann's (1978) four quadrants, one for each. Three fit easily. Though none of these studies used purely one method or another, overlapping in their use of each other's methodological techniques, it was not difficult to see their differences primarily following, in turn, the tenets of quantitative, action, and qualitative research. The analyses and interpretations were guided by the assumptions that Mitroff and Kilmann had set forth for each kind of research. In the book, they were later titled (1) A Search for Truth, (2) A Search for Change, and (3) A Search for Meaning.

The experience experiments carried out in the mental imagery seminar were fit into the fourth quadrant, renamed, humanistic research. It fit closely enough. Mitroff and Kilmann couldn't say practically what defined this kind of research, since it was an idea in the making, and I approached the analysis with the mix of tenets that had been emerging. A check was made for how all the people who had a stake in the work, students, teachers, and researchers, had faired in pursuit of their goals. A lens was created to weave the many disparate concepts: self, other, intellect, emotion, belief, doubt, empathy, and collaboration. It had to be both a personal and social process, theoretically and really. The results squeezed very tightly into a tiny nutshell tell how reality and fantasy have an interconnected intimate bearing on every kind of everyday learning. The fourth study became, (4) A Search for Connection, because so much was woven together.

What should have been obvious, but for the blinders that were still in place, is that self-study is an essential element of humanistic research. So much of the work involved learning about one's own skills as they related to those that were being studied and taught to others. In some way, the need for self-study was taken for granted; its intrinsic importance wasn't recognized. Even the subtitle of the book, *An Autobiography of Research in Four World Views*, was meant mainly to frame the chapters, not to highlight the importance of studying the self. In addition to an exploration of imagery in teaching and learning, only now do I really understand how the project was as much a study of my researcher self.

Humanistic research assumes that the universe itself is an undivided whole. Saying this points to a second assumption that humanistic research follows a different kind of logic than other types of research – we have to be less unnerved when irrationality, paradox, and the hard-to-believe appear on the scene. There is no harm in using the methods from other types of research, but the main concern is how people are faring in the process. A big part of this is learning about self and Other. A less important part is about publishing, but succeeding in academia has to be part of the picture too. Just like students successfully completing their dissertations, the concerns and choices involve tradeoffs. I find these different worlds not so far from each other. It is not that some research is humanistic and that some is not. Rather, one dimension shifts from low to high and another dimension shifts from within the pale to outside the pale. The big question relevant to every researcher, and addressed in the next section, is how do "I" express my humanistic concerns?

Humanistic Research in Self-Study

With apologies and appreciation for Margery Williams, author of The Velveteen Rabbit, where the rabbit learns from a toy horse how to become real, I begin with a mythical story.

Sometime around the end the second millennium of the Common Era, two Trojan horses came behind the walls and inside the halls of academia. The name of the first was, Reflective Teaching. The second was, Qualitative Methods. Inside each was a hidden humanistic spirit. Of the pair, the first tended to be feminine, while the second to be more masculine. From a close union of these two spirits, the more feminine horse also carried within it an embryo of a Baby Trojan Horse. When it was born, it was named, Teacher Research. But behold! Hidden inside the foal were educational researchers, not unlike the soldiers within the yet more ancient Trojan Horse, thousands of years before the Common Era, prepared to do battle with the gatekeepers of academia. Shortly after Teacher Research was born – with a bit of fanfare – they popped out too. Not inanimate horses. Not spirits. They were Real People, and wondrous. Their quest was to be as honest with themselves as they expected of the apprentice teachers to whom they were giving guidance.

The story came to mind in response to my curiosity about the seemingly sudden appearance of self-study on the academic scene. Unlike earlier developments, the self-study of teacher education practices popped out practically whole as a functioning entity in 1993, in the form of a special interest group, on the program of the international meetings of the American Educational Research Association (AERA) (Hamilton & Pinnegar, 1998a). The beginning efforts of humanistic research (and humanistic education) were more like those of outsiders who were bombarding the ramparts trying to enter. In contrast, researchers engaged in self-study were more like intruders who had already ensconced themselves inside the ramparts. Considering this, more figural than my thoughts were my feelings – that the beginnings of self-study were better described as

subversion. Because the ranks were comprised of a full range of successfully practicing educational researchers, the only thing other academics could do was imagine expelling them. It was too late for the gatekeepers of the standards to simply reject them. How, I asked myself, did this occur?

With subversion on my mind came the image of the Trojan Horse, and then I quickly saw there was more than one. Many of the members (reputed to be nearly 300) of this sizeable special interest group who joined in its first year were already energetically applying the concepts of reflective teaching and qualitative methods to their classroom practices and educational research – and thus, the first two Trojan Horses were imagined. Still, there was a gap. I realized that something was missing that helped turn reflective teaching and qualitative research into an organized emphasis on self-study. It was teacher research, another burgeoning special interest group that more truly embodied the idea of studying one's own practice. Because the direct connection between self-study and teacher research was obscured, I concluded that a third Trojan Horse was needed. The ranks of self-study did not identify themselves as teacher researchers, but certainly the latter group lent support to boldly explore where few educational researchers had previously gone.

As to the genesis of Real People, it relates to the fact that over the last ten years, I personally became familiar with the self-study researchers whose work is reviewed in this section. My humanistic perspective encouraged me to tap this personal knowledge as well in the process of interpreting their studies – and thus, they became the Real People in the unfolding drama.

The mythical story was written to organize my thinking and hopefully serve as a useful outline for the reader. First, there is a bit of prehistory. This is followed by the stories of the three Trojan Horses: Reflective Teaching, Qualitative Research, and Teacher Research. The final section, Real People, moves the center of the discussion into the first years of the third millennium.

The Lighthall Group

Around 1990, not unlike the humanistic spirit that had been surviving, even thriving throughout the last century, the unnamed idea (not quite a concept) of self-study appeared. To be expected, there was no reference to it in the index to the then current *Handbook of Research on Teacher Education* (Houston, 1990). Some years later, however, Hamilton and Pinnegar (1998a) reported evidence of individuals and groups that were already engaged in this research before its formal appearance on the program of the AERA meetings in 1993. Since I am one of the researchers cited, my experience can be tapped to embellish on the complexity of their discussion.

In 1991, my colleague, Fred Lighthall, invited me to participate in a group that would focus on the personal relevance of each member's research. Though we met only infrequently, connections over time proved to be a helpful support for this attention to self. Our discussions were lively. We encouraged each other to explore what we each were learning from the process and product of our

daily research and how it related to our own practice. We gave support when it seemed that a lack of confidence was figural; we gave and accepted significant challenge when there was a sense of incongruence between intending and doing.

A highlight was the publication by a group member of *Teaching: Making Sense of an Uncertain Craft* where McDonald (1992) mined his teaching for insights that might be of value to him and others. Here, a high school teacher turned teacher educator, reflecting on daily journal entries, educational literature, and three great teacher heroes, wrote with an open-ended certainty about the necessary awareness of the unpredictability of what happens when we teach. We saw that there was much to learn from a personal perspective. The problem was similar to my earlier teacher support group experience in the eighties: the group didn't recognize that our meetings were an integral part of the research process. It seemed to be just interesting talk. We simply didn't comprehend the greater implications of our ongoing collaboration.

The Formation of a Special Interest Group

Most of us became members of the self-study community that was formed in 1993, as did the others whom Hamilton and Pinnegar (1998a) identified. Many more opportunities for interaction and collaboration were available. Along with the others, we had named ourselves: The Self-Study of Teacher Education Practices, a Special Interest Group of AERA.

Some relevant publications soon came under the rubric, and some did not. *Teachers Who Teach Teachers: Reflections on Teacher Education* (Russell & Korthagen, 1995), a collection of studies closely related to self-study, was not identified with the new concept except for an occasional reference to the idea and to its appearance on the AERA program. In the same year, though, a special issue of *Teacher Education Quarterly* was published, *Self-Study and Living Educational Theory* (Jones, 1995). Included were Hamilton and Pinnegar's earlier research with their colleagues, Guilfoyle and Placier, as well as a study by Russell, and each was commented on by Whitehead, and as a whole by Korthagen. Elsewhere, Whitehead (1993) did not make an explicit connection with his challenging concept of teachers and teacher educators creating their own "living educational theories," even though his analysis was based on a detailed self-study of his development as an educational researcher. Finally, with the publication of yet another collection of studies edited by Hamilton (1998), *Reconceptualizing Teaching Practice: Self-Study in Teacher Education*, based on earlier research and the *Proceedings of the First International Conference on Self-Study of Teacher Education Practices* (Richards & Russell, 1996), the concept of self-study established itself, at least, as a worthy contender for the canons of educational research.

Reflective Teaching as a Trojan Horse

Evidence for the first Trojan Horse, Reflective Teaching, emerged from an overview of *Teachers Who Teach Teachers* by Russell and Korthagen (1995).

Many of the chapters stemmed from thinking and research on reflective teaching. From having attended conference sessions presented by many of these authors and regular informal conversations, I knew the value they placed on teachers learning to be reflective about their practice of teaching. In general, due to the far-reaching impact of *The Reflective Practitioner* (Schön, 1983) and *Educating the Reflective Practitioner* (Schön, 1987), reflective teaching was by this time integrated into the curriculum of many, if not most, teacher education programs. This was apparent (unlike self-study) in the *Handbook of Research on Teacher Education* (Houston, 1990) as well as a plethora of other publications (e.g., Clift, Houston, & Pugach, 1990; Henderson, 1992; Valli, 1992). Furthermore, in the chapter by Cole and Knowles (1995), they tellingly concluded that, "personal studies of professional practice are a form of reflective inquiry similar to the kind of reflective practice widely advocated for teachers" (p. 147).

At the outset, self-study was mistakenly assumed to be tied only to the expansion of alternative educational research methods. I noticed ties to reflective teaching were not primarily focused on research. In important ways, reflective teaching grew out of dissatisfaction with scholarly investigations. If anything, it was an antidote to inadequate information, sometimes misinformation that for years had been arrogantly foisted on classroom teachers. The act of reflection encouraged the expression of humanistic concerns and concomitant action. The message to teachers was that from their own observations, thoughts and voices, a multitude of answers were available, though not always transparent, for confronting daily classroom problems.

In *Teachers Who Teach Teachers*, teacher educators/educational researchers turned the need for reflecting on practice on themselves. Placier says, "For me, one aspect of becoming a teacher educator has been to recover my memory of my beginning-teacher self in order to understand my students' point of view. My graduate education distanced me from that long-ago self" (Guilfoyle, Hamilton, Pinnegar, & Placier, 1995, p. 44). In another chapter, Pinnegar says, "Could I teach in ways I was telling future teachers they should? I wondered whether what I learned in university coursework and what I had been teaching my students would survive in reflections on [my] teaching practice" (1995, p. 56).

The argument is not meant to diminish the significance of the expanding concepts of qualitative research and how they embraced humanistic concerns. It is more a matter of understanding the complex foundations of self-study. So, here we see the meaning of the first Trojan Horse: The practice of reflective teaching was an essential element in the creation of the conditions for the birth of self-study. The concepts provided a theoretical framework that suggested and offered its potential as a canonical basis for the radical intruder. Reflective teaching acted as a vehicle (pun intended) for the first Trojan Horse to enter within the walls of academia without causing a battle at the front gate – bringing within its humanistic spirit.

Qualitative Methods as a Second Trojan Horse

An overview of *Reconceptualizing Teaching Practice* by Hamilton (1998, with Pinnegar, Russell, Loughran, and LaBoskey) published a few years later, told a

different story. In contrast, its focus on methodology conjured up the image of a second Trojan Horse; Qualitative Methods. Foreshadowed in the conclusion to the earlier book, Korthagen and Russell (1995) point out their, "amazement at the type of research on teacher education that seemed to be acceptable to the research community at the beginning of the 1990s" (p. 187). And indeed, in the *Handbook of Qualitative Research* published in 1994 (Denzin & Lincoln), there is a reference (even if only one) to self-study in the index. Here, Reason (1994, who with Rowan in 1981 had acknowledged the humanistic roots of new paradigm research) found connections between action research – whose history goes back to Lewinian theory in the middle of the twentieth century – and the concept of self-study. But the amazement goes far beyond action research.

Most startling were discussions that privileged possibilities that had been for years impossible to imagine: heuristic research that found a place for an investigator's intense personal involvement (Moustakas, 1990), arts-based research that brought elements of the humanities, and consequently subjectivity, blatantly within the concept of scholarship (Eisner, 1991), and suggestions that fiction might provide more useful knowledge in some contexts than sanctioned data-based analyses (Wolf, 1992). Eisner and Peshkin (1990) presented provocative discussions of the changing meanings of subjectivity, validity, and generaliziblity; they conveyed an excitement attached to the potential of these new alternative methods. And, these heightened emotions were balanced by more staid presentations in *the Handbook of Qualitative Research* – firming up the place of qualitative investigations in the canons of educational research. With the latter, what greater gift could there be than a Trojan Horse that seemed to bring some needed stability to the academic turmoil that had been brewing since the sixties, even if everyone probably suspected the humanistic spirit within?

As much as anything *Reconceptualizing Teaching Practice* (Hamilton, 1998) is a collage of lenses. A wide range of alternative research techniques is used to probe the investigator's teacher self and how it is manifested in practice. All of the studies can be referred to as reflective teaching, but the figural emphasis is focused on the choice of research methods. The studies, overlapping in their approaches to educational inquiry, incorporate the techniques of action, autobiographical, anthropological, and arts-based research. The broad application of critical theory has a place, as does the more specific use of portfolios. Psychological self-analyses and similar techniques are used to interrogate the interpersonal dynamics of collaborative work. Even philosophical analyses are included with a focus, in one case, on practical argument and, in another case, on confronting paradox. Each chapter, of course, is a unique mix created to achieve the goals of the investigator(s). And, though some traditional aspects of research appear now and then, for the most part, the studies are marked by what Hamilton and Pinnegar (1998b) in the introduction characterize as openness, collaboration, and reframing.

As a whole, the book had a remarkable fit with the current methods of qualitative research, and this fit eased the acceptance of self-studies. In discussions, there were murmurs of concern about the centrality of self and its problematic place in the research process. Significantly, Hamilton and Pinnegar (1998a)

concluded that self-study went beyond the boundaries of qualitative research: "More than a qualitative approach to a situation, self-study scholars attempt to embrace ... uncertainty and reject calls for validity and reliability as they are traditionally known. The multilayered, critically-imbued, reality-laden world is the text of the self-study scholars ..." (p. 235). And, "One of the research by-products of self-study is the way in which it pushes the boundaries of what counts as research" (p. 240). In my mind, the use of the words "traditionally" and "by-product" was overly cautious, but however these conclusions were expressed, they still expressed their unsettling challenge to the canons. Considering the breadth of the studies that were reported in the first self-study conference Proceedings (1996), bolstered by the those reported in the *Proceedings of the Second International Conference of the Self-Study of Teacher Education Practices* (Cole & Finley, 1998), clearly another, larger-than-usual, humanistic spirit was now inside the walls.

On the one hand, this humanistic spirit that is integral to self-study signifies an epistemological shift, paradigmatic in scope, in the locus of knowing. The source of scholarly knowledge in the modern view resided in an objective reality. In postmodern times, it has moved into a community of scholars because of a belief in a constructed reality. I believe, however, that it never resided solely within the community; rather, knowledge is always a balance between the conclusions of self and community inquiries. Being aware not to discount the value of collaborative inquiry, a humanistic view of self-study research suggests that the balance has shifted more to self – as the most trustworthy source of knowledge.

On the other hand, luckily, such a grandiose contrary epistemological view is not essential to the everyday practical application of the methods of self-study. Even though the larger-than-usual humanistic spirit exists, how it is expressed is a matter of personal preference. There are other factors to consider; the willingness to be reckless is one extreme, how much concern there is for staying within the bounds of an academic comfort zone is another. Whitehead's (1993) autobiographical study of his trials and travails in becoming an educational researcher is about taking sizeable professional risks. McDonald's (1992) autobiographical study is about bending the self-study methods to fit within norms of conventional academic scholarship. Both are valuable. The special self-study issue of *Teacher Education Quarterly* (Jones, 1995) bridged some of the space in-between. Similar to Whitehead, at times these studies documented personal struggles involved in becoming better teachers, teacher educators, and educational researchers. But they also probed the everyday practice of teaching in ways that invited a larger audience. So it is for all self-study: every investigator has to choose how to express his or her humanistic concerns. These concerns are fundamentally a part of the methodology, yet surviving is too. Humanistic actions take place in a context that includes the needs and values of a host of others.

Teacher Research as a Baby Trojan Horse

More factors came to light when the scope of everyday practical applications was furthered widened to include the activities related to another AERA Special

Interest Group: Teacher as Researcher. This too is self-study, though not usually in the same purview. The two fields have been developing pretty much in tandem, sharing similar goals, yet oddly they are quite independent of each other. While there is substantial overlap, we seem to be disconnected. It is these thoughts that inspired the invention of a third Trojan Horse, a Baby one, called Teacher Research. Because the body of published research is considerably smaller than it is for reflective teaching and qualitative methods, it might seem that this further figment of my imagination goes too far. However, it becomes real in its own unique way. Of special interest is how the practice of classroom teacher research informs teacher educator self-study. The knowledge base, though less extensive, offers some insights. It is noteworthy that the work is guided primarily by the methods of action research. Plus, it is curious why there are many classroom teachers attracted to this avenue of professional development. What's this all about? There is a gift in Teacher Research that needs to be examined.

It is not as if classroom teachers have never before engaged in the study of their own teaching – only that it was now identified as a special kind of inquiry. Formal studies aside, between the mid-seventies until I retired 25 years later, students in my teacher education courses were routinely asked in connection with short assignments to provide examples from the study of their teaching practice. This is a big sample, and I found that students rarely complained. For the most part, the work generated involvement and excitement. It was a good way for me as a teacher to connect theory and practice.

Had the activity been theorized, I might have noticed what Kincheloe (1991) pointed out: teachers researching their own practice are following a path toward empowerment. This is not to say that their quest starts out as a humanistic concern. Unlike McDonald (1992) who conceptualizes teaching as an uncertain craft, Kincheloe finds that teachers are often motivated by a quest for certainty. Many yearn for the proper methods to guide what they imagine is "real research" (Jungck, 1996). But the advice that gets through to teachers is about the more fluid methods of action research (Burnaford, Fischer, & Hobson, 1996; Kincheloe, 1991; Winter, 1989), and the evidence provided is comparable to the positive results I experienced. What we see is an intrinsic interest in the study of one's own teaching, which I believe is another aspect of a humanistic spirit being expressed.

Empowerment and humanism are both part of a complicated weave, much like Horten and Freire (1990) discussed. Though critical theory is the primary foundation of Kincheloe's discussion, it is to Dewey he turns to sort out the distance that alienates practitioners from the value of scholarly knowledge: "The limitations, Dewey maintained, of the hierarchical workplace prevent the non-elite from gaining access to the methods of social inquiry" (Kincheloe, 1991, p. 3). In other words, what teachers are searching for is a sense of agency in face of the difficult process of learning how to teach successfully and well in their own eyes. With little extrapolation, we can see that the search is no different for teacher educators who are applying the methods of self-study. Only, in this case, the elite to be confronted are embodied in the limitations of canonical research

methods (including even some aspects of qualitative methodology) and those colleagues who hold them too dearly for fear of breaking with tradition. Furthermore, it is telling that action research was one of the historical roots that led to the field of teacher research just as Hamilton and Pinnegar (1998a) say they did for self-study. From this perspective, I suggest that the development of reflective teaching and qualitative methods only framed the context within which self-study could be nurtured, while the more intrinsic impetus felt by teachers of all stripes urged the actual birth of self-study.

The similarity of teacher research and the self-study of teacher education practices are found in their common concern for interpersonal processes that are so much a part of action research. What separates the two is the greater attention to intrapersonal processes that self-study requires. For example, a recent concise guide to action research for classroom teachers (Mills, 2003) does not mention self-study; even though, the breadth of methodological concerns has broadened over previous texts, his own and others. Different than earlier texts, it draws attention to self-reflection and humanistic concerns, though unsurprisingly; the latter is not named as such. Yet, while targeted for classroom teachers, the book has equal merit for teacher educators who are engaged in self-study. In the story of the Trojan Horses, I describe self-study researchers as the progeny of Teacher Research. More accurately, from this complex mix of connections and disconnections we see that this is not so. Metaphorically, however, understanding self-study is richer for imagining that it was born out of the common motivations that many teachers have for studying themselves.

Real People

Today, at the beginning of the twenty-first century, who actually are the Real People? They are the members of the self-study community who have appeared in the discussion so far, those who will find their way in before the end of the chapter, and many others, unreferenced, who regularly contribute valuable efforts to this common endeavor. And, they are especially the people who have attended one or more of the four conferences of the International Self-Study of Teacher Education Practices held every two years since 1996. In addition to the first two Proceedings that have been cited for the conferences in 1996 (Richards & Russell) and 1998 (Cole & Finley), two more proceedings have been published to document the research presented in 2000 (Loughran & Russell) and 2002 (Kosnik, Freese, & Samaras). But, it is equally important to know that all four conferences, with the participants in residence, were held at the Herstmonceux Castle in East Sussex, England. In sum, the Real People brought themselves into being with their conference presentations, here and elsewhere, their many writings, and the days that were spent working closely together at the Herstmonceux Castle that is now a tradition every even year.

Stemming from the presentations at the conference in 2000, another collection of studies was published: *Improving Teacher Education Practices through Self-Study*, (Loughran and Russell, 2002). Again, the emphasis on reflective practice

was widely evident, while the application of creative qualitative methods further expanded the previous range of possibilities. But also evident were innovative approaches to familiar concepts and some new ones that connected self-studies with other fields of study. Highlighted were the ongoing actions of teacher educators that provided role models for their students – who together were learning to teach. The work of partnerships revealed unexplored nuances for differentiating collaborative teaching and collaborative analysis. Teacher research in classrooms was integrated with teacher educator self-study. And, terms that had received little attention in self-study research before became more figural: social justice, educational reform, reflective communities, critical friends, and self-analysis.

Loughran (2002) well summarized the implications of this new body of research: "For teacher education to become better equipped to respond to the expectations placed before it, there is a realization that there must be change by teacher educators themselves before there can be genuine educational change" (p. 242). For Loughran, the need to change finds its source in dissatisfaction, but I believe it is more about a desire to grow that we are witnessing – which is fundamental to the humanistic spirit that has been evolving.

From having attended all four of the Castle conferences, I have concluded that the collegial climate at the Castle conferences is unusual for the informal norms that support innovative presentations and regular opportunities for inter-active discussion. Careful listening while trying to understand colleagues' points of view ranks as high in importance as the quality of the research. Though not every participant may know Elbow's (1986) concepts of methodological belief and doubt, a typical response to research outcomes often demonstrates an intuitive ability to balance these approaches. Not that the norms for academic presentations are totally dissimilar for other special interest groups of AERA, true sometimes even at the international meetings of AERA in general, nor are the meetings of the self-study community at AERA since 1993 to be discounted, but the humanistic character of the communication at the Castle is strikingly ebullient. What adds greatly over the course of the four-day conference is living in the same dormitory, eating our meals together, and meeting at the end of each day for conversation and laughs in the pub. The members of the community clearly agree, however tacitly, to hold the value of interpersonal relationship in high regard.

Coda: Reflecting on Honesty

Rereading *Opening the Classroom Door*, aptly subtitled for this discussion, *Teacher, Researcher, Learner* (Loughran & Northfield, 1996) in preparation for writing this chapter, produced a lingering feeling that there is still something missing in the description of the humanistic elements of self-study. Northfield, a long-time teacher educator, decided to go back for a year to teach mathematics and science in a secondary school – as a self-study in an effort to improve his ability to teach teachers. The book is a wonder of a collaboration between John

Loughran, who writes the running discussion of the experience, Jeff Northfield, who supplies the targeted journal entries, and a colleague, Carol Jones, who interviews the students.

In this endeavor, the three teacher educators and a host of students work together with great honesty to get on with the task of teaching and learning. For all that, it is a model of self-study methods and an understanding of how self-study means more than how "I" improve my practice, its greater message, at least where my interest fits in, is how the humanity of each of the characters in this classroom drama gives the work something powerful to say to the others of us who were not there. When I finished reading, I knew it was all about doing what was needed to attain a new level of honesty for Jeff Northfield in pursuit of teaching high school students in a manner that is congruent with his teaching about teaching. No less were the efforts of the collaborating investigators and the high school students to be worthy of his courage to walk his talk by being honest themselves. I've discovered the underlying motivation for why teacher educators want to do self-study. It's about honesty – teacher educators asking of themselves to put in practice what they ask of their students. Northfield's strength is in the eloquence of its expression.

Yet, his is not a unique quest in the self-study community. Striving for honesty seems to be an underlying characteristic of much of the research. It's most apparent when teacher educators go back to the classroom. For example, Russell (1995), similar to Northfield, returned to the classroom to teach high school science for a semester. Differently, he also invited students from a physics methods class to observe him teaching physics "whenever their schedules permitted" (p. 86) and other physics teachers in the school as well. In the end, he says, "Both my teaching and my research have been inspired by new perspectives on the process of becoming a science teacher, and on the process of becoming a better teacher educator" (p. 93).

There are also other means of expressing honesty than returning to the classroom. Samaras (2002) in *Self-Study for Teacher Educators: Crafting a Pedagogy for Educational Change* interweaves her history of becoming a teacher and then a teacher educator – with a redevelopment of Vygotskian theory (and connections with Dewey, taking us back to the beginning of this chapter) and reflections on her more recent experiences in the role of a teacher educator. The struggle to make all these parts and pieces congruent is palpable. I wonder if every self-study, with a little effort, could be undertaken and benefit from a similar strategy.

The drive to be honest with students and myself found its expression in *Teacher Self: The Practice of Humanistic Education* (Allender, 2001). Students were asked to collaborate in my self-study by contributing stories about their learning in the Art and Science of Teaching – based on experiences that occurred in class during the semester. The task was to weave our stories together so that we could understand the same classroom events from both the teacher's and the students' points of view. Judging from the reactions of the student authors and some of their classmates who ended up as characters in the narratives, the final

stories succeeded in catching the feeling and spirit of what really happened. It was rewarding that the project had become a tool for us to reflect on my teaching, their learning, and their teaching in their field experiences.

Something else emerged however. In an effort to make sure that they would be able to tell really good stories, I found myself planning my teaching with this goal in mind. For a moment, a question of ethics arose – it seemed dishonest. But then I realized what better way is there to plan? In retrospect, the honesty sought for was about providing an exciting learning environment, one that was as exciting as I expected them to offer their students.

Humanistic research requires a creative investigative structure that frames the inquiry, even as the structure shifts in the process. It is a framework that invites and stimulates reflection. When the goal is self-study, it is by definition teacher research with its built-in concerns for empowerment. In the process, there is the opportunity for everyone to have an expressive voice. Above all, the work is about people, before ideas, each and every one of us. All manner of theory may be tapped, but people are more important than the theories. The concern for evidence is central, but not so much that the voice of a lone self is stifled. The goal is to connect idealism, practicality, and people in an interconnected web of respect moving in every direction. Humanistic research is about connection and so is the self-study of teaching and teacher education practices.

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14

THE SIGNIFICANCE OF RACE AND SOCIAL CLASS FOR SELF-STUDY AND THE PROFESSIONAL KNOWLEDGE BASE OF TEACHER EDUCATION*

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Abstract

Race and social class are pivotal in structuring inequity in the educational system, defining the content of official knowledge, establishing pedagogical policies and practices, and shaping relational dynamics in educational contexts. The question arises: Do race and social class have substantive relevance for teacher practice and the process of self-study in education? The purpose of this chapter is to explore the significance of race and social class meanings in educators' practical and intersubjective experiences, and to examine the contributions of self-study theory and research to understanding race and social class in educators' pedagogical, curricular, and programmatic endeavors. A critical social-constructivist perspective is presented to examine teachers' attitudes and expectations. It is grounded in the normalization of inequity and derived from historical, racial and social class meanings that have become internal to the self-as-educator in local practice. This chapter addresses the unique contributions that self-study's research paradigm and foundational principles make to investigating and reframing beliefs, assumptions and practices, and analyzes the knowledge produced from educators' disciplined self-study inquiries on race and social class. Recommendations from these inquiries are presented with implications for educators' personal and professional growth, for transformations in the foundational knowledge-base in teacher education, and for institutional change in education.

The dynamics of race and social class have played a pivotal role in structuring

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the educational system and in defining the form and content of officially sanctioned knowledge within educational institutions. Issues of race and social class have implications for the ways in which our schools are organized, the explicit and tacit goals that are embodied in our curricula, the ways in which we teach, and the ways in which we strive to improve our role as professional educators. Critical historical analyses of the American educational system reveal that the societal dynamics of race and social class undergird the legalized structure and funding of public education and account for huge disparities in the quality of education (Darling-Hammond, 1995; Lipman, 1998; Anyon, 1997; Kohl, 1991).

Theoretical and textual analyses reveal that the construction of racial and social class meanings undergird the legitimation of particular forms of pedagogy and discipline-based knowledge, while marginalizing other forms and sources of knowledge (Apple, 1985; Collins, 1990; Zinn, 1980/1990; Loewen, 1995; Morrison, 2001). Concomitantly, decades of studies document that teachers' attitudes and expectations are unwittingly laced with racial and social class meanings that intersubjectively shape their relationships with students (Griffith & London, 1980; Gottlieb, 1964) and inform the professional policies and practices that are institutionalized in educational contexts (Ladson-Billings, 1994; Foster, 1997; Irvine, 1990). In effect, qualitative and quantitative studies indicate that race and social class meanings pervade the institutional structure, the discourse of curricular texts, and the professional relationships and interpersonal dynamics within primary and secondary schools and higher education.

In light of the profound and pervasive impact that racial and social class meanings and corresponding social inequities have had on the structure and the teaching-learning processes within the American educational system, the question emerges as to whether race and social class have any substantive relevance for teaching practices and for the process of self-study in education. In other words, are the issues of race and social class present in our practice as educators? Do the issues of race and social class have any significance for teachers' daily activities in their classrooms, for teacher education programs, and ultimately for the ethical work of teacher educators' collaborative self-studies? Are race and social class issues tangential to the self-study process? Are there ways in which involvement in the self-study of teacher education practices may shed light on the function of race and social class issues in the professional practices of teachers, in programmatic or institutional policies and practices, and thereby enhance the field of teacher education? These questions frame this chapter's focus on race, social class, and the disciplined inquiry of self-study.

This chapter will examine the significance of race and social class issues in educators' daily practices and experiences of teachers and students as they shape the educational process. A rich body of early empirical research on teacher attitudes and expectations provides insights into the presence of race and social class issues in educators' practices that may be the subject of self-reflective inquiry. Second, this chapter will examine the contributions that self-study theory and practice make to our understanding of race and social class issues in

professional practice and to our efforts as educators to transform teacher educa-tion. Analysis of selected self-study studies reveals some important ways in which this work on issues of race and social class can inform educators' professional practices and the field of teacher education.

Section I, Conceptual Issues: Race, Social Class, and the Self provides an historical perspective on the concepts of race, social class, and the self to provide some context for understanding the embedded nature of the attitudes and beliefs that pervade educational policies, teachers' practices, and educators' self-reflec-tive inquiries. I present a critical social-constructivist view of the self (Elliott, 2001; Holland & Lave, 2000) because it locates self-development in the context of sociohistorical and cultural relationships as well as current local practices. This section addresses the ways in which race and class constructs are inscribed on the self and therefore operate in teachers' professional, pedagogical practice.

Section II – Teacher Attitudes and Expectations in Educational Practice focuses on the manifestations of race and social class in educational practice. In this section I explore the patterns of racial and class attitudes in the teaching practices of teachers that emerge when they work with a diversity of students in classrooms and other educational contexts.

Section III – Self-Study, Race and Social Class addresses the goodness of fit between self-study as a research perspective, its foundational theoretical prin-ciples (Dewey, 1933; Schön, 1983), and educators' inquiries into the significance of race and social class in education. This section will also pose questions related to each of the foundational principles that support educators in identifying "puzzles of practice" regarding race and social class in education.

Section IV – Self-Study Research presents an overview of the self-study research that has explicitly addressed the issues of race, social class, and ethnicity in teachers' educational practice, as well as in their endeavors to develop and transform curricula and program design. This section considers the invaluable contributions that collaborative, self-study inquiries have made to the process of discovering, producing local knowledge about, and reframing issues of race and social class in education. This section concludes with a discussion of recom-mendations drawn from the bodies of research discussed, and conclusions about possible future directions for Self-Study with regard to inquiries into the issues of race and social class in educational praxis.

I wrote this chapter based on the *critical social constructivist* view that, "… the organization of society penetrates to the emotional core of the lives of its members" (Elliott, 2001, p. 48), and that history is made in persons and made by persons in the context of local practice. As such, people are fashioned by history (Holland & Lave, 2001). Three premises flow from this perspective: 1) the *sociohistorical and cultural dynamics* of race and class hierarchies in society (i.e., enduring struggles) inform the policies and local practices within educational and other institutions (Holland & Lave, 2001); 2) the historically constituted societal dynamics and meanings of race and class shape the *social and psychologi-cal dimensions of the self* in the context of lived experience (Elliott, 2001); and, 3) the self, embodied with social meanings, brings this *history-in-person* to bear

on her/his practice as an active participant in constructing, reproducing or transforming meanings that constitute institutional social relationships (Elliott, 2001; Holland & Lave, 2001). From the critical social constructivist perspective, the societal meanings constructed in the broader society around race and social class are inherently woven into our beliefs, values, analytic lens, and teaching practices, whether explored or unexplored.

Self-study is uniquely suited to contribute to an understanding of race and social class issues in education. Grounded in the theoretical works of Dewey (1933) and Schön (1983), self-study embodies the idea that educators' self-reflective thought is an integral part of teaching practices, and that educators can research their own practices (Loughran, 2002). Self-study is a research paradigm that promotes educators' identification of the problems of practice that emerge in their work, fosters an examination of the values, beliefs, and assumptions that inform their educative decisions and actions. It encourages collaborative investigations that incorporate multiple perspectives and reframe prior conceptions regarding the problems of practice that face them. From an emic perspective, or insider's view, self-study creates practitioner-derived knowledge that may have relevance not only for the teacher researchers directly involved in the self-study process, but for other educators faced with similar questions in their teaching-learning endeavors.

Through self-study, educators may examine *the context*, that is, the historical and current social relations of race and class inequity that inform teacher attitudes and expectations and frame racial and class dimensions of the self. We may also gain insight into tacit and explicit meanings that inform and shape our work as educators, our curricular designs, our pedagogical practices, and our self-reflective inquiries. Furthermore, we may gain insight into the values, policies, and professional practices that define the structure and curricular content of teacher education and shape the racial and class attitudes reflected in teachers' practices and conceptions of self-reflective teaching (Zeichner, 1996). The depth and breadth of self-reflective inquiries may be enhanced by both an understanding of the functions of race and class issues in the structural formation and maintenance of educational institutions, policies and practices, and by an understanding of the raced and classed meanings that constitute dimensions of the self as educator. Through self-understandings, we may sharpen the lens through which we see and problematize our puzzles of practice (Munby & Russell, 1995) and facilitate our role as teacher educators committed to promoting our own and others' self-studies, and enliven and transform teacher education programs through the rigor of critical self-inquiry. It is from this perspective that the issues of race and social class need to be explored in self-study processes of educators.

Section 1: Conceptual Issues: Race, Social Class and the Self

This section presents the focal concepts of race and social class as they emerged in the views of the modern world and the dominant Western ideology and

normalized inequities in public education. This section presents a perspective that illustrates a depth and breadth of race and class issues in society, in a way that issues of subjugation are not relegated to the good or bad will of individuals. The historical origins provide a context for understanding the embedded beliefs and dynamics of race and social class issues that may emerge in teachers' practices, frame educational policies and practices, and inform the questions, blindspots, and insights that are a part of educators' self-reflective inquiries. Historically, social relations of power and privilege in the western world have been configured around phenotypic, economic, and biological differences as if they were natural hierarchies of humans' inborn qualities and characteristics.

Concepts of Race and Social Class

Stephen Gould notes the impact of the concept of race and its use as a basis for the oppression of others:

> We pass through this world but once. Few tragedies can be more extensive than the stunting of life, few injustices deeper than the denial of an opportunity to strive or even to hope, by a limit imposed from without, but falsely identified as lying within. (Gould, 1981/1996, p. 61)

Gould addresses the travesty that occurs when one group imposes external limitations on another group, *as if* they are inherent, internal limitations based on differences in skin color, with the inevitable result that the disenfranchised are denied their human rights, life opportunities, and hope. Thus, when the *social* categories of race and social class are used as markers of *inherent* difference, they have a profound impact on social life and on the intersubjective experiences of individuals and groups in their daily interactions. Even in the classroom, bell hooks notes that the voices and knowledge of some are privileged over those of others on the basis of these differences. She states: "… Race, sex, and class privilege empower some students more than others, granting "authority" to some voices more than to others" (1994, p. 185). What are the constructs of social class and race, and what is the significance of their use as human classificatory systems?

The Constructs of Social Class and Race

Social class is a hierarchical ranking of individuals and groups based on their relative position in the process of production in society and ownership of human and other resources that create, distribute, and expand wealth. In classical Marxian terms, the working class is located at the bottom of the economic ladder and sells its labor to live, the ruling class is located at the top of the ladder and owns the means to buy others' labor for profit, and the middle class are those individual entrepreneurs and members of the professional, educated elite. Classed society emerged over time as surplus resources were accumulated in the human struggle to produce the means for survival. Throughout the periods

of slavery, feudalism, and capitalism, societal arrangement into social classes manifested the private ownership and maintenance of wealth accumulated over generations. In sociological theory, there have been other definitions of social class that include attributes such as educational level, social and cultural habits/tastes, occupation, status, dispositions, and background (Brooker, 1999). Social class categories have been infused with differential essentialist characteristics (lazy, underserving poor) to explain or justify why one group or nation rules and another group is subjugated.

Race is a social construct, based on differences in physical characteristics, e.g., skin color, facial features, hair texture, eye color/shape, and body build (Lopez, 2000; Gould, 1981/1996; Harris, 1995). These observable differences in human adaptation have their origins in radically different climates, environments, and continental conditions under which people survived. Those people with darker skin, replete with melanin's protective barrier from the sun, lived in warm climates close to the equator. Their broad noses were adaptive to an ample intake of warm air and their short curly hair provided protection for the head in climatic heat. Those with lighter skin lived in cold climates that were farther from the equator. Their thin nostrils were adaptive to the limited intake of frigid air in cold climates north of the equator and their long straight hair was suited to the need for abundant head covering in the face of cold winds and snow. While these and other physical differences that contribute to variations in human physiognomy have no inherent meaning, the construct of race pervades our thinking and shapes social life. What social functions do the constructs of race and social class serve?

Racial categories, originating in the late 17th and early 18th century (Gould, 1981/1996; Watkins, 2001), and class categories were constructed in the context of one group's oppression of another in the territorial pursuit of natural resources and wealth. Differential characteristics were used as indicators of a group's superiority or inferiority and provided the impassioned rationale for exploitative social relationships. A rationale appeared under the banner of Biblical authority and the theological construct of the "curse of Ham" to justify European colonialism and U.S. slavery (Felder, 2002; Gould, 1981/1996, p. 102). Simultaneously, the ascendance and legal sanctioning of Whiteness as a property interest worthy of protection (Harris, 1995), occurred simultaneously, as blackness became synonymous with enslavement. Subsequently, with the emergence of wide-spread industrialization, mechanization, scientific inquiry, the release of Darwin's *Origin of the Species* in 1859, and the end of the Civil War, the societal shift from agrarian to industrial life solidified, and scientific racism and social Darwinism became the explanatory bases for racial and class oppression. Whiteness emerged as a normative social category that could only be defined in and through the construction of its deviant other, the category of Blackness. These mutually constitutive social categories served an important social function. They justified the enslavement of Blacks, the manifest destiny of westward expansion in the United States, the occupation of Native American land, the annexation of Mexico, the colonization of Puerto Rico, and ultimately the subjugation of

African Americans, Native Americans, Mexican Americans, and Puerto Ricans (Spring, 1994/2001; Takaki, 1993) by Whites. Similar patterns evident in the subjugation of the Aboriginal people of Australia, of Blacks in Brazil, and of Blacks in South Africa reflect the historical relationships specific to each nation. The discourse of slavery and colonialism simultaneously instantiated the dominance of whiteness, the entitlement of the economic aims of the ruling class, the deviancy of communities of color, and the depravity of the economically disenfranchised (Weis, Proweller, & Centrie, 1997).

In addition, as Gould notes in the following quote, the constructs of race and social class, ideologically sanctioned by religion and science, were and still are used to mutually define one's social location in the social order:

> The defenders of slavery did not need polygeny. Religion still stood above science as a primary source for the rationalization of the social order … Subsequent arguments for slavery, colonialism, racial differences, class structures, and sex roles would go forth primarily under the banner of science. (Gould, 1981/1996, p. 104)

Gould's words illustrate ways in which religion, science, and Social Darwinism justified slavery and class oppression, and were used to fabricate stories of inherent differences among the races and social classes. Similarly, supporters of Social Darwinism, based on the evolutionary concept of survival of the fittest, used this theory to explain class stratification, as if it was a natural hierarchy of human difference, comparable to the differences across the species. Gould notes that, "Social Darwinism … referred to a specific theory of class stratification within industrial societies, particularly to the idea that a permanently poor underclass consisting of genetically inferior people had precipitated down into their inevitable fate" (Gould, 1981/1996, p. 368). As such, the constructs of race and social class, in concert with their ideological explanations, function to support and maintain inequitable relations between groups in society. Thus, the social meanings imbued in the categories of race and social class grew out of history of slavery and other societal relationships that constituted contentious struggles for economic ascendancy and political domination. Hence, race and social class have meaning and function dynamically, only, as interdependent social phenomena. These same meanings that bolster inequitable arrangements in society also have significance for education, that is, for the values and beliefs that may pervade the structure of public education, inform our educational practice, and shape our self-study inquiries.

What is the significance of the history and function of race and social class? In part, history may prompt important questions about the current function of race and social class in education and the role of self-study in this process. For example, race and class meanings inform the values and beliefs that pervade the structure of public education, inform our educational practice, and potentially shape our self-study inquiries? Are there ways in which educators in the 21st century subscribe wittingly, or unwittingly to Social Darwinist views about

students based on race and class, by dismissing inequity or school failure with the dismissive argument: "Well, their failures must be indicative of their inferiority, and if they were equal, they would have done better!" Does the reproduction of these views contribute to the maintenance of social inequities in schools and other institutions? Hence, are these race and class meanings that need to be examined through self-study in our teaching practices, our programmatic work, and in the perspectives we transmit in our teacher education programs? A look at the past and current role and function of race and social class in education is illustrative.

The Constructs of Race and Social Class in Education

The social constructs of race and social class have played a profound role in the structure of and ideological justification for inequity in public education in the United States and in other countries, such as Brazil and South Africa (Anderson, 1988; Marx, 1998). For example, with the advent of industrialization in the United States, northern industrialists and southern plantation owners created disparate forms of education for the industrial education for African American ex-slaves and the classical liberal education for Whites. The separate, unequal schools, further institutionalized inequity through Black disenfranchisement, segregation, and economic subordination. These race and class-based policies divided Black and White workers and protected the economic interests of the burgeoning industrialists. This divisive system afforded marginal material and psychological privilege to White workers, i.e., racial privilege would compensate disadvantage because of social class, and relegated Black workers to manual labor. This structural inequity was solidified through a reign of terror against Blacks in the form of vigilante violence by the Ku Klux Klan and an accompanying ideological campaign of racist ideology of slavery (Anderson, 1988; Zinn, 1980/1990). Elaborations on the meanings embedded in the constructs of race emerged. Earlier images of the happy slave as "Mammy" were replaced with incendiary images of the "Black Brute", a violent brute who threatened civil society. These new images of freed Blacks who needed moral uplifting and threatened the civility of the New South justified the terror and unequal public education and reaffirmed insidious racial meanings. Comments by people of the times are illustrative. The sentiments of William Baldwin, a northern philanthropist for public education, stated:

> Time has proven that [the Negro] is best fitted to perform the heavy labor. … This will permit the southern White laborer to perform the more expert labor, and to leave the fields, the mines, and the simpler trades for the Negro. (Anderson, 1988, p. 82)

The Governor of South Carolina asserted that:

> [Blacks are] … destined by province for slavery … made evident … by the color of their skin … by the intellectual inferiority and natural improvidence

of this race … They were … unfit for self-government of any kind and in all respects, physical, moral, and political, inferior to the millions of the human race. (In Fredrickson, 1971/1987, p. 46)

The social and cultural meanings attributed to racialized, classed beings were embodied objectively in the structural inequity and subjectively in the ideological campaign. These social and cultural forms gave shape internally to Blacks' and Whites' intersubjective experiences of the superior racial self, the inferior racial other, and their concordant expressions in the mutually constitutive social practices of privileged Whites and disenfranchised Blacks.

Similar racial constructs accompanied the systematic removal of Mexican Americans, Native Americans and Puerto Rican Americans from their land. Characterized as "uncivilized" and "lazy", education became the means to "civilize" and "acculturate." The Native American students were removed from their land and sent to non-reservation boarding schools, portions of Mexico were ceded to the United States, and Mexican children were sent to English-Only schools. As their land was colonized, the Puerto Rican people were subjected to Americanization policies embedded in public education (Spring, 1994/2001). Are these images still with us today? Do they justify race and class inequities that exist in our educational system and inform our day-to-day perspective, decisions and practices as educators?

Current Patterns in Education

Historically constituted racial and class constructs accompany the current property-tax based disparities between predominantly White wealthy and predominantly poor schools in communities of color that are well documented in the literature (for example, Kohl, 1991; Anyon, 1997; Lipman, 1998, 2002; Oakes, 1985). These constructs have taken shape through the resurgent eugenics movement marked by the *Bell Curve* (Hernstein & Murray, 1994) and a return to/reaffirmation of the ideology of Social Darwinism and meritocracy to explain the race and class differences in IQ and academic achievement. The eugenics movement builds on previous/concurrent ideological paradigms of inferiority, cultural deprivation, at-risk status, and cultural difference that have evolved to explain race and class differences in achievement and fiscal allocations to schools. Hernstein and Murray argue that since the innately impaired race-class dregs of society are inevitably responsible for crime, unemployment, and out-of-wedlock births, federally financed programs for education, Affirmative Action, and other social welfare programs should be eliminated. Gould (1981/1996) and others (Steinberg, Kincheloe & Greeson, 1996), have aptly countered their argument and claim that the cognitive stratification by class and race that accounts for differential test scores and other social ills are economic in origin. Hernstein and Murray's argument of inherent inferiority, however, is foundational to current ideological campaigns that justify inequity and the race-class subjugation of certain sectors of society. Just as the Governor of South Carolina

claimed in 1935 that Blacks were "destined by province for slavery" due to their intellectual inferiority and moral ineptitude, so Hernstein and Murray (1994) resurrect and refashion this ideology to justify subjugation and inequity:

> In short, by custodial state, we have in mind a high-tech and more lavish version of the Indian reservation for some substantial minority of the nation's population, while the rest of America tries to go about its business. (In Gould, 1981/1996, p. 377)

Hernstein's and Murray's recommendations embody the racial and class constructs that converge under the ideological canopy of Social Darwinism and meritocracy, and are manifest in the national policies that emerged in 2001–2003. This ideology justifies the institutionalized stratification and punitive measures legalized in the No Child Left Behind Act. In addition, it rationalizes the massive building of prisons, the abdication and transfer of public education to the state private sector, the ever-present call for "accountability", and transfer of the responsibility for poor students' failure to the teachers, principals, parents and ultimately, to teacher education programs that inadequately prepared them as educators (Lipman, 2002).

Concomitantly, characterizations of working class African Americans and Latinos as lazy, violent, unintelligent, immoral, irresponsible, lascivious youth who are inherently drawn to criminality and are a danger to society, pervade the images presented in print media, film industry, curricular texts, and other forms of popular culture (Giroux, 1996; Rose, 1994). These images have supported a corresponding backlash and politics of resentment amongst many Whites, angered by the loss of privileges due to the special treatment afforded the undeserving poor and people of color (McCarthy, 1998). These divisive tactics and racial characterizations are reminiscent of: the architects differential curricula designed to antagonize Black and White laborers, the images in popular culture, and the ideological and legal/extralegal measures that reinforced the social order in the late 1800s. Through a historical lens, it becomes apparent that the constructs of race and social class, have played a pivotal role in the current structure of public education, in the differential curricula provided, and in the dominant ideology that pervades these policies and practices.

In sum, the constructs of race and social class have historically sustained structural inequity in education and continue to do so, with their attendant ideological justification. These social meanings ascribed to difference serve to *normalize inequity* institutionally along race and class lines as if it is an immutable part of life. Race- and class-coded meanings that inform the normalization of structural inequity are also symbolically or representationally marked in multiple textual forms, e.g., written, visual, verbal, auditory texts, and are instituted in practices of social inclusion/exclusion within and throughout institutions. These constructs pervade the culture, a system of shared meanings, and are reproduced, contested, and transformed in the context of dynamic contentious social relationships of power and privilege. They shape the dominant discourse within the

legal system (Harris, 1995), the educational system (Anderson, 1988), curricular and literary texts (Anyon, 1997; Apple & Christian-Smith, 1991), medical and physical sciences (Fernando, 1988, 1991; Kleinman, 1988), history (Loewen, 1995; Zinn, 1980/1990), and sociology and anthropology (Rosaldo, 1989), and are challenged as well as negotiated in the struggles around meaning and power. These institutional and discursive practices structurally generate, anchor, and stabilize divergent racial and social class meanings. For example, the discourse and practices surrounding the disruption of Affirmative Action, textbooks' promulgation of the myth of Columbus' discovery of America, and the academic and social penalization of homeless youth contribute to notions of the undeserving poor and the inferiority of marginalized people of color.

These meanings, however, are not limited to the realm of social institutions. As individuals participate in the discursive and curricular practices of these institutions, these meanings have an impact on their subjective experiences of self and the other as they are viewed from different standpoints in local practices. It is in the context of the pervasive role of race and social class inequity, that one should consider the ways in which the dynamics of race and social class are present in the values and daily practices of educators. In light of the historical and current dynamics of race and social class, one may ask: How are these pervasive, historical social meanings related to the self, and hence to inquiries about the self that emerge in educational self-study? How might these meanings, e.g., the normalization of inequity, be present in teachers' attitudes and expectations, and in their pedagogical, scholarly, and collegial endeavors with students and other educators? These questions inform the discussion in the next section, that addresses the significance of race and social class in the process of the construction of the self, and their subsequent expression in teachers' attitudes and expectations. The infusion of racial and class meanings in the social and psychological dimensions of human activity seem worthy of interrogation as they are symbolically manifested and articulated in educational practice. These issues have implications for the unique role of reflection in the self-study process.

Self as Social, Psychological, and Historical Being

What do these constructs of race and social class have to do with the self that is at the center of self-reflective inquiry? In this section, a critical social constructivist view of the self will be presented in an effort to draw a link between historical and current *sociocultural relationships* that structure society along race and class lines, and the construction of the *individual self* whose racial and class meanings are forged in this dynamic social context. This view contrasts with the commonly held modernist view that the self is a core entity, a private domain consisting of one's personal thoughts, feelings, values, perceptions, strivings, dreams, emotions and desires. This modernist concept describes the self as an individual project that is primarily shaped within the confines of maturational processes and individual will (Danziger, 1997; Holland, 1997). As such, social relationships are secondary, if at all operative in the process of self-formation.

Rather, concepts of the self are cultural constructs that have changed historically within varying sociocultural, economic, and political contexts, and have changed over time within the disciplinary frameworks of religion, philosophy, and psychology (Danziger, 1997; Holland 1997; McAdams, 1997).

Anthony Elliott offers an alternate view that locates self-development in the context of social, historical, and cultural relationships. This view is commensurate with the common view among self-study researchers that focuses on the self-in-context and reflections on the self in local educational practice. Thus, it should be useful to provide insight into the role of racial and class meanings that structure the social contexts in which the self-as-educator participates. While there are other views of the self (for example, Mead, 1934; Harter, 1999; Stern, 1985) that are not elaborated here, this perspective is important in that it illuminates the potential significance of race and social class in the formation and maintenance of the self, in the beliefs and values that undergird individuals' behaviors and practices, and hence, in the self-reflective process of self-study. Elliott explains that the self is shaped by both internal, psychological, private processes as well as external social, political, and public processes. As such, these processes influence our emotional lives and our (un)conscious experiences of ourselves along lines of difference, e.g., race and class. He states:

> Selfhood is personally created, interpretively elaborated, and interpersonally constructed. The self, however, is not only fashioned, as it were, from the inside out. In forging a sense of self, individuals routinely draw from social influences, and maintain their sense of self through cultural resources. Social practices, cultural conventions and political relations are a constitutive and colorful backdrop for the staging of human experience … The self is not simply 'influenced' by the external world, since the self cannot be set apart from the social, cultural, political and historical contexts in which it is embedded. Social processes in part constitute, and so in a sense are internal to, the self. Neither internal nor external frames of reference should be privileged; all forms of identity are astonishingly imaginative fabrications of the private and public, personal and political, individual and historical. (Elliott, 2001, pp. 5–6)

Here Elliott presents a critical social constructivist view that locates the self within the social context of both interpersonal and societal relationships. As he suggests, these contexts with their cultural conventions and practices shape both the conscious and unconscious psychological processes of personal meaning-making that constitute our interior lives. In this sense, social and cultural forms in the larger context are given shape internally in our psychic, subjective lives. As individuals participate in sociocultural, political, educational, and economic arenas, sociohistorical processes become internal to the self and are actively mediated by the self. From this perspective, the racial and social class meanings that are created in society, that constitute hierarchical relations between groups and that are a part of individuals' lived experiences on a daily basis, become

internalized in the process of self-formation and inform our beliefs, values, and worldview, e.g., about race and social class.

For example, when European Americans experience themselves as entitled, superior selves, and they experience others (unlike themselves) as undeserving, inferior selves, this reflects the lived social experience of privilege versus racism and the discourse of racial superiority versus inferiority that structures societal and psychic life. Individuals come to see and experience themselves and others in particular ways, based on the race and class meanings that are embedded in the interpersonal and social relationships within the dominant culture. In this sense, as Elliott explains, the subjective experiences that constitute dimensions of the self are forged out of social and psychological, public and private, individual and historical processes. Since race and social class meanings have been indelibly embedded over the past four centuries in the social and psychological landscapes, these meanings are woven daily into our self constructions, our subjective experiences of others, and our practices, whether we acknowledge them or not.

Furthermore, Elliott asserts that:

> … The self is also shaped and defined against the backdrop of such political and public forces; yet the fabrication of the self, psychologically and emotionally, is rightly understood to involve something more subjective, particularly in the ways in which desire, emotion and feeling influence the conscious and unconscious experience of sexuality, gender, race and ethnicity. (Elliott, 2001, p. 9)

While our emotional investments and other dimensions of our inner lives are embedded in social phenomena, simultaneously, Elliott finds that people interpretively mediate or influence our social experiences of sexuality, race, gender, etc. Thus, the internalized meanings from social life, e.g., entitled-rich versus undeserving-poor self, also color the lens which guide our actions, behaviors, and the psychic experience and expression of ourselves with others. In the ongoing process of self-construction, the individual draws on a myriad of sociocultural, political resources, i.e., ways of being, in order to sustain, maintain, and change dimensions of the self. From this perspective, the self is dynamically constructed through and reciprocally influences social life. Why is this important? It is important because it is this self that teaches, reflects, and engages in the thoughtful self-study inquiry that may, in turn, change educational practice.

Similarly, Holland and Lave (2001) conceptualize the formation of the self as a dialogical and historical process that occurs in the context of local practice. They emphasize the historical nature of interpersonal and societal relationships that constitute the self. As they state: "[using the concept of] 'History in person' … it is amenable to … approach history as something that is in part made in and by persons, and to approach the study of persons as historically fashioned" (Holland & Lave, 2001, p. 30). Self-formation is dialogic, meaning that the self shapes history and social relationships and in turn, history and social relationships shape the self in the context of the local arenas in which the self participates.

As such, local practice is the site where the self is constructed, and the history of enduring social struggles in society around race, class, and other issues of difference become intimate as they are imprinted into/onto the self through individuals' participation in the social world. They claim:

> … Dialogism stresses the sociality of the intimate self: just as local struggles are dialogic, the self-process is dialogic. It incorporates the others of its social world … The energy of enduring struggles – carried out for and against societal institutions and discourses that disproportionally distribute symbolic and material resources to favored racial, ethnic, class and gendered groups – has been realized in local practice and brought from there into the intimate. (Holland & Lave, 2001, p. 13)

Holland and Lave explain that individuals incorporate both past and present meanings that are unique to the societal culture in which they participate and that shape their own and others' subjective self-experience. These cultural meanings are embedded in historical and current dynamics of race and class relationships that operate at the interpersonal and societal level. Thus, for example, it is in the context of individuals' relationships with family, friends, social groups, and educational and other societal institutions that the complex process of self-construction occurs as they creatively infuse, self-author, and enact the social language, emotions, practices, behaviors, attitudes, values, and perspectives of others that they experience. Further, Holland and Lave's anthropological work suggests that the energy from enduring struggles (historical struggles) of social inequity in a given society (e.g., colonial struggles between the British and Irish, between Black South Africans and Afrikaners, between indigeneous peoples in the Americas and settlers) emerges in the midst of human interactions that occur in current local practice.

For example, the history of colonial struggles, the attendant ideological justifications for institutional racism and class marginalization, and the social constructions of the colonizer and colonized (Memmi, 1965) are embodied in current constructions of the British and Irish self, as well as in the current beliefs and practices of individuals that reaffirm or resist the underlying colonial relations. Similarly, European Americans' experience of themselves as entitled or superior is embedded in the institutional and personal history of privilege versus racism and the discourse of racial superiority versus inferiority that structures societal life. Thus, historically fashioned individuals enact the internally configured meanings derived from their personal histories and their relative position in enduring societal struggles. This concept of history-in-person acknowledges that individuals make history (self-author), are fashioned by history, and manifest that internalized history in the context of their social practice. In the midst of local practice, the specific cultural history of enduring struggles and history-in-person are realized, re-enacted, and manifested, contributing to the ongoing process of reproducing, reforming, and transforming social life and the intersubjective experiences of self and other.

Why is this social constructivist perspective of value in this examination of the significance of race and social class in educational practice and self-study? The interdisciplinary perspectives of Elliott and Holland and Lave draw on sociological, cultural-historical, psychoanalytic, and anthropological theories to examine the complex nature of the self, its construction and reconstruction, and its possibilities in the context of practice. This concept of the self provides a framework from which to explore the race and social class meanings that are inscribed on individuals through particular societal/national, cultural, institutional, and historical relationships, including teacher-student relationships. In this chapter it is posited that this concept of the self, as a historical, social, cultural, and psychological being, is at the center of self-reflective inquiry in/on teacher practice, and will thus guide our examination of the significance of race and social class in the disciplined inquiry of self-study in education. From this perspective, the race and class meanings that have become a part of the self-as-teacher show up in the local practice of our educational work, that is, in our teaching, curriculum development, and the design of our teacher education programs.

Section II extends this discussion by examining the ways in which the constructs of race and social class as internalized dimensions of the self are expressed in teacher attitudes and expectations for students. Implicit in this discussion is the understanding that the historical and current relations of inequity that have become normalized, also become internalized within the self-as-teacher. The archival research presented in the next section will lay the foundation for Section III that examines the contexts through which teacher educators have explored intersubjective issues of race and social class through self-study, have promoted similar inquiries with their students, and have found solutions to the challenges encountered.

Section II: Teacher Attitudes and Expectations

This section, guided by a critical social constructivist framework presented earlier, examines a body of empirical research that addresses teacher attitudes and expectations with regard to race and social class. This analysis is based on the view that the history of interpersonal and societal relations of inequity along racial and classed lines become internalized and expressed in educators' belief systems and pedagogical practices.

Dominant Notions of Race

As bell hooks notes:

> We are all subjects in history. We must return ourselves to a state of embodiment in order to deconstruct the way power has been traditionally orchestrated in the classroom, denying subjectivity to some groups and according it to others. By recognizing subjectivity and the limits of identity,

we disrupt that objectification that is so necessary in a culture of domination. (1994, p. 139)

It is important to acknowledge that we are all products of our personal and collective histories, so as not to continue the myth that bias does not exist or that one is capable of objective thought. Inherent in the process of being human in the context of culture, perspectives and ways of knowing may be linked to the social and psychological conditions through which the self was forged.

It is in light of this understanding that Oakes (1985) asserts that:

> … Given the circumstances of placement decisions, factors often influenced by race and class – dress, speech patterns, ways of interacting with adults, and other behaviors – often do affect subjective judgments of academic aptitude and probably academic futures, and that educators allow this to happen quite unconsciously. (Oakes, 1985, p. 13)

She identifies ways in which the observed differences across racial groups may contribute unwittingly to teachers' assumptions about and evaluations of youth in schools. For this reason, it is important to examine the forms that racial bias may take in education. Propositional data on teachers' attitudes and expectations with regard to students' racial and class background emerged in a bevy of research in the 1970s.

Educators' attitudes, expectations, and ways of defining the self and other are rooted in personal and social histories, and the material conditions of social life that frame intrafamilial, professional and societal relationships. The intersubjective meanings, whether tacit or explicit, are woven into our pedagogical actions as we as educators reaffirm and transform ourselves and others. From this perspective, the normalization of inequity that has characterized American public education may take various forms in educators' practice as we reproduce or strive to transform our ways of being in the world. This section includes the discussion of some informative qualitative and empirical research conducted by educators in their own and others' classrooms in local schools or university settings.

These methodologically divergent inquiries provide insight into the subjective experiences of teachers and their students, that is, the attitudes of Black and White teachers towards their students that grow out of the history and rationale for the current structure of education. This section also includes a discussion of the significance of the attitudes and pedagogical practices of African American and other educators of color that affirmed poor youth of color and a discussion of the work of White educators in addressing issues of racism in their pedagogical practices with pre-service teachers. The patterns reviewed suggest that traces of the historical meanings of race within the dominant culture are embedded in teachers' subjective experiences of self and other. These meanings are, in part, reaffirmed within present structural inequities.

Pygmalion in the Classroom (Rosenthal & Jacobson, 1968) was groundbreaking and conceptually laid the foundation for a body of research by Brophy and

Good (1974) that revealed the power of teacher attitudes and expectations on student achievement, that is, the impact of the intersubjective experiences of teachers and students on learning. Teachers' high expectations promoted high achievement and low expectations promoted low achievement. This research illustrated the impact of educators' expressed subjective experience of the student-as-other in practice on students' subjective experience of the self as expressed in their own practice/performance in school. It is in this context that the body of ongoing research revealed patterns in White and Black teachers' differential racial attitudes towards students and their impact upon them.

White teachers tend to display more negative attitudes toward, communicate low expectations to, and convey disapproving messages to Black children, especially males, than do Black teachers. They characterized Black boys as more deviant and their personality traits as more negative (Eaves, 1975) and more introversive, distractible, and hostile (Clifford, 1973) than White boys. On the one hand, White teachers had lower expectations for and gave less attention, praise and encouragement to gifted Black students than White students, and gifted Black boys received the least positive and most negative reactions from White teachers (Rubovits & Maehr, 1973). On the other hand, they gave more criticism (Simpson & Erickson, 1983), rejection of students' responses, and behavior-controlling comments to Black and Latino students (Hillman & Davenport, 1978). Black students had fewer favorable interactions with White teachers. Early research found that teachers' expectations varied when race and class were simultaneously examined (Friedman, 1976; Cooper, Baron, & Lowe, 1975).

Black teachers perceived Black students' abilities as average and White teachers perceived their abilities to be below average (Griffith & London, 1980). White teachers attributed higher ability to White students than Black students reading the same passage (Griffith & London, 1980) and gave lower evaluations to the spontaneous speech of Black students than to White students (Bikson, 1974). Similarly, Cazden's (1988) more recent analyses of classroom discourse revealed White and Black teachers' differential interpretations of the quality and value of African American children's oral narratives. White teachers had difficulty following the episodic stories of Black children and attributed lower achievement to Black children than to White children whose topic-centered stories were not criticized by the teachers. Black teachers acknowledged differences between the episodic and topic-centered stories, but were open to and appreciative of stories by Black and White students. They found the episodic stories of Black children engaging, made inferences about their stories that were missed by the White teachers, and characterized the children as, "highly verbal, very bright, and/or successful in school" (Cazden, 1988, p. 18).

Black and White teachers differed in their affective perceptions of Black students (Gottlieb, 1964; Washington, 1980). Black teachers viewed Black children as happy, more cooperative, ambitious, fun-loving, calm, quiet, and shy, whereas, White teachers saw Black children as more high strung, impetuous, lazy, moody, rebellious, and talkative. White teachers were more critical of Black

students and their families than Black teachers, who were more critical of the lack of equipment and overcrowded conditions (Gottlieb, 1964). Operating from a deficit model perspective, White teachers attributed challenges in teaching to the students, whereas Black teachers attributed teaching challenges to the institutional inadequacies (Gottlieb, 1964; Foster, 1990) and were more likely to engage with families through home visits (Boesel, 1968). These representations of Black youth and "tangle of pathology" attributed to Black families (Carter & Goodwin, 1994) echo those from the late 19th century and are embedded in the current dominant discourse about "cultural deficits," rather than institutional inequities and racism (Foster, 1990).

More recent studies show similar patterns in White teachers' displays of more negative attitudes towards communication of lower expectations to, and conveyance of disapproving messages to students of color than do Black teachers in K-12 (Carter & Goodwin, 1994; Metz, 1994) and advanced graduate studies (Margolis & Romero, 1998). Comparative studies reveal that race influences teachers' responses to students. In a review of research, Irvine (1990) found that African American and European American teachers had strikingly divergent achievement expectations for African American youth. These teachers also have divergent perceptions of their academic ability, motivation, personal characteristics (Tettegah, 1996), and social behavior (Rong, 1996). While race is not a factor in African American teachers' assessments of students' social behavior, White teachers rate Black students, especially males, considerably lower than White students (Rong, 1996). Furthermore, White teachers hold more negative beliefs about Black children and treat them less favorably than White children (Groulx, 2001), and teachers' negative perceptions influenced Black children's academic achievement (Irvine, 1990). Teachers also disproportionally place poor students and those of color in low versus high tracks. The differential curricula low and high tracks serve to lower or raise students' aspirations, respectively, constrict or expand their possibilities for future plans and deflate or enhance their sense of self-efficacy (Oakes, 1985; Metz, 1994). Poor Black students, especially youth of color, are counseled into vocational education and "realistic career choices", i.e., they were tracked, not counseled, into positions traditionally held by Blacks. White teachers have also conveyed to Black boys in schools that they would not make it in school (Foster, 1990, p. 5).

Based on her ethnography in a high school, Lee (1996) discusses teachers' and others' characterizations of Asian American youth as the model minority. She examines the erasure of various Asian ethnicities and differences across class and gender that result from the essentialist characterization of them as the model minority, and its divisive use by Whites in the dominant culture (McIntyre, 1997). The juxtaposition of this positive characterization of all Asian youth against the negative constructions of African American youth pits one group against the other and sets standards for proper behavior for minorities. This stereotype of Asians, Koreans, and other youth, and the apparent success of some in school was used by educators to illustrate that the school system is color-blind and fair for students of color, to blame African American students

for their failure by denying that racism existed in the color-blind context, and to erase Whiteness from the analysis of inequity in education by pitting one marginalized group against the other (Lee, 1996). The apparent success of Asian Americans justifies the ideology of meritocracy and allows others' failures to be attributed to cultural, intellectual, or other deficiencies.

By pitting one marginalized group against the other, issues of White privilege and racism are obscured, and by promulgating these comparisons of youth across racial and class lines outside of the particular historical context of each racial or ethnic group fosters essentialist notions of race and their attendant characteristics. Other qualitative analyses demonstrate that some teachers are uncomfortable with the language minority students and negatively view Latino youth (Avery & Walker, 1993; Byrnes, Kiger, & Manning, 1997). White youth received high ratings from teachers, while Mexican American and African American youth, especially the poor, received low ratings based on language-minority stereotypes. Teachers' attitudes towards immigrant children also affected the nature of their interaction during instruction (Byrnes, Kiger, & Manning, 1997).

In Katz's (1999) examination of the school failure of marginalized and alienated Latino immigrant youth, she found that the teacher-student relationship was pivotal. Teachers with images of Latino youth as criminals, gang members, thieves, or prostitutes condemned to school failure, also showed preferences for Chinese students in the school. Latino students were relegated to the bottom with African American youth, and were not considered a good investment of times for teachers, in light of their low test scores and at-risk status as ESL students. However, as other studies have suggested (Mehan, Villanueva, Hubbard, & Lintz, 1996; Davidson, 1996), teachers with high expectations and concern for students promoted student achievement. Other researchers found that students of color are more likely to be punished and expelled for offences that are virtually excused for White students (Fine, 1991; Nieto, 1992; Cardenas & First, 1985; Garibaldi, 1988). Increasingly, African American, Latino, Native American, and Asian youth are dropping out of school (Fine, 1991), as grade retention policies and school reform push students out of school (Lipman, 2002). These patterns have reinforced racial and socioeconomic stratification in society (Oakes, 1985, p. 153).

Ferguson's (2001) insightful and incisive ethnography, *Bad Boys: Public Schools in the Making of Black Masculinity*, examines the pathological characterization of Black boys in school as defiant, culpable troublemakers with attitudes, whose essentialized naughty-by-nature-maleness is interpreted as an indicator of their inherent insubordination. She analyzes the infusion of the dominant culture's interpretive adultification of African American boys and girls in school, and the intersection of race, class and gender (Rong, 1996; Dusek & Gail, 1985). In the literature (Metz, 1994; Sheets & Gay, 1996), they are characterized as non-children from deficient families-at-risk. Boys are described as willfully destructive with irrational disregard for rules and girls are portrayed as potently sexual, assertive children, who have the strength to threaten the social order.

According to this work, both girls and boys need to be controlled and morally rectified. These subjective characterizations of African American youth are embodied in White teachers' practices and school policies. Ferguson notes the disproportional number of African American boys who are in trouble, suspended and often falsely accused of transgressions based on assumptive attributions of blame or delinquency. She discusses the construction of African American boys as unsalvageable and incorrigible, their placement into categories of educability, along with the schools' implementation of increasing measures of surveillance and isolation, e.g., in the Punishment Room. As a part of the school culture, she examines teachers' emphases on rule enforcement, harsh punitive measures, and disciplinary actions taken against Black boys, e.g., for calling out an answer in class, that was ignored for other students (Ferguson, 2001, p. 94). Ferguson posits that the demonization of African Americans mirrors earlier popular images and embodies pervasive beliefs within the eugenics movement and the broader society.

This overview reveals that the racism that has been present historically amongst the general population is also presently quite common amongst teachers (Alhquist, 1991; King, 1991; McIntyre, 1997; Sleeter, 1993; Davidson, 1996). While the racism is rarely named, the twin phenomena of the privileged invisibility of whiteness and demonization of the racialized others of color are apparent in teachers' attitudes and expectations and in the pedagogical practices they employed in schools. This research provides powerful examples of the socially and historically constructed racial and class meanings that have become internal to the self-as-teacher, have been transmuted and instantiated over time through educators actions with others, and have shaped the interactive meanings and interactive dynamics that occur in the context of local educational practice (Elliott, 2001; Holland & Lave, 1997). The racial and social class meanings reflected in these teachers' practices mirror those that existed at the turn of the 20th century. They are related to current structures of inequity and to the pervasive overrepresentation of African American, Latino, and Native American children in special education (Artiles & Trent, 1994; Oakes, 1985, p. 186; Davidson, 1996), to their underrepresentation in gifted programs (Ford, 1995), and to the increasing numbers of student drop-outs amongst the poor and youth of color (Fine, 1991).

Dominant Notions of Social Class

Rist's analysis grows out of his research that reflects the profound impact of society's class stratification on the teaching-learning process and the experiences of youth that participate in it. His work illustrates the ways in which constructions of social class have been internalized in middle class teachers' subjective experiences of themselves in relation to working class youth.

> … The public school system not only mirrors the configurations of the larger society, but also significantly contributes to maintaining them. Thus

the system of public education in reality perpetuates what it is ideologically committed to eradicate – class barriers which result in inequality in the social and economic life of the citizenry. (Rist, 1970, p. 300)

Inquiries addressing the significance of teachers' attitudes and expectations for youth based on social class are not as plentiful as those on race. In some early studies, Black and White teachers' expectations for youth varied when race and class were simultaneously examined. Teachers had lower expectations for the academic performance of working class youth than they did for middle class youth (Friedman, 1976; Heller & White, 1975; Metz, 1994; Cooper, Baron, & Lowe, 1975). They exerted less effort in their teaching of poor youth (Clark & Peterson, 1986; Oakes, 1985), were more engaged with middle class youth (Good & Brophy, 1986; Rist, 1970), and blamed poor performance on the children or their families (Bullough, Knowles, & Crow, 1991). Working class students tend to be marginalized by teachers (Rist, 1970; Luttrell, 1997) and teachers in an observational study display the tendency to call on, praise more highly, and intellectually challenge students who are middle class, male, and White (Sadker & Sadker, 1984).

Rist's (1970) microethnography of Black students and teachers examined teachers' expressed social class attitudes and practices towards a group of students followed from kindergarten through second grade. The study revealed clear differences in teachers' organization of classrooms, expectations for and responses to students, and treatment of children based on social class. First, teachers anticipated the relative success of each student based on their construction of the ideal student. They developed caste-like groupings in classrooms, with children assigned to work tables based on dress, other physical characteristics (Luttrell, 1997), interactional behavior, and their use of what is called Standard American English versus African American English Vernacular (AAEV). Second, students identified as slow learners versus fast learners received differential treatment from teachers. Slow learners were taught infrequently by teachers and received more control-oriented and fewer supportive comments from teachers. Over the course of the year, the gap in students' work completion widened. Third, students responded in the classes by treating each other differently on the basis of social class. While high-status children sought solidarity and closeness with the teacher, low-status children were ridiculed, withdrew and resorted to in-group hostility and dropped out of school (Luttrell, 1997).

Brantlinger's (1993) more recent ethnography examines the politics of social class in school. Through extensive interviews of wealthy and impoverished high school students, she chronicles the social sorting, labeling, and tracking of working class students, and their predominance in special education classes. In addition, students report that teachers display negative affect and attitudes towards poor students and dispense degrading and more severe punishment for their infractions than for wealthier students. Brantlinger examines the ways in which the middle class teachers and parents negotiate and rationalize social class inequity and school advantage for middle class versus working class students, as well as, the ways in which teachers' varied social class positions shaped

their perspectives about students (Brantlinger, 2003). Teachers' condescension has accompanied their low expectations of working class youth (MacLeod, 1995). In this context, low-income students were less successful academically and expressed feelings of disillusionment about school. The failure of poor students, especially those of color, was attributed to their own deficiencies, e.g., lack of effort, poor choices, their families' failure to value education (Lipman, 1998; Luttrell, 1997; Hall, 2001). Earlier, Anyon's (1981) study revealed major differences in teachers' conceptions of working class youth versus those in the middle and upper classes, in their expectations and goals for these students. Teachers provided busy work for poor youth based on their depictions of them as lazy and unknowledgeable, while they provided upper class youth with opportunities to think for themselves and immerse themselves in the world of ideas, based on their view of them as better people.

These inquiries suggest that teachers' attitudes embody racial and class meanings grounded in history and current social relationships. While the myths of social mobility, the melting pot, and the absence of social classes are pervasive, it is apparent that the attitudes and practices of middle class teachers across racial lines reflect the historically constituted valorization of the middle/upper class and marginalization of the working class youth, especially those of color. These studies illustrate the ways in which the social class meanings that have become internal to the self-as-teacher are reflected in their educational practice, inform their notions of the self-as-middle-class and the other-as-working-class, and shape their relations with and intersubjective experiences of poor students (Elliott, 2001; Holland & Lave, 1997). These attitudes frame educators' relative valuations of students, inform their pedagogical practices and school policies, promotes students' failure and self-devaluation, and contribute to the naturalized reproduction of inequity in education. Teachers' attributions and expectations of poor students were similar to those for students of color, and they were infused with Oscar Lewis' deficit model notion of a culture of poverty, which located the reproduction of cycles of poverty in the personal habits and dispositions of the poor and their families. This model blamed the poor for their condition and attributed poverty to a self-imposed cycle of deprivation, while obscuring the economic, social, and educational factors that structured and justified poverty (Lewis, 1961). As such, this area is ripe for inquiry and has implications for the knowledge base that constitutes teacher education.

Resistance to Dominant Notions of Race and Class

Are all educators unconditionally bound to reproduce inequitable race-class dynamics in schools as a result of the historical construction of the self? Is every aspect of the educational system from K-12 through higher education, inevitably bound to be plagued by the reproduction of structural and ideological inequities? While the inquiries discussed above reveal dominant notions of race and social class amongst teachers and within schools, from its inception public education has been a site for educators and others to struggle for equity and democracy.

There are teachers who are quite cognizant of race and class inequities in education, who value and advocate for poor youth and students of color, who interrogate their own behaviors and tacit beliefs, and who are invested in fostering preservice teachers' commitment to equity through teacher education programs (Dlamini, 2002). Narrative, ethnographic and other qualitative inquiries illustrate the impact of teachers' high expectations for youth on their academic achievement. Foster (1997), Ladson-Billings (1994), and Irvine (1990) have done extensive work on the perspectives of successful, exemplary African American teachers in predominantly African American schools.

Their work highlights the significance of cultural synchronization and of focal teacher attitudes that foster learning. In these studies, successful teachers valued, felt committed to and responsible for the education of the African American youth. They also sought to promote students' positive identity and to succeed in the context of societal racism and inequity in schools. Furthermore, these teachers knew their subject matter well and expected and demanded much of the students in learning. These middle class teachers struggled against institutional racism in school funding, salaries, materials, and curricula, and fostered pride, social consciousness, and achievement in their students across class lines (Foster, 1997). Exemplary teachers' culturally relevant pedagogy was anchored in the belief that their students were capable of success (Ladson-Billings, 1994). The teachers commitment to and belief in Black children helped students succeed (Foster, 1997). This belief emerges as a crucial element in the academic achievement of all students (Irvine, 2002; Bartolome, 1994; Mehan *et al.*, 1996; Davidson, 1996; Rist, 1970).

A plethora of multicultural and anti-racist curricula range from pluralist inclusions of multi-racial/ethnic images in curricular experiences to interrogations of societal relations of power throughout the disciplines within universities (Sleeter, 2001; Giroux, 2001). The emergence of these curricula are an indication of the understanding that some educators have about the pervasive, and often subtle, nature of racism that resides in the classroom texts. These educators recognize the need to confront and contest institutionalized racism by teaching against the grain (Katz, 1999, p. 817).

There are some teacher educators who have examined racism, dominant constructions of Whiteness and the impact of color-blindness on pre-service teachers' orientation to students and learning. These inquiries are based on the understanding that whiteness has emerged as a normative, color/raceless category that is imbued with laudable human characteristics in contradistinction to the deviant nature of its constructed other, e.g., Blackness. As such, whiteness has been rendered an invisible racial category, based on the coterminous ascendance of the dominance of whiteness-subjugation of blackness, and of the institutionalization of racial privilege-normalization of inequity. Using narratives and autoethnographies, they facilitate student teachers' examinations of their constructions of Whiteness, of the social relations of power embedded in these constructions, and of the implications for their teaching practices (McIntyre, 1997; Sleeter, 1993) as well as the implications of unexamined notions of the self

and other in educative relations with White students and youth of color (Sleeter, 2001; McIntyre, 1997). These works explore the ways that student teachers examine their classed and raced positionalities, construct notions of White-as-victim (New & Petronicolos, 2001), tend to simultaneously minimize the marginalized history of Blacks, disavow their own inherited privilege (Brown, 2002), and reify meritocratic ideology. Through collaborative inquiries, the preservice teachers seek to become better teachers by avoiding traditional stereotypes, to disrupt dominant discourse, and to confront racism in their classrooms. McIntyre (1997) notes the importance of student teachers' reflective teaching practices in order to prevent them from succumbing to the uncritical acceptance of myths and stereotypes. These and other studies chronicle teacher educators' efforts to prepare teachers to interrupt the normalization of inequity and to reframe the meaning of Whiteness to one linked to emancipatory educational practice.

Cochran-Smith's (2000) self-reflective inquiry is exemplary in its examination of the impact of racism on the pedagogical process for pre-service teachers and teacher educators. She provides invaluable insights into the challenges faced in unlearning racism as it pervades curricular choices, classroom dynamics amongst students and teachers, structure of teacher educator programs, student support services, and the tacit assumptions, beliefs, and values of educators who are committed to social justice. In *Blind Vision: Unlearning Racism in Teacher Education*, she discusses the unanticipated criticisms by students of the teacher education program, designed to combat racism and other forms of oppression.

Grounded in an understanding of the limitations of outsider versus insider knowledge, she grapples with the interpretive perspectives of students of color versus her own as a White teacher, and her White students' assertions of color-blindness. Faced with this challenge, she embarks through narrative on a probing, collaborative self-reflective inquiry into the assumptions and beliefs that framed her own teaching and the teacher education program. Her inquiry was based on the premise that teaching practices, curricula, and teacher education are forged in the context of a racialized (and class and gender stratified society), and thus, must be read as racial text (class and gendered text). This racial text includes both explicit curricular experiences and hidden curriculum embedded in implicit values and assumptions and in the omissions, modifications, and inclusions of particular forms of knowledge (Castenell & Pinar, 1993; Cochran-Smith, 2000). Hence, Cochran-Smith reads between the lines to scrutinize the implicit messages conveyed through her curricula. While she finds major consistencies between her beliefs and practice, the tacit message about pedagogy for language and literacy conveys that, "... pedagogy developed primarily from research and writing by and about White mainstream persons was the pedagogy that was best for everyone" (Cochran-Smith, 2000, p. 178). She explains that "blind vision", i.e., seeing/not seeing, learning/unlearning, and failure are inherent in the intentional work of unlearning racism, and that reading the racial text is crucial for teacher educators' and preservice teachers' vision in practice.

Blind Vision is a pivotal self-reflective inquiry that is explicitly grounded in the sociocultural and historical dynamics of society. Cochran-Smith's self-study

reflects an understanding of the visible and invisible racial and class meanings that are inscribed onto the self-as-teacher, become a part of one's implicit values, beliefs and educative practice, and dynamically shape the curriculum, students' learning experiences, and the processes of program development and design. It is in the context of this research that one poses the question as to the role of self-study in addressing the questions of race and social class in teacher education. The overview of research on teacher attitudes is indicative of the societal meanings that become inscribed onto the self in the form of attitudes and dispositions that are enacted in educators' professional practice. The next section addresses the unique role of self-study in examining the issues of race and social class in teacher practice.

Section III: Why Self Study?

The research on teacher attitudes and expectations documents the powerful influence of the dynamics of race and social class on the interactive teacher-student relationships and subjective experiences that emerge from educators' practice in schools and other educational contexts. Given this compelling archival data, why should self-study take up the issues of race and social class in education? Is the theory and practice of self-study conducive in a particular way to the examination of race and class meanings in teacher education and classroom practice? What contributions may self-study make to educators' understanding of the significance of race and social class in our educative practice, program development, and to the field of teacher education as a whole? These are the central questions that are addressed in Section III. The answers lie in the unique qualities that characterize self-study as a research paradigm and in the principles that undergird the disciplined practice of self-reflective inquiry.

Self-Study: Research Paradigm

The previously addressed body of research has made a significant contribution to the field by demonstrating that race and social class are integral to the educative process, from teaching practice to program development to policy making. For the most part, this research has been based on propositional knowledge and has been conducted by researchers whose questions, hypotheses, and methods were conceived outside of the teaching-learning process that is under investigation. Conducted from an etic perspective, that is, from an outsider's point of view, this research from the outside-in does not incorporate the rich data, perspective, questions, or analysis that are derived from inquiries that emerge at the point of practice. Research conducted from an etic perspective is designed to produce generalizable knowledge and objective data for public dissemination, and is privileged as the official knowledge that sets the standards for teacher education and practice. However, this research paradigm does not critique the perspective or underlying assumptions and beliefs that frame the

research design, model, and outcomes, nor does it take advantage of the questions, perspectives, insights, and knowledge of those who are participants in the educational site under investigation.

In contrast, the process of self-study is grounded in, relies on, and utilizes the local questions, issues, perspectives, and insights of those who reside at the educational site of inquiry. As a research paradigm, self-study promotes the creation of knowledge from an emic perspective, that is, from the vantage point of the insider, whose perspective is derived from direct involvement in the teaching-learning process that is being examined. The production of knowledge from an insider's view, from the inside-out, has value not only in the immediate context from which it arose, but also in the public sphere for other practitioners faced with similar issues of concern. In this case, the insider develops her/his own questions, methods of inquiry, and interpretive analysis of the results, and determines their relative value for professional practice as well as the need to revise or reframe the questions of inquiry. This research paradigm is more qualitative and interpretive in nature, acknowledges and reveres the fact that bias, a particular standpoint or perspective is inherent in any and all research inquiries, questions, or analyses. It acknowledges the inherent bias, perspective, or standpoint in emic research that provide differential insights and complements the knowledge produced from other self-study inquiries, as well as knowledge produced through other research paradigms. It disavows the "blind application of a universal description" or set of criteria to judge the sameness or the validity of one's lived experience (Parker, 1997). At the point of practice, self-reflective inquiries generate questions, reveal patterns of interaction, and introduce new areas of study that go unnoticed by outside observers. As such, self-study repositions the expertise, validity, and authority of knowledge production and theory generation from outside to inside sources (Cochran-Smith & Lytle, 1993).

Self-study provides a unique opportunity to examine issues of race and social class in education as they emerge in the context of educators' daily interactions. These self-reflective inquiries may validate and create nuanced understandings of existing forms of knowledge. They may also raise different questions from those posed by outsiders, and may promote new knowledge, or ways of understanding and negotiating race and social class in education. There are three important ways in which the self-study paradigm may bring new insights and knowledge to teacher education, and thus may contribute to educators' understanding of race and social class.

First, it is at the nexus, the point of practice in school classrooms and teacher education programs, that self-study interrogates the beliefs, values, motivations, and assumptions that undergird teachers' behaviors and actions. Through informed and critical inquiry, educators may explore the personal and social source(s) of the problems that they encounter in teaching. That is, they may originate in educators' own system of beliefs as well as in the institutional relationships and policies that frame their practice. Second, self-study begins with the reflective self at the center, in an effort to examine/reflect on the social and psychological factors that contribute to, inform, and may enhance one's

practice and pedagogical outcomes. With self at the center of inquiry, this paradigm acknowledges the pivotal role of the self in creating, changing, and mediating social meaning at the point of practice (Holland & Lave, 1997). Grounded in the daily reflective activity of teachers, self-study may generate insights and theoretical propositions that grow out of the practical experience of teaching, and simultaneously provide guidance and lessons learned that may inform the broader professional community of educators. Third, this knowledge and research from an emic perspective not only validates the work of those in the field, but raises and poses questions and solutions that can only emerge in the midst of thoughtful, reflective, and interactive teaching-learning processes.

The self-study research paradigm is uniquely positioned to facilitate educators' inquiries into the issues of race and social class. As such, the body of knowledge produced through self-study makes a major contribution to teacher education by conceptually decentering propositional, positivist knowledge as the official canon, and by augmenting and complementing the source and content of knowledge that should inform educational theory and practice. From this perspective, self-study's focus on educators' self-reflective inquiry at the point of practice and construction of inside-out versus outside-in knowledge may promote substantive changes in teacher education and support democratic, transformative efforts to provide a quality education for all students.

Foundational Concepts

Attending to the issues of race and social class is both difficult and challenging. However, some of the foundational principles of self-study drawn from the work of Dewey (1933) and Schön (1983) are instructive in facilitating educators who traverse this terrain. This section will discuss ways in which the Deweyian concepts of reflective thought, the requisite dispositions that accompany reflection, i.e., openness, wholeheartedness, and responsibility, and explicit and implicit knowledge, and Schön's concept of reframing in reflective practice facilitate educators' efforts to raise and address issues of race and class in teaching and other educational endeavors. Each principle is accompanied by a number of questions that may support educators in identifying the puzzles of practice related to race and social class in educational contexts and illustrate the significance of race and social class in self-reflective inquiry.

First, the disciplined inquiry of self-study is theoretically grounded in the belief that self-reflection (Dewey, 1933; Schön, 1983) is integral to and constitutive of the dynamic process of teaching and professional practice in education. As initially conceptualized by Dewey in *How We Think* (1933), reflective thought is a way of being that draws on the intellectual and emotional dimensions of educators to address and resolve problems that emerge in the process of our teaching. By reflecting on one's own practice, educators have the potential to render conscious those unconscious ideas, thoughts, feelings, and sentiments that are embedded in and unwittingly guide their teaching practice. This reflection can reveal the meaning, significance, and value of actions and events that would

have been missed or trivialized without the insights provided through thoughtful retrospective examination. In this sense, reflection can emancipate teaching from the depths of routinized, impulse-driven action that lacks foresight, planning, and the capacity to achieve one's desired educative aims in practice (Dewey, 1933). Reflective teaching can transform education, by revising the traditional dominant goals of scientific inquiry – to understand and explain phenomena – and placing them in the service of the change process for personal growth and social transformation (Parker, 1997).

Embracing this tenet is important in an discussion of the issues of race and social class in self-study. The pervasive history of racial and social class inequity and the attendant meanings that normalize structural hierarchies, also shape our self and other perceptions in the midst of daily educative practice. Reflexivity potentially opens up the possibility for educators to unearth, investigate and gain understanding of routinized ways of operating that go undetected and carry strong racial and social class meanings. This tenet should assist us as educators in positing the questions: Is our attention or inattention to issues of race and social class indicative of the routinized nature of our practice? Are there puzzles of practice that have normalized inequity in ways that mirror social and institutional dynamics? How might others' perspectives and insights help in our identification of issues in our pedagogy or curricular work that embody racial and social class meanings that reaffirm inequity?

Second, the emancipatory capacity of reflective thought that Dewey discusses is based on the attitudes of open-mindedness, wholeheartedness, and responsibility. An open-minded disposition may enable educators to embrace points of view that diverge from her/his own, may reveal the limitations in one's own thinking, expose one to new ways of defining the problems identified or challenges encountered, and push the boundaries of thought and practice beyond the prejudices, partisanship, and other habits that constrain professional growth and change. By subjecting one's beliefs and conclusions to rigorous, public interrogation, one may increase the validity of one's claims (Parker, 1997, p. 48). Wholeheartedness, on the other hand, embodies the commitment of one's intellectual, emotional and social being to reflective thought that grows out of the volitional decision to investigate a problem of choice that emerges in pedagogical practice. Finally, the attitude of responsibility provides the ethical anchor for teachers' reflective thinking. By owning and acknowledging the beliefs, values, and actions that constitute their teaching activities, and summarily taking responsibility for the impact of their belief systems and professional practices on students' growth, educators may insure the integrity of their actions and a greater congruence between word and deed.

These principles have significance for educators when considering the institutionalized normalization of inequity in schools, curricula, and in our pedagogical practices. They provide guidance and an orienting framework for the ethical and dispositional considerations that shape investigations into conscious and unconscious aspects of the educators' professional practice. These principles reflect the

seriousness of the work of educators at the personal and social level. As Parker states:

> Reflective teaching involves a "willingness to engage in constant self-appraisal and development", which "implies flexibility, rigorous analysis and social awareness" (Pollard & Tann, 1994, p. 9). Drawing on Dewey's blueprint, reflective teaching opposes "routine action" which is guided by "tradition, habit and authority and by institutional definitions and expectations" (Pollard and Tann, 1994, p. 9). Consequently, a reflective teacher has need of personal qualities of open-mindedness in entertaining the claims of a range of views or theories, responsibility in the readiness to submit to the authority of rationality and wholeheartedness of commitment. (In Parker, 1997, p. 31 from Pollard & Tann, 1994, pp. 13–15)

Hence, educators should ask: Are we open to examine our prejudices, partisanship, and other habits around race and social class that reaffirm inequity in education, and constrain the professional growth and change of teacher educators, as well as pre-service teachers? Are the intellectual and emotional choices that we make about topics of inquiry fully volitional or are they also socially constructed? Does the ethical responsibility or obligation to address issues of race and social class jeopardize our choices and siphon off the productive energy of volitional self-reflective inquiries? Do we own, acknowledge, and accept responsibility for our belief systems, our professional practice and their consequent outcomes for our students' emotional and intellectual growth and their future role as teachers?

Third, Dewey asserts that reflective thought and the process of understanding one's actions and their underlying principles are enhanced by making the distinction between implicit and explicit knowledge, that is, between the conscious and unconscious processes that inform and frame our assumptions and practice, our interpretations of our own and others' actions and motivations, which may create and obscure blind spots in our problem-posing, our reflective thinking, and ultimately, in our efforts to improve our work as educators. On the one hand, By examining our tacit knowledge and bringing it to consciousness (Dewey, 1933), we access unexplored attitudes and motives, which introduce new understandings, unanticipated insights, and fresh interpretations that may inform, guide, and enhance our practice in creative and productive ways. On the other hand, it is through conscious thought and intentional action we may leverage our thinking, detect faulty reasoning and misconceptions, and wrestle with the complexity and perplexity of the problem at hand.

The issue of tacit knowledge, unexplored beliefs, values, and assumptions is a salient one in considering race and social class issues. Our values, social position, theoretical orientation, and previous practice contribute to the problems of practice that we construct and that are revealed, as well as those that are dissolved or are undetected (Parker, 1997). A case is point is the normalization of inequity in education and society that renders invisible the race and class

issues around school tracking, student achievement, and teachers' practices that need to be revealed in order to further democratize education. Educators may ask: Are we willing to explore the blind spots that exist in our attention/ inattention to the significance of race and social class in our pedagogical practice? Are we willing to interrogate the ways in which we promote certain race and class meanings in our daily practice with youth, pre-service teachers, other colleagues? Are we willing to examine our own attitudes and expectations as educators and investigate the hidden curriculum in texts, or to question normal-ized practices in schools that sustain inequity? Are we willing to consider what it means to be an educator if we sidestep these aspects of our work? Are we diligent in examining the significance of our tacit and explicit curricular and pedagogical decisions, beliefs and attitudes, and actions about race and social class as teacher educators, and in fostering such inquiries amongst pre-service teachers? Reflective self-studies that broach these questions may "provide rich information about the ways in which teachers' perspectives are rooted in the variety of personal, familial, religious, political and cultural experiences they bring to teaching" (Zeichner & Gore, 1990, p. 234).

A fourth principle, drawn from Schön's (1983) work, that undergirds self-study is that of reframing. In this work, Schön delineates the twin concepts of reflection-in-action and reflection-on-action, which entail a retrospective view of one's problems in practice or reflection, theorizing, and hypothesizing about an issue in the crucible of engaged activity. The dual process allows us to reframe or see differently the things under review. As Loughran states: "Reframing is seeing a situation through others' eyes ... If all the problems to be investigated are solely from the teacher educator's perspective, then a myriad of teaching and learning perspectives would, sadly, be ignored" (2002, p. 243). He highlights the importance of the understanding our practice from multiple vantage points, and the importance of making "the tacit explicit, meaningful, and useful" (2002, p. 38). Thus, by attending to our knowledge-in-action or making our tacit knowledge conscious, we may be able to critique, reaffirm, or change those formerly unexamined, routine actions in order to improve our practice. The reflective process with its consequent reframing of problematic issues is thus a generative or creative one, in which new modes of thought and action may emerge. Hence the question: Are we willing to reframe our approach, orientation towards, and patterns of omission/exclusion/inclusion of race and social class with regard to self-reflective practice and the larger body of teacher education research to which it contributes?

The theoretical tenets from Dewey and Schön inform the conceptual frame-work and principles of the disciplined inquiry embodied in self-study. While reflective thought (Dewey, 1933) is a foundational aspect of self-study, there are other dimensions of this process of contemplating and changing the actions and beliefs that undergird one's teaching practice. In self-study, reflective thought is not an isolated, arbitrary, or occasional incident. Rather, it is systematized into an ongoing process or cyclical series of self-reflective inquiries through which

educators continually revise, build on and transform their practice. The systematic self-reflective process that constitutes self-study focuses on an issue chosen by the educator and is guided by the overarching principles of openness, collaboration, and reframing. From this perspective, the questions arise: How can systematic and collaborative self-study facilitate our inquiries into the racial and social class meanings that infuse our pedagogical practice, curricula, and program development? Are educators willing to rigorously pursue an understanding of themselves in practice with others over the long haul, that is, to regularly pursue the tacit issues related to race and class that may go unexamined?

In self-study, educators choose the puzzles of practice (Munby & Russell, 1995) or problems that grow out of disjunctures between our beliefs and actions. The investment in the choice of study and desire to improve one's practice fosters successive, reflective studies of one's practice. Self-study is based on the principle of educators' openness to a range of perspectives and willingness to go public with their inquiry, expressed through collaboration with others in examining the issues, actions, and beliefs under review. The principles of choice, openness, and collaboration sustain and extend the dispositional attitudes that accompany Dewey's concept of reflective thought. Educators may ask: Are we willing to go public as we identify and strive to solve the puzzles of practice that emerge around racial and social class issues?

Self-study extends Schön's concept of reframing, a process by which the tacit knowledge, insights and understanding garnered from the reflective, collaborative process of self-study contribute to the individual educator's ability to revamp or reframe her/his own ongoing practice and reexamine, reify, or revise one's underlying beliefs and values. For self-study, the process of reframing goes beyond the individual's reinterpretation of one's own pedagogical praxis. The knowledge constructed in the process of the self-reflective inquiry may enhance one's self-understanding as an educator and contribute to the ever-growing body of research that is available to other educators as they examine, reframe, and theorize their own professional practice. The shared insights and research findings generated from self-study should also inform the requisite knowledge base for teacher education, and the practice of self-reflective inquiry should be foundational or intrinsic to teacher education programs, such that both the archival data and research-in-progress synergistically transform/reframe the collective body of knowledge for teacher educators and for pre-service teachers. Hence this question is posed: How may we use self-study inquiry to identify and reframe our intersubjective experiences, our pedagogical practice and curricula, and the nature of teacher education within and across educational institutions?

The theoretical concepts and history of the ideas embedded in the conceptualization of self-study provide a profound opportunity to examine the issues of race and social class in teachers' pedagogical practice and confront both the challenges and possibilities of such inquiries. Each of the principles prompts questions that may facilitate educators' inquiry into issues of race and social class. Attention to these principles may assist educators in disrupting patterns of routinized behavior, bias/discrimination, blindspots, or race- and class-coded

beliefs. Each of these patterns may account for the inclusion and/or exclusion of race-class issues in self-study. They also suggest that there are both challenges and possibilities incurred from going public, engaging in collaborative inquiry, reframing our ways of thinking, and embracing issues that heretofore have not emerged volitionally in self-study.

However, it is in the going public that validates the creation of practitioner-derived knowledge from the inside-out (Cochran-Smith & Lytle, 1993), in identifying and solving the challenges in teaching. Strides may be made by sharing the questions and knowledge from the point of practice that, ultimately, serve to support other educators, to contribute to developing theory, and to enhance the knowledge-base for teacher education. Self-study is grounded in Dewey's democratic tradition and commitment to enhancing social consciousness. Zeichner and Liston's (1996) discussion of different perspectives on self-reflective teaching indicates that self-study may be taken up with different foci and goals: "some striving to rise above institutional, political, and cultural complexities of social life and the challenges of personal change, while others embrace the democratic principles of equity and social justice and the benefits derived from collaborative inquiry towards social change. While the generic tradition that stands above social and institutional contexts may be more comfortable for educators' self-reflective inquiries, the risk, of course, is that preservice teachers and teacher educators will unwittingly or knowingly teach and design programs as if they are unfettered by the history of relationships and ideological perspectives that pervade our intersubjective experiences of each other and the larger social order" (Vavrus & Archibald, 1998). In fact, "emancipation is the moral imperative of reflective teaching" which is a process that goes beyond personal, decontextualized self-critical reflection to inform our practical judgment (Parker, 1997). Rather, reflective teaching should identify and engage the ideological and social forces that frame our ways of being in the world and foster our active participation in social practices that remove the obstacles and enhance the liberatory aspects of our work.

Self-study provides the opportunity and possibility for educators' growth and change, through one's willingness to be vulnerable and open, flexible and creative, thoughtful and committed. These qualities are necessary ingredients for preservice teachers and teacher educators to examine the overt and muted forms that race and class may take in the policies and practices of our educational institutions, in our ways of thinking, and in our daily practice (Loughran & Russell, 2002).

Section IV: Self-study Research

In this section I examine the self-study research in light of the issues of race and class. Then I present examples drawn from the two edited texts of Hamilton (1998b) and Loughran and Russell (2002) that illustrate the ways that these researchers address issues of race, social class, and culture where they surface in their classrooms, in their collaborative work with colleagues, in program and

curricular design, and in the policies and practices promoted in their institutions. As such, these researchers embrace the principles presented above, accept the challenge to interrogate uncomfortable issues, and seek to make sense of these issues for themselves, preservice teachers, and other educators.

From its inception, self-study has promoted honest self-inquiry, collaborative interchange and critique with colleagues, and examination of the meanings and assumptions embedded in our practice as they coincide with or contradict our beliefs and values. Cochran-Smith highlights the imperative to investigate and be responsible for our long-held assumptions that grow out of social life and in turn, shape social life:

> … Our responsibility as teachers and teacher educators is to struggle with others … to interrogate the racist [and social class] assumptions that may be deeply embedded in our own courses and curricula, to own our own complicity in maintaining existing systems of privilege and oppression, and to grapple with our own failures to produces the kinds of changes we advocate. (Cochran-Smith, 2000, p. 158)

Similarly, Lisa Delpit notes that: "We all interpret behaviors, information, and situations through our own cultural lenses; these lenses operate involuntarily, below the level of conscious awareness, making it seem that our own view is simply 'the way it is'" (Delpit, 1995, p. 151). Self-study provides a tool for educators to reframe our long-held view that this is "the way it is" and allows us to grapple with our failures in order to promote both personal and social change. As such, self-study privileges the complexity and messiness of lived experience. A question to ask becomes how have the issues of race and social class been addressed in self-study inquiries and what may they contribute to teacher education? In the next few pages I present a series of examples that I have categorized by topics relevant to the issues of race and class.

Institutional Change and Social Justice Curricula

Two exemplary self-studies, one by Hamilton (2002) and the other by Vavrus and Archibald (1998), examine the challenges and possibilities faced in educators' explicit advocacy for a social justice curriculum in teacher education, with attention to the issues of race, class, and gender. First, Hamilton's (2002) self-study addresses some veiled forms of racism that emerge at the programmatic and personal level within teacher education programs. As the Director of the Teacher Education Division (TED), she is leading the School of Education in its redesign of the TED Program, based on the major theme of social justice. While this thematic focus grew out of collaborative work with faculty and apparent agreement of the Curriculum Committee to redesign the program on this basis, serious reservations surfaced about the explicit use of the term "social justice", state legislators' reactions, and relevance of this theme for a small section

of the student population. As a result, the Committee voted to table the incorporation of social justice as a major programmatic theme. This surprising disjuncture was the focus of the self-study exploring possible sources of the Committee's resistance as "an act of racism", resistance to the Director's leadership, or a measured response to the state's emergent right-wing educational policies. Hamilton states as she ponders the dilemma:

> Again I questioned and wondered, "How could this happen? How could we table the issue of social justice?" We had all read the same literature. We had listened to each other's views. How did this disjoint occur? Were we not listening to each other? (p. 181)

The self-study that resulted from this query was an incisive, multilevel inquiry that involved a careful examination of the department's track record in opposing state policies and the faculty's work culminating in support for the social justice theme, as well as a search for indicators of departmental politics or faculty displeasure with the Director's leadership. A discourse of racism emerged as faculty questioned the value of an education in social justice for white students, i.e., prospective educators who would be teaching in the suburbs and not in an urban area. Ultimately, the topic was never discussed again and the Division was dismantled, only to be replaced by the previous structure. This self-study poses questions, both theoretical and practical, about the power of white privilege, role of white scholars (and others) in recognizing and challenging structures of inequity that are manifest institutionally and in the professional lives of educators. It reveals the common misconception that issues of equity, power, and privilege have relevance for the few whites who may work with the poor and people of color. It suggests that multicultural education should prepare "us" to work with "them," not to disrupt the views and perspectives in all educational sites that disenfranchise some and privilege others. This self-study reveals the counterintuitive notion that the issues of racism and class inequity are as important, if not more so, for those teachers who are going to teach in their suburban communities. If not educated in these issues, the children they educate will become the adults of tomorrow, who will either play a role in reproducing or contesting the inequitable societal relations of power and privilege that characterize the educational system. This study provides insightful revelations about the varied forms that racism and resistance to social equity may take in academia as faculty strive to develop curricula in teacher education programs, and about the nature of the social and political dynamics that emerge around pivotal ideological differences related to issues of race and social justice in education.

The second self-study, by Vavrus and Archibald (1998) examines the challenges faced in their efforts to include social justice issues in the curriculum and to promote faculty accountability on the issues of race, class, and gender. As director of a three-college consortium in education, Vavrus found that faculty had little ownership or familiarity with their mission statements and little understanding of the social and political context that framed education and the

teaching-learning process, and were thus bound by documents that reduced education to technical requirements. Aided by the structure and requirements of the national accreditation process, this realization led Vavrus to push the faculty to examine their syllabi, their collective goals as educators, and possibilities for restructuring the curriculum. This process was one of struggle, in which many faculty resisted the imperative to create an emancipatory educational program that fostered equity and exposed injustice towards providing a quality education and life for all youth, especially those subjugated by race and class. Though faculty resisted self-reflexive engagement, political consciousness, and examination of the curriculum's reproduction of the dominant ideology, ultimately, a conceptual model for the School was developed from a critical social, multicultural perspective.

In contrast to this process of advocacy for social justice in education at one institution, Vavrus found himself in a position to reaffirm/validate a social justice perspective at another institution in which faculty were clearly committed to emancipatory education, but had not yet articulated this widely-held view in a written conceptual framework. Again, under the aegis of national accreditation and amidst faculty concerns about the loss of autonomy and creativity, he embarked on the perilous path of convincing them to concretize the beliefs and values that inform their pedagogy into themes that undergird their curricula: Democracy for Schooling, Multicultural and Anti-bias Perspective, and Developmentally Appropriate Teaching and Learning. Through self-study of his experiences with faculty at two institutions, Vavrus recognizes the overriding necessity of having a common vision amongst faculty in order for him or any educator to foster an emancipatory education that is stable and has longevity, whether he is there as a catalyst or not. In essence, the personal investment and commitment of faculty in the values and ethics of equality and social justice were a prerequisite for real institutional transformation. As a part of this self-study, Archibald discusses the value of personal essays in documenting, assessing, and reflecting on the work that occurs in the context of fostering institutional change. As such, personal essays provide insight for the writer and for the reading audience without the scolding voice.

The self-studies, by Hamilton and, Vavrus and Archibald, illuminate the difficulties and hence the possibilities of transforming educators' consciousness and deconstructing long-held beliefs and practices in education so that the curriculum and pedagogical practices through which pre-service teachers learn, will also prepare them to advocate for and provide an education for all youth, across race, class and gender lines. They highlight the importance of forging a common vision amongst teacher educators involved in the process of developing emancipatory educational policies and practices, and of sustaining the power of participants' personal investment throughout the difficult process of programmatic and institutional change.

Development of Multicultural Curricula

There are also important self-studies that focus on classroom experiences and curricular changes in the education of pre-service teachers. LaBoskey, Davies-

Samway, and Garcia (1998) discuss the absence of any professional preparation for most educators in institutions of higher education (IHE), the need for teacher educators to understand adult learning processes and related teaching strategies, and the need for universities and colleges to ensure teacher educators' effectiveness in their work with students. In an effort to fill the void, the authors formed an action research team, as members of the Bay Area Teacher Educators (BATE) engaged in collaborative self-study as it impacts on professional development and school reform. LaBoskey's and Garcia's self studies focused explicitly on issues of race, social class, gender, and culture. LaBoskey redesigned the multicultural component of a course through consultation and work with the action research team and feedback from students and faculty at her university. She designed specific, text and conversation-based mini-lessons that addressed the issues of racism, sexism, and social class for her students, in lieu of a general research project on diverse populations. This allowed for more curricular content and deeper examination and discussion of issues that underlie race, class, and gender differences. LaBoskey and her students saw this as a lifelong growth producing educational process that could continually prepare them to "engage authentically in any challenging conversations that may arise" (LaBoskey, Davies-Samway, & Garcia, 1998, p. 158). Their work highlights the ways in which collaborative work with colleagues within and across institutions may deepen and broaden teacher educators' pedagogical practices and scholarly inquiry, and enhance the intellectual, emotional, social and ethical components of discursive learning processes amongst students.

Garcia's self-study occurs in the context of her work with fellow colleagues in restructuring the curriculum in order to prepare pre-service teachers to teach in linguistically and culturally diverse classrooms. Her inquiry was designed to explore students' thinking about the relationship between social justice and cultural knowledge as a part of the process of becoming teachers. While the programmatic changes made a difference, the students' narrative reflections revealed that their learning occurred on a basic level, and that more substantive, in-depth, transformative thinking would be more likely to occur if the learning process continued throughout the first year of teaching. This inquiry fostered Garcia's growth and changes in her educative practices, and a commitment to provide staff development that would promote self-reflective inquiry as teacher educators. Catalyzed by group participation, these collaborative self-studies prompted change and motivated teacher educators' to clarify the central issues in their self-studies. They illustrate the importance of professional development, that is, educators having an opportunity to think about, reflect on, and discuss their practices with colleagues in order to foster change and educational reform. As such, professional development offers the opportunity for colleagues to consider social, cultural, political, and economic issues that frame their work as educators, to process the significance of their own experiences and those of pre-service teachers in rethinking the curriculum, and to reflect collaboratively with colleagues on the multiple sources of theoretical and practical knowledge that will best prepare teachers to be educators for social justice. Garcia's work reveals

the importance of educators engaging in sustained, collaborative, professional development processes with colleagues in developing social justice and other curricula. These opportunities for intellectual and practical sharing and inquiry may have a substantive impact on curricular development and on the bodies of knowledge from which educators may draw in their teaching.

Significance of Race and Teacher Educator-Student Interactions

My own self-study (Brown, 2002) examines curricular issues that undergird students' reactions to the issues of race, class and gender in their self-narratives. In my study, I explored the myth of the invisibility of race in the context of human development courses for European American pre-service teachers whose narrative constructions of the self were virtually devoid of discussions of race as a dimension of identity. This phenomenon contrasts with my own experience as an African American woman, for whom the issues of race and social class were outstanding in my self-other conceptions. I engaged in a self-study inquiry to examine the source of the difference in perspective, by redesigning the curriculum, i.e., texts, materials, and written assignments to foster students' critical examination of the role of race and social class in their identificatory constructions of the self and their role as educators. I collaborated with the pre-service teachers in analyzing their narrative self constructions, which revealed interesting patterns. Students who were already aware of issues of socially constructed difference in some form, e.g. gender, religion, etc. in their own lives, were more open to and initially more aware of the significance of race in their own and others lives, as well as its importance in the teaching-learning process.

Through the analysis, pre-service educators began to consider the ways in which they might make a difference in their own classrooms and in the daily interactions in their lives across multiple contexts. This self-study resulted a greater understanding of the relationship between individuals' lived experience and their position in the social order along racial and class lines, as they inform their ideological perspectives and openness to change and transformation in education. It also underscored the importance of placing these issues at the center of teacher education, rather than as tangential, marginal issues, that are subject to dismissal or deletion. My self-study reveals the impact of teacher educators' and students' personal/social histories, ideological formulations, constructions of identity in the process of conceptualizing and living the curriculum. It reveals the significance of race and social class in the dynamic process of teaching and learning, curricular design and revision, and educators'/students' growth and change.

Tidwell's (2002) self-study focuses on the challenges of addressing the individual needs of students in the context of the university's norms and standards. As an educator who values the individual and is committed to incorporating her/his culture and unique ways of knowing into the program curriculum, Tidwell examined ways of fostering student success within the structure and culture of the university, through case studies of her own interactive relations

with students. With attention to the unique qualities and educational needs of each student, she reflects on her relationship with one African American undergrad male, Martin, one European American graduate female, Karen, and one Chinese national female doctoral student, Ruby. To do that, she poses the question: How do I interact with students at the individual level? Interlaced with a focus on the individual are issues of race, ethnicity, academic standing, and the teacher's perceived role as educator with each student. First, Tidwell wrestles with equity and other issues surrounding her work with the sole African American student in her class, who worked full-time and had difficulty investing in the course or her instructional meetings with him. She examines her frustrated efforts to help Martin succeed, her perception of his inability to develop a sense of community with others or to function successfully as a student, and her interpretation of his late assignments and spotty class attendance, that culminated in his withdrawal from the class at mid-term. She considers the faux choices she provided for him and considers her attribution of his failure and her unsuccessful teaching experience to his inadequacies/choices.

Second, Tidwell examines her supervisory relationship with the self-sufficient, competent European American student, whose family of educators provided synchronous preparation for her participation in the culture of schooling. As a graduate student, Karen was an engaging, comfortable supervisor for others and a competent advisee for supervising faculty. She required different/less instructional guidance in her practicum and her competence prompted Tidwell to reexamine her concept and experience of what it meant to be an effective teacher educator. Lastly, Tidwell describes her work with the bilingual, Chinese national doctoral student. She guides Ruby through the process of refining her dissertation research design and topic, and facilitates the student's growth by balancing her academic rigor with passion for her dissertation topic. Each of these case studies has implications for Tidwell's concept and practice as a teacher educator. Her unsuccessful work with Martin raised questions about whether the university could be shaped for all students, her somewhat augmented role with Karen raised questions about her needs as an instructor and her valuation of students, while her successful work with Ruby reaffirmed the importance of her ability as a teacher educator to inform, direct, and facilitate students' work.

Her self-reflective inquiry into each experience allowed her to consider her ability to assume differential, natural educative roles with students that address and value their individual needs and dispositions, as well as her own. While this self-study does not focus explicitly on race, class, or ethnicity, these issues may have contributed to the intersubjective experience and the dynamics that emerged between teacher educator and student, and may also be embedded in her implicit characterizations of black, white, and Asian students that are presented in these case studies. These case studies provide fertile ground for further inquiry. Tidwell's self-study reveals the significance of student differences in teacher educators' sense of self-as-educator and the implicit role of race, ethnicity, and social class on the dynamics of the teacher-student relationship that unfold in teaching and advising endeavors.

Teemant, Harris, Cutri, Squires, and Gibb (2000) focus on collaboration as they engage in the self-study process of examining literature that may facilitate white teachers' work with culturally and linguistically diverse student populations. With the assistance of other professionals with expertise in working with other special populations, the educators found that they needed to learn about the needs and abilities of the culturally and linguistically diverse students and develop a common understanding across these groups in order for educators to advocate properly for them. This initial work laid the groundwork for the educators to develop a conceptual framework, the Inclusive Pedagogy, which was based on collaboration and included guiding principles, essential policy, critical learning domains, and classroom strategies. They engaged in ongoing refinement of the Inclusive Pedagogy Framework by instituting questions for students' inquiry rather than directive statements. This was done in order to have an enduring impact on students' thinking and culminated in the educators' use of the Inclusive Pedagogy to remove pre-service teachers' work with special populations from the margins of teacher education and to recenter it as an integral part of the curriculum. The structure and content of the Inclusive Pedagogy that Teemant and her colleagues developed was the direct result of a collaborative process of inquiry and refinement of their work. Teemant's and colleagues' work reveals the importance of collaborative work, of providing curricula for white educators' work with diverse populations, and of collaborating with students in refining a curriculum and in recentering issues of diversity in teacher education.

Pre-Service Teachers' Biases and Insights

Race and social class meanings play a dynamic role in the structure of inequity that exists in educational institutions, in the source and content of official knowledge that infuses educational programs and in the values, attitudes, beliefs, and expectations embedded in teachers' practices. At the institutional, curricular, and pedagogical levels, race and class meanings are created that reproduce or contest social inequity. Once created they positively or negatively contribute to the overarching goals and purpose of education. Racism and class bias are expressed in multiple ways through the individual and institutionalized decisions and educators' practices, and are reinforced in teacher education when the curricula and pre-service teachers beliefs, values, and assumptions are left unexamined. Self-study inquiries that grapple with these challenges for pre-service teachers disrupt the normalization of inequity by supporting pre-service teachers self-reflective inquiries and providing rigorous, thoughtful curricular experiences that unveil the individual and collective problems of practice that occur in education.

The following four self-studies published in the Proceedings of the Second (1998) and Third (2000) International Conference on Self-Study of Teacher Education Practices, by Johnston (2000), Guidry and Corbett-Whittier (2000), Anderson (2000), and Hamilton (1998a) address the issues of racial and other

biases amongst white preservice teachers as they relate to their preparation to teach amongst racially and linguistically diverse populations. The importance of educators honoring different perspectives and bodies of knowledge constructed by those who are marginalized in educational settings and in the dominant culture is also explored.

Johnston (2000), along with Thomas, another colleague, worked with African American, Asian, and Latina students as part of a self-study to examine her own teaching with regard to issues of diversity, equity, and social justice in her social studies methods course. They value the students' perspectives as an important tool for them to understand the complexity of these issues and to develop the teacher development programs as a community of practice that relies on and finds support from the input and ideas of classroom teachers, faculty, and master's student interns. In an effort to address the concern over the years of students of color that the teacher education program did not address their needs, Johnston and Thomas sought feedback from them as cultural consultants, whose input could provide insight into teacher education and dynamics within the Professional Development School project.

Through discursive analyses of audio-taped conversational interviews with the students, the educators gained insights into students' experiences of racism and instructors' and students' attitudes and behaviors, raised questions about PDS principles along with suggestions for program courses, and considered possibilities for program outcomes. The cyclical nature of this action research project produced knowledge that promoted changes in the educators' teaching, fostered the study of literature on multicultural education, race studies, action research, post-structural feminism, and prompted further inquiry into institutional, individual, and societal change, and assumptions about race and inequity. Through this collaborative self-study, Johnston became more sensitive to the different opinions and perspectives amongst African American students and other racial groups, and the importance of not essentializing racial and ethnic groups. She also attended more closely to the comments of students of color during class and sought their feedback in evaluating the value and impact of classroom experiences and her position on issues that arose in class with regard to race and social justice. Student feedback allowed Johnston to become acutely aware of the impact of differential power relations in the classroom between teacher and student on their willingness to talk and aware of the crucial importance of students of color having an opportunity to talk amongst themselves as they faced the daily challenges of racial discourse and inequity. This self-study revealed the value of educators' seeking the input of students or colleagues who are more likely to provide different, discordant, or marginalized perspectives to illuminate issues of race and social justice. It reveals the power of educators' willingness to be open to critique and input, flexible in considering new ideas, and vulnerable to others' insights about their work around issues of racial and cultural diversity in curriculum.

Similarly, Guidry and Corbett-Whittier (2000) engaged in a self-study to examine and challenge stereotypes and racial and religious biases that surface

in their classes with pre-service teachers. Guidry examined the racial stereotypes and biases about people of color that she and her white students brought to the learning environment and informed their teaching. Based on her experience in schools with poor youth of color, she knew the importance of addressing the issues of race, class and gender with students who were preparing to become teachers. Through journal entries, class discussions, and readings, Guidry and her students expressed their fears and assumptions about the residents in poor communities of color, began to examine racist ideas embedded in teaching behaviors and to deconstruct their beliefs about helping children of color to succeed. Corbett-Whittier examined her biases and stereotypes about a student in her class from the religious right, and found that as she interacted with him her resolve against his views intensified. However, as she challenged this student to examine his beliefs and assumptions, she prompted him to pursue other resources to insure that his beliefs were well-founded, even though he maintained his perspective. Through this experience, Corbett-Whittier recognized the value of knowledge and her relationship to it, as she sought not to change the student's beliefs, but to insure that his beliefs were truly his own. Both Guidry and Corbett-Whittier engaged with students in self-study to reflect on and deconstruct their own and their students' beliefs and biases about race and religion that affect the teaching and the learning processes. Guidry's and Corbett-Whittier's self-study highlights the value of collaborative work with students in identifying and challenging racial stereotypes and biases in the classroom, in an effort to promote students' critical examinations of their views.

Anderson's (2000) self-study focuses on the goal of incorporating the Aboriginal worldview into his own as well as the teaching practice of his candidate teachers. Recognizing that western thinking, the dominant culture's worldview, pervades society in Ontario, Canada, he made a conscious effort in educating pre-service teachers to use teaching methods and principles from traditional Anishainabe teachings that were created by the First Nation's peoples. He visited the classrooms of teacher candidates to examine the ways in which his teaching of the ideas from the Medicine Wheel and Seven Grandfathers had influenced their practice, and considered ways to further enhance the impact of his work with them. Anderson's commitment to this work grew out of his observations that Aboriginal students in schools were becoming increasingly uncomfortable and anxious about the mandated standardized curriculum and testing, that rising numbers of young teachers were working in classrooms with Aboriginal students, despite their limited knowledge about and experience with these children, and that Aboriginal youth were being further marginalized and alienated in schools as they faced the rigid curriculum and teachers' preoccupation with its implementation. Attuned to these impingements on the learning and growth of the children, his goal was to to help young teachers place their concerns for rigid, disciplinary curriculum implementation (Anderson, 2000).

Towards this end, Anderson instilled in his teacher candidates the view that teaching entails more than following a curriculum by focusing on four areas within his Teaching Circle: language, stories, community, and intentionality.

With regard to language, he worked with teacher candidates to deconstruct the differential meanings in English and Aboriginal languages to demonstrate the ways in which English excluded, degraded, and fostered bias towards the First Nation's children. He also highlighted the significance of the children having the opportunity on a daily basis to tell stories about their experiences. These stories fostered confident, respectful communication amongst students and teacher and provided rich information for teachers to expand and develop their curriculum in ways that were connected to the lives of the students. Based on the view that schools are a community of learners, he encouraged teacher candidates to create an inclusive, inviting, relevant, and accepting environment for the students. Candidates had the task of learning more about the children's neighborhoods, about the life and experiences of an individual student, and of examining and practicing ways to improve their own teaching practice. Finally, intentionality was central to the process of candidates' examining and improving their practice. They were encouraged to carefully examine the materials presented to the students, and to insure that their interactions and activities were respectful and inviting to the Aboriginal youth. This self-study highlighted the importance of other people's knowledge, valuing difference, and deconstructing normal teacher practice as cornerstones of the educational process. Anderson's self-study reveals the critical role played by educators' consciousness of the marginalization of students from oppressed groups, and by their ethical responsibility for the self-affirmative educational experiences for these students. It also reveals the power of educators' willingness to learn about, and pedagogically incorporate and validate knowledge about linguistic and cultural practices that accompany the subjugation of marginalized groups.

Hamilton's (1998a) self-study grew out of her concern that many preservice teachers were not prepared to work with diverse populations, not aware of the personal beliefs and values that undergird their views about race, diversity, and culture, and not receiving educational experiences that would prepare them for diversity in the classroom. She highlighted the pivotal role that differences in culture and belief systems have on white teachers' interpretations, understandings, assumptions, and attributions about students from other racial and ethnic groups in the classroom. She discussed the importance of educators becoming conscious of the underlying beliefs and tacit assumptions that inform their decisions and unwittingly reinforced inequity in schools.

Through journal entries, autobiographies, narratives, readings and bi-weekly discussions, Hamilton guided a group of primarily white students through the process of exploring and critically examining her/their beliefs, assumptions, and expectations about diversity, and of seeing themselves and others in new ways. Throughout this process, one pattern that emerged was the Tinkerbell Tenet of Teaching, that is, the tendency for students and educators to think that things would happen or work out based on the sheer strength or power of their beliefs. The Tinkerbell Tenet had significance for Hamilton also, as she addressed the frustrations that emerged from her efforts to foster new ways of thinking amongst the students, and the realizations that grew out of her reflective reexamination

of the origins of students' thinking within the context of an educational institution that had failed to prepare them adequately for diversity. While the narratives, autobiographies, and group discussions were useful in preparing students for their work as teachers in diverse settings, this self-study revealed that the curriculum and other dimensions of the teacher education program needed to address the issues of racial, ethnic, and cultural difference in order to support preservice teachers in examining their beliefs, and in reflecting on and improving their practice with students across racial and cultural contexts. As such, this self-study laid the groundwork for further inquiries into the needs of teacher education programs. Hamilton's self-study reveals the importance of teacher educators' self-understanding and empathy in providing insights into the dilemmas that students face and blindspots encountered in tackling issues of race and social justice. It also reveals the power of various narrative forms of inquiry that provide rich data about the realistic and unrealistic expectations that educators have about the power of their ideas and the nature of social change in practice.

Cultural Difference and Adjustments in the Dominant Culture

Cultural differences is a focal theme of a number of other self-studies, including those by Oda (1998), Johnson and Allen (1996), Butler, Herndon, Kumar, Oda, and Wong (1998), and Garcia and Litton (1996). In different ways, each self-reflective inquiry addresses the challenges faced and stigmatization experienced by teacher educators or students whose immigrant status or ethnic and linguistic background marginalized them in the broader culture. The teacher educators discuss the ways in which these experiences have shaped their philosophies of education, their efforts to support ethnically and linguistically diverse students, their efforts to develop and implement curricula that broadens the multicultural lens and promotes equity amongst pre-service teachers.

Oda explores the significance of her Asian-American cultural background on her personal experiences and professional role as a teacher educator, and considers ways in which she may assist her students in addressing issues of multiculturalism in the classroom. As one of few university faculty of color, Oda reflects on the influences of Japanese-American culture and explicit cultural values, e.g., reverence for family, attaining an education, hard work, frugality, honesty, interpersonal harmony, and dignity on her thinking, decision-making, behaviors, and professional practice. She discusses the challenges she faced in seeking harmony and dignity in childhood amidst struggles to survive difficult, conflictual interactions with others, and as an adult, while serving as a principal with a predominantly white staff. As an educator, Oda examines her "culturally-informed" capacity to promote harmony, manage conflict, assuage students' guilt about the Americans' internment of the Japanese during World War II, and promote dignity and fairness amongst students, through questionnaire responses from pre-service teachers. Students speak of her soft-spoken, respectful, humble, tolerant, accepting, reverent manner and Oda posits that these qualities are grounded in Japanese culture and serve to avoid conflict amongst others. She reveres these

qualities as elements that facilitate the discussion and examination of multicultural issues in teacher education and potentially defuse contentious issues that may arise.

Interesting questions emerge from Oda's self-study in light of Stacy Lee's analysis and ethnography of Asian Americans as the model minority (addressed earlier in this chapter). Lee's analysis poses important questions about essentialist characterizations of Asian Americans that construct them as a homogeneous group devoid of national origin (e.g., China, Korea, Japan), and position them as exemplars of success and assimilation for other marginalized groups, despite fundamental differences within and across their histories of inequity in the Western world. These characterizations promote the belief that certain qualities are natural and inherent in different racial, ethnic, or social class groupings. As such, they can inform educators' receptivity to and expectations of students along these lines of difference and obscure the white privilege and racism in these characterizations. Oda's study has implications for the impact of these generalized cultural ascriptions that are placed on marginalized groups. Her work invites further discussion and inquiry into the ways in which these cultural ascriptions, e.g., the Asian as model minority, pit marginalized groups against each other and inadvertently reaffirm structural inequity. Her self-study reveals the cultural nature of educative practice and provides insights into students' differential receptivity to certain ethnic groups and "cultural" ways of being.

Johnson and Allen (1996) examine the process of widening the multicultural lens and strengthening the diversity of issues among their predominantly white, privileged, pre-service teachers by providing a service learning opportunity for them to tutor homeless youth and other poor youth of color, with whom they had little, if any, previous experience interacting. Their goal was to promote teachers' understanding of difference and social inequity across racial and class lines, to create the conditions for them to be aware of and reexamine their assumptions and unearth their biases, as well as reconsider their beliefs and views about marginalized youth. Ultimately, Johnson and Allen wanted their preservice teachers to better understand their students' real life experiences. Moreover, they sought to develop cultural knowledge and learning and an awareness of issues of social justice. Through student interviews and surveys, observations, journals, portfolios, and other written documents, the preservice teachers began to have new perceptions about their students and to question their initial assumptions and judgments about them. Through reflection, dialogue, discussion of course texts, and the interface between preservice teachers and the educators' knowledge, preservice teachers developed new insights and inquiries that promoted changes in their interactions with their students. Johnson and Allen's self-study documents the possibilities for transformative education based on the creation of a democratic space for a community-of-learners to think reflectively, share experiences, examine perceptions, and to construct new understandings that grow out of and inform their educational practices. It highlights the value of creating curricular experiences that will enhance white, middle class pre-service teachers' understanding of the life experiences of students

marginalized along race and class lines, and enhance their self-understanding through an examination of underlying beliefs and assumptions about race and class. It illustrates the possibilities that exist for teacher educators to promote pre-service teachers' self-reflection, transformative thinking and ethical practice in educational settings.

The collaborative self-study conducted by Butler, Herndon, Kumar, Oda, and Wong (1998) focuses on their range of experiences primarily as immigrants to the United States, that have informed their understanding and practices as teacher educators. Four of the five educators were members of families that immigrated voluntarily to the U.S. in optimistic search of economic and educational advancement, career success, or escape from religious persecution. However, they were confronted with racism and discrimination, social ostracism, struggles over their identity, tension between their cultural heritage and the press to assimilate into a new culture, become bilingual, and to endure the pain and loss that accompanies marginalization. Through narrative analyses of familial historical journals, diaries, autobiographical writings, and other written records, the educators sought an understanding of the relationship between their immigrant experience and their pedagogy. These early experiences had an indelible impact on the educators and provided a foundation from which they could support current preservice teachers in the process of understanding and accepting others through an understanding and acceptance of themselves. Recognizing the multifaceted challenges of immigrating to the U.S. from their own experience, these teacher educators shared their experiences and cultivated strong relationships with ethnically diverse students in order to promote academic success. They also attended to the internal struggles that students may contend with around issues of identity, bilingualism, and self perception, while encouraging them to cherish the material and subjective expressions of their cultural heritage, and examine the attitudes, beliefs, and perspectives of others. As such, the immigrant experiences of the teacher educators played a pivotal role in their teaching philosophy and in their efforts to support students and change important aspects of teacher education. Butler and colleagues' self-study reveals the pivotal and powerful role of their cultural experiences as immigrants with racism and nationalism on their collaborative design and implementation of curricula for disenfranchised groups. It highlights the instrumental role of the personal/social histories in framing educators' insights about ways to support students and to develop educational experiences that promote equity in teacher education programs.

In a joint self-study, Garcia and Litton (1996) draw on their immigrant experiences and commitment to social justice and equity to examine the impact of their courses on preservice teachers efforts to promote social change in schools. Through their own personal narratives and ongoing dialogues with each other, Garcia and Litton examine the impact of economic, social, and political inequity on the lives of poor Mexican and Filipino youth, and others that are marginalized along ethnic and linguistic lines. Based on their experiences, they expressed commitment to a critical examination of educational structures that promoted

social inequity, to critical self-reflection that promotes personal and professional efficacy, and to the view that teachers are instruments of social change. Garcia and Litton draw from their own self-reflective inquiries and the theoretical works of Freire, Bruner, and Ricoeur in their courses, to guide students in self-analysis that fosters personal transformation, promotes individual agency, and enhances their professional efficacy in creating social change in education. Garcia and Litton's self-study reveals the incisive role that teacher educators' immigrant background may have on their philosophy of education, their understanding of the challenges facing poor immigrant youth, their commitment to critical analysis of social inequity and to advocacy as educators for social justice.

Each of the self-studies has addressed the impact of race, ethnicity, and/or social class as they concretely inform the practice, the structure, and the content of teacher education. On the basis of the problems of practice, these educators collaboratively examined their practice, interrogated their own belief systems and values, and explored the assumptions that informed their relationships with their preservice teachers and other colleagues. In the course of their self-reflective inquiries, the teacher educators drew on their personal and social histories to understand and change their own practice. With self at the center, the educators interrogated to varying degrees, their own views on race, ethnicity or social class, and embraced the responsibility to make a difference in their own work or in the curriculum and structure of teacher education.

These self studies serve as models for others to investigate their teaching, to examine/anticipate faculty or institutional resistance to issues of race and diversity, to institute social justice curricula, to foster pre-service teachers' reexamination of racial and class perspectives in classroom interactions and curricula, to promote self-reflective inquiry around challenging issues, to value and utilize the perspectives of marginalized students in understanding issues of race and class, and to document the need for major changes in teacher education. Ultimately, self-studies have the capacity to render visible what has been invisible or devalued in the traditional production of empirical knowledge that is not anchored in the complex, collaborative investigation of the self as educator in social practice. While the self-studies discussed in this chapter make a considerable contribution to the body of knowledge for teachers, they represent a small percentage of self-reflective inquiries that address race or social class. It is in this light that some recommendations emerge.

Recommendations and Conclusion

The normalization of inequity is an important aspect of the dynamics of race and social class that should be interrogated as a part of the ongoing work of educators. In part, this requires that both teacher educators and pre-service educators attend to both the tacit and explicit understandings in order to examine their own work. In the previously presented body of self-study research, the researchers attended to, raised questions about, and were invested in the process of understanding and transforming their own and others' practice. Hence,

the recognition of the blind spots of our work is a cornerstone of our inquiries into race and social class. It is from this perspective that the lessons learned from this body of research foster recommendations that may facilitate broader inquiries in this area. These recommendations grow out of the unique contributions that self-study inquiries make to the broad body of knowledge in teacher education. These contributions are unique because they could only emerge from a research paradigm that privileges an emic perspective, validates the knowledge constructed in local educative practice, upholds foundations principles that foster critical examination and transformative practice, and valorizes systematic self-reflection designed to enhance/reframe personal and social educational policies and practices.

First, it is important for educators to examine their own personal and social history, in light of the culture and race-class dynamics of society. This should provide a context for educators' understanding of their subjective experiences and the multiple venues available for change. The studies conducted by Anderson (2000) Oda (1998), Brown (2002), Johnston (Johnston, 2000), Guidry and Corbett-Whittier (2000) illustrate the kinds of questions that may emerge from one's own experience and provide insight into the racial, cultural and class meanings that pervade their teaching. This recommendation is reminiscent of Dewey's (1933) advocacy for wholeheartedness and commitment to engage the often difficult tacit or explicit problems of practice that emerge. As teacher educators engage in inquiries into their own conscious and unconscious views about race and class, their explorations may support pre-service teachers in comparable, collaborative explorations (Loughran, 1996). This may support pre-service teachers and other teacher educators in their efforts to contest race and class inequities. It is through this examination of one's own experience that educators can interrogate and alter their own curricula, and interactions with students, and collaboratively promote pre-service teachers' inquiry into their own self-development and educative practice.

Second, it is important for teacher educators to understand that charting the waters of race and social class in one's own practice and the examination of one's values and beliefs is challenging, emotion-laden, and disruptive of seeing things the way they were. In light of the collective histories of race and social class, and the current manifestations of inequitable relationships, there are attitudes and feelings that emerge in relations with others that create dissonance in the process. In this view, self-study as a wholehearted process that draws on many dimensions of the self, including social, emotional, and intellectual, should be acknowledged and encouraged. The work of Hamilton (2000), Brown (2000), Tidwell (2002), and others are reflective of the disjuncture that emerges upon encountering resistance from others or in unearthing some dimension of one's own beliefs and values. This understanding is also crucial in light of the work that teacher educators do with student teachers in facilitating their own self-reflective inquiries.

Through the experience of the self-study inquiry, teacher educators come to learn not to expect seismic shifts in attitudes in a semester or quarter, in light

of the structural and ideological moorings that undergird students' attitudes about race and social class. This understanding is important to thwart educators' experience of burn-out, unrealistic expectations, or disappointment at the absence of immediate change. This may foster a deeper understanding of the change process and the ways in which resistance to new ways of thinking may be negotiated. Self-studies by Vavrus and Archibald (1998), Tidwell (2002), Brown (2002), and Hamilton (2002) illustrate this point. As these and other teacher educators interrogated issues of white privilege or promoted social justice curricula, they experienced both explicit and tacit forms of resistance to their efforts, spurning further self-reflective inquiries about their own behavior. They were faced with opposition to their efforts in promoting social justice curricula and program development as were Hamilton, Vavrus, and Archibald or in their engagement with students in new ways of thinking, as were Tidwell and Brown. These experiences prompted some understanding of what one is up against and what it takes to negotiate the differences over the long haul. This is of particular importance for teacher educators' participation in systematic, sustained self-reflective inquiries into one's own work on race and class, and the perspectives of others in the process.

Third, teacher educators' work with pre-service teachers and other colleagues is crucial. In part, it is apparent that the normalization of inequity renders the dynamics of race and social class invisible to those who are privileged and not faced on a daily basis with the injustices of inequity, or not provided with an education that fosters an understanding of our collective history. Thus, considerable work needs to be done to educate pre-service teachers to the significance of race and social class in the structure of education and in the complex process of self-formation. LaBoskey's work with Garcia and Davies-Samway (1998) as well as her work with students is illustrative of the understandings that were gained on issues of race, social class and gender.

In addition, LaBoskey and her colleagues engaged collaboratively in their own reading. This is an important issue for teacher educators and preservice teachers. In order, however, for teacher educators to provide the guidance or frame experiences that may facilitate students' and their own understanding, it is important for teacher educators to read and be familiar with the sociocultural and historical contexts that frame race and class dynamics in society. This enriched the experiences for the teacher educators and promoted a course of study that would enhance students' understanding. This will assist in deconstructing notions of colorblindness and meritocracy, which if left unexamined reinforce racial and class bias amongst teachers.

Fourth, as a part of the process of examining and revising our own practices, teacher educators need to examine the race-class meanings embedded in curricular texts and consider alternate or complementary texts for students that disrupt particular racial and class meanings. Students involved in the process of questioning their own assumptions, as well as others in visual and written discourse are in a better position to challenge those assumptions in other contexts. This will facilitate students in reexamining notions of the self and other in social context.

Educators may insure that curricula provide balanced, accurate history that reflects inequity and struggles for democracy in education and larger society. This will provide students with a context for understanding themselves and social processes for change. It will also disrupt the discursive reproduction of inequity reflected in visual and print curricular texts.

For European American students, this may facilitate their inquiries into constructions of their own whiteness as it relates to the constructions of other racial categories, and into the emancipatory possibilities embodied in redefining notions of race and promoting equity. The work of Vavrus and Archibald (1998), Hamilton (1998a), Garcia and Litton (1998), Teemant and her colleagues (2000), Guidry and Corbett-Whittier (2000), and Brown (2002) are illustrative. Through self-study and direct efforts to institute curricular change, they provided a forum for students to think differently, pose new questions, and to engage as pre-service teachers in unique ways. For these teacher educators, self-reflective inquiry spurned insights, prompted pivotal questions about the nature of the curricula, and engaged colleagues and students in an effort to change.

These efforts entail the promotion of equity within classrooms and institutions, by prompting them to think differently, to reflect, and to act differently in the world, both inside and outside of the classroom. This may have implications for curriculum development, clinical experiences in schools, collaborative reflective inquiries amongst student and teacher educator, as well as, the cultivation of relationships that will support self-examination and an investment in growth and change at the individual and social level.

Sixth, teacher educators should investigate their own expectations and attitudes towards students of color and white students to assess differences in one's perspective that may provide insights and understandings for further inquiry. One may consider how these attitudes and expectations may contain historical meanings (history-in-person) about race or social class that are carried over into the classroom and contribute to the particular dynamics that unfold. This is apparent in Johnston's (Johnston, 2000) inquiry, in which she seeks out the perspectives and insights of their Asian, African American, and Latina students. Similarly, Anderson (2000), who is attuned himself to the needs of his students and the shortcomings of the educational program, utilizes the insights to provide a more appropriate curricula. Hamilton's (1998a) concerns about pre-service students' lack of preparation to work with diverse populations fostered an ongoing process of shared experiences via narrative, journals, between teacher educator and students. These insights would be invaluable for pre-service teachers and other educators' self-reflective inquiries.

There are a number of self-studies that attend to educators' and students' immigrant experiences and cultural differences amongst students and faculty. Studies by Butler and colleagues (1998), Oda (1998), Garcia and Litton (1996) emerge from educators' self-reflective inquiries into their own cultural experiences as a way of responding to the interests and needs of students. Investigating these issues fosters support for the educative relationship, changes in the curriculum, and ongoing methods to respond to the needs of immigrant youth who are

marginalized in schools. These teacher educators' commitment to social justice grows out of their own experiences and supports their work with students. Such collaborative engagements may promote equity in the classroom, as educators' tacit knowledge becomes conscious and subject to change in the context of practice with students. As Johnston (2000) illustrates in her work, consultation with students provides insights and alternate perspectives to lend to the issues at hand.

Seventh, an examination of institutional and personal histories should be integral to teacher education, as an invaluable resource for educators' inquiries into the self and one's professional practice. In part, this entails teacher educators' investigating the ways in which the normalization of equity expresses itself in the context of higher education and conducting similar inquiries in K-12 schools. These inquiries may lead to valuable insights about one's own practice, institutional policies and practices, and the possibilities for change. This is important in order to understand the social sources of inequities that may mediate the means of intervention in self reflective inquiries.

Hamilton's (2002) and Vavrus and Archibald's (1998) understanding of the institutional history in which they operate, proves to be important in making sense of the obstacles encountered and the possible means for changing the course of action. Understanding their own and some aspects of the histories of participants was important in order to step beyond the individual and investigate institutional practices and patterns. This understanding is vital for teacher educators and preservice teachers who will face challenges in the public school systems and other educational contexts. Race and social class cannot be relegated to remaking the individual, but inherently must entail some institutional change, in light of the structural and ideological roots of inequity.

Eighth, teacher educators should examine the implications of their self-reflective inquiries for developing theory that guides practice. It is important to acknowledge and enhance the inexorable link between theory and practice, and to understand that all practice is theory driven. The theories derived from the educators' practice and the subsequent questions posed to address emergent issues, are indispensable for guiding our work and in enhancing the canonical knowledge that exists. This insight for pre-service teachers may be an invaluable tool in promoting change in their own self-studies as well as in the educational institutions of which they are a part. This was apparent in the Teemant's self-study with colleagues (2000), in their development of the Inclusive Curricula, in Anderson's (2000) developing work with the Aboriginal children, and in the questions posed by Hamilton (2002) about the forms and expressions of resistance to social justice.

Ninth, teacher educators may pose the question: "Why have I not attended to in my own professional practice regarding race and social class? Is this a blind spot?" Here, the theoretical underpinnings of self-study and the questions that emerge from those principles provide ways to interrogate our own thinking and reflect on our own practice. These questions are important in order to understand what has been omitted and why. This increases the possibility that

the puzzles of practice that emerge will be drawn from tacit as well as explicit challenges in classrooms or institutions. Teacher educators may consider the unexamined areas of their own practice with regards to race and social class, that do not automatically surface as a problem of practice. In light of the pervasive, yet often hidden meanings embedded in our practice, there may be much there for self-reflective inquiry. Importantly, teacher educators' support of pre-service teachers engaging in similar self-reflective inquiries that pose the same questions will be invaluable in institutionalizing self-reflective practice and in forging inquiries into the challenges that are directly tied to equity and social justice.

The final overarching recommendation is central in charting the future paths of direction of self-reflective inquiries that address issues of race and social class and the implications of the directional choices made for teacher education. Ultimately, it is incumbent upon teacher educators to take the issues of race and class seriously and to embrace the challenges, difficulties and rewards that grow out of our understanding of the race and class dimensions of ourselves-as-educators. One may ask, "Why?" This recommendation hearkens back to the initial questions posed at the beginning of this chapter regarding the place of race and social class issues in the foundational knowledge of teacher education, the worth of their systematic investigation in self-study, and the light that self-study inquiries may shed on the function of race and social class in education. In summation, what may be concluded from this chapter?

First, the dynamics of race and class structure hierarchical relationships in the educational system and inform the content and process of policies and practices in educational institutions. In the context of relationships forged in local practice, race and class meanings also become/are dimensions of the self that emerge in the attitudes and pedagogical practices of educators on a daily basis. As meanings that are constitutive of the self, race and social class are integral to the process appropriately named *self*-study, and hence, worthy of their inquiry. From this perspective, self-study inquiries that address race and social class and the particular knowledge that they produce should be foundational in any teacher education program, because these programs serve individuals whose prospective selves-as-educators utilize the race and class meanings that frame their lived experience and that inform their professional insights and practices in any educational setting. The omission of these particular self-meanings in reflective inquiry may skew the perspective of and knowledge produced from the educator's investigation into one's own practice in context. It also distorts the quality of and cumulative significance of knowledge produced that represents the official/unofficial knowledge-base in teacher education. To systematically omit these issues in self-study and in teacher education is to deny their existence and ultimately to reaffirm the normalization of inequity at the individual and institutional level.

Second, self-study has already shed light on the professional practices of teachers, and on programmatic and institutional policies and practices and has made important contributions as the studies in this chapter illustrate. It is only

through serious self-reflective inquiry, in contrast with etic forms of research, that we could have: gained an understanding of the significance of our personal/social histories for educative practice; learned of and managed the emotional and intellectual terrain traversed in our investigations of race and social class; and, documented and experienced the unexpected gains proffered from collaborative work with colleagues and students. It is through self-reflective inquiries carried out by educators whose dispositions embrace an open-minded, wholehearted, responsible approach to the teaching-learning process that we have gained an understanding of the race and class meanings that are embedded in their self-constructions and relationships with students, in the curricular texts and educational programs designed, and in educators' forms of resistance to social justice and transformative curricular design. It is through these self-studies that we may continue to gain insights into the particular ways in which the normalization of inequity manifests itself throughout the educational system, gain an understanding of probable means of intervention, based on the unique histories of the persons and institutions with which we are involved, and gain a profound understanding of the theoretical implications that this local work has for educational practice and hence, for teacher education.

Third, this chapter was designed to examine the significance of race and social class in practical and intersubjective experiences of educators and students in the educative process and to examine the contributions of self-study to our professional practices and policies and to the field of teacher education. The self-study inquiries presented in this chapter reify and augment other bodies of knowledge that document the significance of race and social class in teacher educators' and pre-service teachers' attitudes and professional practice, in the ideological formations that guide educators' design of the content and process of official teacher education knowledge, both of which contribute either to the disruption or maintenance of race and class inequity. Educators have derived the lessons learned from the range of puzzles of practice on issues of race and social class in accord with their personal and collaborative investment in and willingness to understand these issues as they are manifested in multiple forms. As educators, our ability to come to terms with race and social class in our self-reflective inquiries and to make a concerted effort to traverse uncharted or here-to-fore prohibitive territory will fundamentally contribute to the democratic transformation of education at both the personal and institutional level. They are worthy of our attention. They are worthy of our personal and social investment.

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15

KNOWLEDGE, NARRATIVE AND SELF-STUDY*

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Abstract

In this chapter we explore the ideas of knowledge and narrative in self-studies. Questions of how narrative self-studies allow insight into participant knowledge are addressed. Two sets of assumptions guide the exploration: first, a distinction between teacher knowledge and knowledge for teachers; and, second, a notion of narrative inquiry. We first distinguish between a view of knowledge as something teachers possess and a view of knowledge as coming from experience and as learned and expressed in practice. We then distinguish between knowledge as a state of mind and knowledge as a narrative, historical, phenomenon embedded in a teacher's actions in classroom studies. Working with these distinctions, we review self-studies of the living of teacher knowledge in practice. We conceptualize a range of self-studies of teacher knowledge as narrative by imagining studies positioned along a continuum between the personal and the social. We position studies along a personal-social continuum with studies emphasizing the personal to studies emphasizing the social. For each study we show why it is a self-study of narrative teacher knowledge. In the next section we link each of the self-studies to professional knowledge. Finally we outline what we see as the potential and risks of self-study in narrative teacher knowledge. We argue that self-knowledge is, in the end, not important but stress that as means it is all important. Self-study is important not for what it shows about the self but because of its potential to reveal knowledge of the educational landscape.

In this chapter we explore the ideas of knowledge and narrative in self-studies. In particular we are interested in how narrative self-studies open up understandings about participant knowledge. Our review is guided by two sets of notions,

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one on narrative inquiry and the other on knowledge. For us, narrative inquiry is a multi-dimensional exploration of experience involving temporality (past, present and future), interaction (personal and social), and location (place). For knowledge we distinguish between teacher knowledge and knowledge for teachers. The former is critical to our notions of narrative and self-study. Interested readers will find more in-depth discussions of these two notions in Clandinin and Connelly (2000) and Connelly and Clandinin (1999).

We begin with an excerpt from a classroom study in one elementary school. The excerpt, drawn from a narrative inquiry written by Ross (2002), opens a space for exploring the interconnections between teacher knowledge and narrative in self-study research. Ross's study took place in an urban elementary school classroom taught by Ms. O'Neil.

Ross's study was a three year in-classroom study of one teachers' practice. Ross was in the classroom two-three days a week, active as a teacher assistant and ultimately became a colleague and friend with Ms. O'Neil. The overall purpose of the study was to understand mathematics education reform at a classroom level set within the context of overall policy changes in the officially mandated mathematics curriculum. This excerpt from the midst of Ross's study occurred in November.

> After reading orally to the children for a few minutes, Ms. O'Neil closes the book and lays it on the two-drawer filing cabinet between us. I sense, and I imagine the children do as well, that we are shifting gears now, moving into something different.
>
> Ms. O'Neil takes the three steps to the center of the carpet, standing at the edge of it, just in front of the chalkboard. She simultaneously says to the children, "Turn your bodies in this direction," as she physically shows them what she means, facing the chalkboard. "And look here." She shows them the paper she has taped on the chalkboard.
>
> Turning to face them, she doesn't miss a beat. "I was saying to Vicki [the researcher] what a nice job you did yesterday at the assembly. I know we didn't have a lot of time to prepare, but you said some very important things about peace and about war."
>
> "Tomorrow is Remembrance Day." And with this she begins the math lesson by removing the piece of tape that is holding the fold in place, and the paper opens to show the hidden writing.
>
> Her, now familiar, elementary school lettering is done with a fat, smelly red marker. She uses the same type of marker that every autumn I have to buy just to feel the comfort of the ritual, the confirmation of myself. With these markers, Ms. O'Neil has drawn two red poppies with green centers, one on each of the top corners of the chart paper.
>
> Remembrance Day Math:

1. In 1914 Canada's population was seven and a half million people. Write this number.
2. If Canada's population today is 30,000,000, how much has our population increased since 1914?
3. How many years passed between the end of World War I (1918) and the beginning of World War II (1939)?
4. How many years ago did the Second World War end?
5. Copy this chart neatly into your math book.

War	WWI	WWII	Korean War	Gulf War
Participant	628,736	1,081,865	26,791	4,074
Died	66,573	44,927	516	0
Wounded	138,166	53,145	1,558	0
Prisoners	2,818	8,217	33	0

We begin at the top of the first page; we read and discuss the assignment. As we talk about 1914 and Remembrance Day Math, it becomes apparent to me by the children's remarks that they recognize this date as the beginning of World War I. Hannan raises her hand, and when asked, tells Ms. O'Neil and the class about something she had seen on television about an old soldier who was worried that people didn't remember what they had done. Other students comment about the veterans that have been on television. After this conversation, Ms. O'Neil brings the children's attention back to question 1. Again, she asks the class the question. "How would we write the number seven and a half million people?" She points to the written words on the chart paper.

Then we moved to question 2. Adam suggests that subtraction is the way to solve the problem. Naomi explains that she would subtract the seven and a half million from question 1 from the thirty million in question 2. Some students comment about how much Canada's population has grown.

The students are able to quickly set up a subtraction problem for question 3. I have often seen the class do this type of problem when reading books or around an important date. For example, when Ms. O'Neil is introducing a new book to the children, she might say to them that this book was written in 1975. How long ago was that? Or on Mozart's birthday, she asks the class, if he was born on January 27, 1756, how old would he be today?

Question 4 ties in with current events. This year marks the fiftieth anniversary of the end of World War II. Many children, some with their arms waving in the air and others who don't bother, call out the answer. Norville, however, is singled out by Ms. O'Neil. "Norville, thank you for remembering to raise your hand. How many years ago did World War II end?" Norville smiles broadly (the rest of the class is quiet) and gives the answer.

Pulling on an exaggerated frown, Ms. O'Neil says, "Now, Room 34, this is where I will be very grouchy. I want you to be neat when you copy this

chart into your math books. What do I mean by that?" A number of hands reach up. There are two or three suggestions about keeping writing and columns neat. In the end, Ms. O'Neil asks, "What do I use to make my lines straight?"

Kelly, with a wide smile on her face, answers, "A ruler!" Ms. O'Neil elaborates on this. She shows the students how to line the ruler and use the pencil along the line. She demonstrates how some students' lines go crooked when they think they can draw straight lines without using their rulers.

Time is an element coming into play in the lesson. The children were late coming in, and they will need to leave at 11:00 for International Language Classes. (Ross, 2002, pp. 16–19)

In this excerpt we see a classroom in operation. We see a teacher in the midst of a school year, early November, teaching a mathematics lesson. She links the mathematics lesson, problem solving involving addition and subtraction, to current events around a celebration in most Canadian schools. There is a link to the subject matter of social studies with the focus on the Canadian population and recent wars. The lesson is teacher directed with a common class assignment in which all of the children participate, first as a whole group and later alone as they record the answers in their notebooks. An account of this part of the lesson is not excerpted above. The classroom routines for learning are set up and recognizable such as raising hands before speaking, turning bodies to face the chalkboard, and the expectation of copying work into their notebooks. We know something of the milieu of the classroom, that is, that there is a chalkboard, a teacher and children. The temporal flow of the day is noted as well as the urgency of keeping within the ordered blocks of time. In this way we can see a lesson as taught, a teacher teaching, students learning although it is not explicit what they are learning, a particular aspect of subject matter.

We also see a researcher trying to locate herself in the midst of the many lives in the classroom as she undertakes a study of a teacher's knowledge. As she studies the curriculum being made in the classroom she learns something of herself as child, as teacher, as researcher.

In our terms, the telling of this classroom lesson opens up the multidimensional quality of narrative inquiry. In particular, we see the teacher in interaction in a particular place. We glimpse, but do not see in depth, temporality in this excerpt. We see something of the personal practical knowledge of the teacher, the professional knowledge landscape within which she lives, and the unfolding story of who she is as a teacher. We do not yet see the children's stories as their lives meet together with this particular subject matter. We see only glimpses of Ross's life being composed as she studies this classroom in a relational way. Ross's study details much of this and, as we work our way through this chapter, we will bring forward other aspects. In this chapter we set out to explore the meanings of knowledge, narrative and self-study and how they are interwoven. We return to Ross's study throughout the chapter to try to make sense of our

conceptualization and the other studies that we review. As more narrative qualities of Ross's work unfold the self-study quality became increasingly apparent. Just as narrative inquiry takes time, self-study takes time.

Coming to Terms in Studies of Teacher Knowledge

Research on teacher knowledge, teachers' knowledge, knowledge of teachers and teaching has grown steadily over the past twenty years or so. However, the term teacher knowledge often blurs the distinctions among these terms. A distinction (Connelly & Clandinin, 2000) we see as critical to understanding self-studies of teacher knowledge is the distinction between teacher knowledge and knowledge for teachers. In the view of knowledge for teachers, knowledge is seen as something teachers possess, something that they acquire from researchers, policy makers, and curriculum developers. Teachers are seen to hold knowledge as possession and they are seen to be more or less skilled in using this possessed object in their practice. Research falling within a view of knowledge for teachers is research designed to produce knowledge that can be given to teachers. When knowledge is seen as a possession, research can be undertaken to see how much knowledge teachers have, the content of their knowledge, and how skilled they are at using their knowledge. While self-study research could proceed from a view of knowledge for teachers, most often such a view of knowledge is expressed in studies on teachers.

A second view of teacher knowledge is of knowledge that comes from experience, is learned in context, and is expressed in practice. Teachers' practice is their knowledge in action. In our own work we explored this idea of teacher knowledge by conceptualizing such knowledge as personal practical knowledge (Connelly & Clandinin, 1985). We drew on Polanyi's (1958) argument that knowledge has a subjective, personal character. For us, personal practical knowledge is a resolution of the subjective and objective in the person, namely the personal (Connelly & Clandinin, 1988). By personal we do not mean idiosyncratic or private, but something that has both a personal and cultural origin and quality. Our conceptualization of personal practical knowledge drew on Dewey's ideas (1938) that knowledge and knowing are dialectical combinations of subject and object and of the cultural and the individual. Johnson (1987), also a Deweyan scholar, argued that knowledge is embodied and expressed socially.

Polanyi (1959) describes two kinds of human knowledge. "What is usually described as knowledge, as set out in written words or maps, or mathematical formulae, is only one kind of knowledge" (p. 12). This kind of knowledge is akin to what we see as knowledge for teachers, something one can acquire as possession. Polanyi terms this kind of knowledge "explicit knowledge" (p. 12). He describes a second kind of knowledge as "unformulated knowledge, such as we have of something we are in the act of doing" (p. 12). For Polanyi, this is "tacit knowledge" (p. 12). These epistemological notions are central to our understanding of teacher knowledge as experiential, as personal, as having a subjective

quality and a pre-cognitive bodily basis that is expressed as tacit professional/
cultural knowledge.

Other researchers share similar views of teacher knowledge. Hollingsworth
(1994) developed a view of knowledge as relational knowledge. Schön's (1983)
view of knowledge-in-action fits within this second view of teacher knowledge.
Schön writes about, "the spontaneous, intuitive performance of the actions of
everyday life" (1995, p. 6) as knowledge that is, "tacit, implicit in our patterns
of action and in our feel for the stuff with which we are dealing" (p. 6). For
Schön, the "workaday life of the professional practitioner reveals, in its recogni-
tions, judgments and skills, a pattern of tacit knowing-in-action" (p. 6). Elbaz's
(1983) ideas of practical knowledge as oriented in 5 ways and as structured and
held as rules of practice, practical principles and images is also a view of teacher
knowledge as distinct from knowledge for teachers.

Coming to Terms with what Counts as Narrative in Teacher Knowledge

"Teacher knowledge" and "narrative" are used in such a diversity of ways that
it is difficult to meaningfully make use of the words outside of particular contexts.
Their generic meaning is difficult, if not impossible, to specify. Adler and Van
Doren (1972) made a distinction between words and terms, arguing that terms
are words that take on meaning through context of usage. Words, they held, are
like empty vessels waiting to be filled with meaning to become terms. Meaning
is found in terms. We have already commented on a range of possibilities for
the word "teacher knowledge" and have, as described above, come to terms by
making a distinction between teacher knowledge and knowledge for teachers.
Much the same can be said for narrative, a word that was barely used in the
educational literature until the 1980's and which is now so ubiquitous as to have
entered the general educational language with studies claiming to be narrative
in character without defining narrative or referencing particular narrative inquiry
traditions.

Curiously, then, narrative entered the educational literature as a term and has
lost meaning as it became a common word. Samaras (2002), for example, in her
book *Self-Study for Teacher Educators* declares her work to be a form of narrative
inquiry. She writes in the Preface, "As I moved from my training in quantitative
research to a narrative inquiry style and began to write not only for others but
also for myself, I gained new insights about my teaching" (p. xiii). What does
she mean by a "narrative inquiry style"? Early in the book there is a longish
section titled My Educational Biography (pp. 8–20) and about a third of the
way into the book she observes, "Impressed by the work of Bullough (1994a,
1994b) and Cole and Knowles (1995) on education-related life history
approaches, I have adapted it in my teaching" (p. 46). Bruner (1966, 1985, 1987a)
is cited for his work on cognitive psychology and especially for his writing on
Vygotsky but not for his work on narrative (1987b, 1990). It appears that she
means first person accounts, perhaps autobiographical and perhaps fitting a

notion of life history. For Samaras the word narrative inquiry appears to refer to a rather general cluster of non-quantitative ways of thinking and doing things.

Our purpose here is to demonstrate the state of usage of the word narrative in the educational literature and to support the need for the distinctions we offer. We are not criticizing Samaras's work; a careful analysis might reveal a solid definable study. Our point is that not much can be made of Samaras's work as a narrative inquiry even though it is said to be such. Similar comments apply to other studies either using the word narrative or claiming to be narrative inquiry studies. This observation is behind our effort to clarify aspects of our usage of narrative in this chapter.

For purposes of this chapter we make a distinction between narrative as teacher knowledge and narrative as representing states of mind and taken to be teacher knowledge. An analysis of Freeman's (1996) "*To take them at their word: Language data and the study of teachers' knowledge*" illustrates our meaning. Freeman criticized narrative research on teacher knowledge by arguing that researchers collected information on what teachers said and used that as a proxy for what teachers did. He wrote that, "To date, research on teachers' knowledge has assumed, perhaps intuitively, that words can represent thought" (p. 734) and have thus focussed on language as a way into understanding "the inner worlds of teachers" (p. 733). He believes that people working in this tradition have used what he calls a "representational" (p. 734) approach to language in which, "language data is treated as data or information first and as language second" (p. 734). Freeman went on to argue that work on narrative and story, especially work coming under the rubric of "personal practical knowledge", where he relied heavily on our own work, was, as he said, "still to stick to the contents of the mind" (p. 741). The work did not, he said, "alter the basic assumptions about language. Advocates of narrative continue to emphasize a representation of teacher's worlds through language data, although the form of these representations change from decisions to stories" (pp. 741–742).

The thrust of Freeman's argument is that in the shift from research on teacher decision making to research on teacher knowledge, particularly as thought of in terms of personal practical knowledge and studied in terms of narrative, the notion that what teachers said reflected what was in their minds and, therefore, what they did, had not changed. From the point of view of this chapter Freeman's point is that narrative continued a methodological tradition of using teachers' spoken statements as a proxy for representing what they thought and did.

Freeman has almost completely misread the literature on narrative teacher knowledge.[1] In general, this literature focuses on what people do, not on what they say they do. To the extent that some research is linguistic and language-based Freeman's argument is compelling. However, he misread much of the work by assuming a language base the research did not have. Clandinin's (1986) work, cited by Freeman, for example, is almost entirely a study of classroom practice with virtually no tape recordings and other use of teacher language. Elbaz's (1983) study, also highlighted in Freeman's critique, is more akin to his balanced representational and presentational modes in which Elbaz both

observed a teacher's classroom and relied on interview. Reliance on interview is the methodological basis of Freeman's critique.

We shall return to Ross's study, as well as other classroom studies, to illustrate what we mean by teacher knowledge as narrative. As these studies are read, a reader will notice little to no sense of narrative as representing states of mind as suggested by Freeman. Rather, knowledge will be seen to be an historical phenomenon embedded in the classroom studies, in the teacher's actions.

Coming to Terms with what Counts as Self-study in Teacher Knowledge Research

Given our view of what counts as teacher knowledge, the question of what counts as self-study of teacher knowledge is important to define. While there can be a range of kinds of research that fits under the broad heading of self-study, the boundaries of self-study of teacher knowledge follow from our definitions of teacher knowledge. If teacher knowledge is defined as knowledge that is experiential, personal, practical, narrative knowledge, then what counts as a self-study of that kind of knowledge?

We turned to Dewey's ideas of experience and inquiry as a way to bound the area of self-study of teacher knowledge. As Schön wrote:

> In the domain of practice, we see what John Dewey called inquiry: thought intertwined with action – reflection in and on action – which proceeds from doubt to the resolution of doubt, to the generation of new doubt. For Dewey, doubt lies not in the mind but in the situation. Inquiry begins with situations that are problematic – that are confusing, uncertain, or conflicted, and block the free flow of action (Schön, 1995, p. 9).

This notion of Deweyan inquiry in practice gives us a way into defining how we might think about self-study of teacher knowledge. Self-studies of teacher knowledge must somehow be located in practice if we are to study the situated, embodied nature of teacher knowledge. Self-study must somehow give an account of the living of teacher knowledge in action, rather than merely the verbal (whether written or spoken) accounts of action. What this means for us is that self-studies of teacher knowledge must somehow lie closer to practice, to be studies of practice, studies of what we call personal practical knowledge.

This is not to say that all self-studies need to be situated in the living of practice but for us, the boundary around what counts as self-studies of narrative teacher knowledge is a boundary that encircles the living of teacher knowledge in practice. It is, as Dewey might have said, undertaken in particular situations of practice.

The Ross Study as an Exemplar of Self-study of Narrative Teacher Knowledge

Returning to the Ross study we note that it is framed within a view of teacher knowledge as experiential, as learned in context, and as expressed in practice.

The knowledge under study in Ross's work is both Ms. Ross's knowledge and Ms. McNeil's. In the excerpt we are situated in Ms. McNeil's classroom but our view of the ongoing life there is mediated through Ms. Ross's presence, through her knowing of practice. We see Ms. McNeil's knowledge in action – her knowing of Canadian history, her knowing of mathematics, her knowing of class routines, and her knowing of the cycle of the school day. We also see Ms. Ross's knowledge in action as she links her knowing of an autumn ritual to the marker Ms. McNeil uses and as she links her knowing of the temporal organization of the school day to what she observes in the school day. The excerpt does not allow us to learn much of either the experiential background of Ms. McNeil and Ms. Ross for we catch them both in the midst. We need to read much more of the study to learn the details of their narratives of experience but still, even in the excerpt, it is clear that this is a study emerging from a view of teacher knowledge as experiential, as contextual, as expressed in practice.

Ross's study is one kind of self-study. It is not the only kind of self-study but we shall say more about that later. It is inquiry in the sense that Dewey wrote of inquiry. It begins with the tensions and problems a person encounters in practice as they attempt to live their experiential knowledge in practice.

Ross's study is a study of teacher knowledge as narrative knowledge. We see Ms. McNeil and Ms. Ross as they live their narrative knowledge in practice not as they use language to try to represent their knowledge in practice. We see the living of their knowledge as they work together with the children on the mathematics lesson, as they bring their knowing of the Canadian social context together with their knowing of the children with whom they engage. They live their knowing in their practice.

A Range of Self-studies in Teacher Knowledge as Narrative

Our structure for organizing the literature follows from our notions of narrative inquiry and knowledge, indicated above. One way to think about the kinds of self-studies that fit within a view of teacher knowledge as narrative is to imagine studies positioned along a kind of continuum between the personal and the social. Thinking of teacher knowledge as both personal and social comes from our Deweyan view of experience as having both personal and social dimensions. In this review of the literature of self-studies in teacher knowledge as narrative, we position studies along a personal-social dimension with studies emphasizing the personal to studies emphasizing the social.

We imagine various points on the continuum and below we offer a description of each point and review relevant studies[2] that fit within the self-study of teacher knowledge as narrative. As we positioned self-studies along our imagined continuum, we realized that individual studies slid up and down the continuum. Some aspects of the study might be more personal; other aspects might be more social. We see this below in both Kennedy's (1992) and Collins's (2002) studies.

1. The first kind of self-study is work that engages someone in studying himself

or herself in order to learn something about their own teaching. This kind of self-study emphasizes the personal and is closest to the personal on our imagined personal-social continuum. The most frequently seen self-study work here is the autobiographical work sometimes represented in narrative texts. An example of such a self-study would be the research of Kennedy (1992). In her study *Narrative Journeys: A Mother/Teacher's Story*, Kennedy studied her practices as a teacher returning to teach after many years at home with her children. She tells the first part of her study as a recollection of her stories of teaching prior to having children. The data for this first part of the study were her remembered stories and artifacts from her early teaching. The second part of the study was based on field notes, journal entries and artifacts kept as an ongoing record of the first 6 months of her return to teaching after 20 years away. The self-study was situated in such a way that it was a study of Kennedy, a study positioned at the personal end of the personal – social continuum but with more social aspects in the second part of the study. Her intent was to learn something about her own teaching, to try to understand something about how her teacher knowledge had shifted over the years.

Another intensely personal self-reflective study is Collins's (2002) *A Return to the Garden – Re-Interpreting Personal Stories: A Hermeneutic Narrative Inquiry into My Experience of Learning*. There are several qualities of this study important to building an understanding of the potential of self-study. At one level, the study is carefully bounded and defined. It is a study of Collins' learning focussed specifically on that aspect of narrative inquiry she calls restorying. Drawing on Clandinin and Connelly (2000), Bruner (1990) and Gadamer (1976, 1994) she undertook what she called "hermeneutic narrative inquiry". The study is built around a series of reflective returns to important learning events in her life. Methodologically, she used dialogue with participants, and the experience of taking and retaking a graduate course, to create situations that facilitated the hermeneutic process. The narrating and re-narrating of her experiences constituted a form of continuous learning. She advanced the idea of "learning recovery rate" which she understood as the ease and speed with which she could revisit and reinterpret experience. For Collins this was a measure of personal flexibility and, therefore, of the ability to learn. Her written text is filled with descriptions of situations and of imaginative, metaphoric image-filled reconstructions of those situations. Collins is a practicing teacher and completed her work by exploring ways that a hermeneutic self-study influenced her teaching.

He's (2002) *A River Forever Flowing: Cross-Cultural Lives and Identities in the Multicultural Landscape* contrasts with Kennedy's and Collins's self-studies in that He is concerned to understand the formation of personal identity of Chinese women intellectuals who grew up in the Chinese Cultural Revolution and subsequently emigrated to North America. Like Collins, she reconstructs the narrative histories of selected participants but with more of an eye to understanding women in similar situations as opposed to a personal account. For instance, part of her writing is devoted to the demographics of Chinese immigration to

North America and the justification of the study in terms of world-wide intercultural movement. Furthermore, though a reader understands the text as He's personal narrative, she used a methodology she called "composite autobiography" in which she masked the identity of the participants, including herself, by mixing aspects of participant life stories. As a result the text has an odd postmodern quality in which the reader is asked to relate to the participant narratives as one would to individual people while, at the same time, being told that the characters are composites. The tone of the text is strongly personal and it would be easy for readers to identify with each character as if she were a person. Postmodern questions arise about the necessary subterfuges to maintain anonymity in a situation where the lack of anonymity can have political consequences unfamiliar to most North American readers. Does this text qualify as a self-study? Without the methodological asides on composite autobiography, the study is clearly a self reflective study of identity formation in cross-cultural and multicultural life settings. Taking the methodology of composite autobiography into account, the study is still seen to be self reflective, since only three people are involved, but the personal connections of the reflections to individuals are tempered and the text takes on a more generic quality with respect to its topic of identity formation.

Conle's (in press) *Texts, Tensions, Sub-texts and Applied Agendas: My Quest for Cultural Pluralism in a Decade of Writing* illustrates another kind of self-study. Beginning with what she called her quest for cultural pluralism, by which she meant her quest both to understand the idea of cultural pluralism and to understand how she might lead such a life, Conle analyzed ten years of her published scholarship in which various multicultural themes were explored in her teaching. The practical, professional, consequence of the inquiry are not directly explored. Rather, somewhat in keeping with He's study of identity, Conle's concern is both to understand cultural pluralism in her own life and, though this is not made explicitly clear, to develop a concept in general as it emerges from a personal life of living at the boundaries (she is German born but spent her life in Canada).

Let us summarize this set of studies that fall on the personal end of a personal-social continuum in terms of our working distinctions. All are clearly studies of teacher knowledge. None deal with what teachers should know to accommodate the curriculum, meet social conditions, or respond to professional directions; that is, none are studies of knowledge for teachers. Furthermore, none of the studies fall under Freeman's notion of narrative inquirers setting out to represent a state of mind. Each study is an account of the authors' knowledge that, in contrast to being a mental state, is a composite construction drawn from a large temporal and social span in the author's life.

Kennedy offers an account of how her knowledge of children, schooling and teaching have shifted over the years; Collins gives a fluid, growing, account of her knowledge of herself as a learner; He offers an understanding of her cross-cultural identity development seen in terms of a lifetime of development; and Conle gives an historical, developmental, sense of her understanding of cultural

pluralism. While Freeman would say that each person offers a representation of her state of mind on her respective topic – Kennedy on her teacher knowledge, Collins on her learning, He on her identity and Conle on her sense of cultural pluralism – the knowledge expressed in each study is both historical and developmental and is to be understood as such – Kennedy with changing knowledge, Collins with hermeneutic growth and learning, He with cross-cultural blending of historical forces captured in the metaphor of the river, and Conle as a chronology of thought on cultural pluralism. None of these statements on knowledge fit easily, or even at all, under notions of knowledge as something definable and existing in the mind or, as Freeman would have it, perhaps, as others would have it, in a book of knowledge. Narrative knowledge, to be understood as such, needs to be read in terms of the inquiries that gave rise to it and how each person speaks of it: developmentally, historically, socially.

2. A second point on the personal-social continuum that moves somewhat away from the personal toward the social are self-studies where someone studies themselves in relation to their practices (students, contexts, subject matters and so on) in order to learn something about themselves and to change some aspect of their practices. A study such as the one by Conle (2000) is an example of such a study. Conle sets out to study her own practice in a preservice teacher education class. She is attempting to have her students use narrative inquiry as a way to learn to teach. Her intentions were to promote in-depth understandings of 'others'; to encourage greater personal involvement; and to shift the emphasis from received knowing to "an exploration of practical professional knowledge" (p. 55). In teaching her class she began to study her own practice in order to learn something about herself and her teaching in this new way. The focus for her is on the kinds of curriculum spaces she was creating for her students and how the students learned within those spaces. But she undertook to study not only the students but how they were experiencing the curriculum she was creating, that is, she was studying herself as curriculum maker.

Another study that fits within this second point on the continuum between the personal and the social is a study undertaken by Elbaz (2001). In her self-study, Elbaz wanted to understand the place of, "narrative and storytelling in a situation of conflict and diversity" (p. 134) in Israel. Telling a story of teaching a pre-service teacher education course where students of diverse religions and lifestyles come together to inquire into coexistence, Elbaz describes a conflict that occurred between Arab and Jewish students. The conflict arose when students encountered an art display while on a break from class. The art display showed caricatures depicting historical violence between Arabic and Jewish nations. They were created by an Arabic artist and beneath each caricature the artist had included a caption that could not be translated to Hebrew. Seeing the anger the caricatures/captions brought forth in the students, Elbaz opened up a space, when the students returned to class, for them to talk about their feelings in relation to the art display. As the conversation ended Elbaz had the sense that, "although time was limited every student who wished to speak was able

to do so, with little or no interruption or discussion … and people seemed rather subdued as they left the room" (p. 137). After class Elbaz engaged in further discussion about the art display with a student who was from the class but had not left the display to return to class after the break. In their discussion, Elbaz came to understand the moment of conflict differently. She wrote, "I begin to see the value of engaging with conflict, of persisting in a difficult discussion with another person until some understanding (not necessarily agreement) is reached" (p. 138). Later as Elbaz reflected on the events of the day she wrote a narrative account of her experiences. Writing this account, Elbaz began to reimagine the final assignment for the course. She wanted the assignment to become something that would help the students learn to restory their experiences and "to figure out how to achieve coexistence" (p. 138). Elbaz describes diverse students' final projects and how they engaged in different ways to explore issues of diversity and coexistence.

In this paper Elbaz is clearly focussed on a self-study of herself as she encounters a problem in practice and works through an inquiry into her practice. It is a study of her teaching and learning from a self-study of her teaching. She is studying herself in relation to her practice and in that self-study comes to understand something of how she might teach so that students could learn how to know the "other".

Ollerenshaw and Lyons (2002) undertake a similar task to Elbaz's, although in this case, there is both the teacher educator and the student teacher engaged in a self-study. Their paper, aptly titled "Make that relationship: A professor and a pre-service teacher's story about relationship building and culturally responsive teaching", is a self-study of the experiences of a Santee pre-service teacher and a university professor. The study tells of Ollerenshaw who taught a pre-service science education course on a Reservation in the United States and of her learning from, and with, Delberta Lyons. In the research undertaken in the context of the pre-service teaching, Ollerenshaw moves to the Reservation to live in a Teacherage. She teaches and lives in that space. Ollerenshaw describes her work to establish a teaching/learning context that would enable the constructivist science teaching she wanted to do. In the self-study, Ollerenshaw and Lyons attend particularly to tensions such as the one that occurred around Ollerenshaw's use of a poster that was seen by some as a "stealing" of the culture. Lyons visits Ollerenshaw outside of school hours in order to help Ollerenshaw understand more of the way her teaching both interrupts and fits within the plot line of the story of learning to teach on the Reservation. The paper is a rich telling of their personal practical knowledge situated on their professional knowledge landscapes. As the year unfolds and as Lyons and Ollerenshaw come to know of each other and of teaching science, they both study themselves. In the conclusion Ollerenshaw writes,

Many educators have come to the Reservation school with good intentions to tell Umoho people what and how to teach Umoho children. Now another, well-intentioned, white teacher had come to the Reservation Teacherage to train indigenous pre-service teachers. (p. 19)

In their paper they both learn something of who they are as a science teacher and a science teacher educator. They use the Teacherage and what happened there as a way to think about who they are. As they wrote, "We both related to the Teacherage as a place to create a new identity" (p. 26).

Another study where we see the focus on educators studying themselves in relation to their teaching practices is the project undertaken by Hinchman and Oyler (2000). They say, "[we] explore our work as teacher educators, an effort to reconstruct a stance for ourselves in relation to our students" (p. 495). Both of them were involved in pre-service teacher education but were teaching different classes. As they told stories of their teaching over the time of teaching their curriculum methods courses, they kept a real time dialogue journal. They write that they, "started these conversations, and excavations of our teaching vaguely satisfied that we were not prescriptive methods instructors" (p. 501). However, as they studied their journal entries, they realized that their,

> conversations have caused us to push against this facile and familiar framing of ourselves. We noticed our instrumentalist struggles to find better assignments, more sophisticated approaches to construction of cohesive unit plans, and more efficient uses of class time. With some surprise, we saw our words and read of our craving for the exact certainty we rejected as unreasonable from our students. Our desire for coherence was no less obvious than theirs. (p. 501)

What they realized, as they studied themselves in relation to their teaching, was something about themselves. They realized that they,

> composed a story that featured students as less sophisticated others and us as more privileged intellectual workers. But, the source of our privilege was the cohesion in the story we told. As grounding we used the same exclusive 'what the research shows', 'what made sense to me, when I was a teacher', or even worse, 'what makes sense to me now that I haven't been in a classroom for a while and have had time to think about it'. In an eerie echo of our students' pleas, we were intent on grabbing hold of our practices and finding the ones that worked in most situations. (p. 502)

Miller Marsh (2002) also engaged in a study of her own practices as an early childhood teacher educator. She undertook this study in order to learn more about her practices as someone situated between the competing discourses of a child-centered discourse and a social-cultural discourse. She saw that her student teachers were also situated in this place between two discourses and understood that both she and they were shaped by living within both discourse communities. She wrote that studying her own teaching, "caused me to reflect even more deeply on my own struggles with identity as the instructor of the course" (p. 454). Prompted by responses and feedback from her students and struggling to help them understand their identities, she used children's literature to help them see the various ways discourse shaped identities. She wrote that, "as a teacher

educator I continue to struggle with making visible to myself and to the prospective and practicing teachers with whom I work how theory informs my pedagogy and shapes my identities as 'teacher'" (p. 454).

To summarize this second set of studies from the point of view of narrative and knowledge it is to be noted that the points made relative to the first set of studies carry forward and apply. These are studies of teacher knowledge, not studies of knowledge for teachers. Each study is a self reflective exploration of the author's knowledge in relation to a particular action setting used by the author for study purposes: Conle with teaching preservice teachers, Elbaz in her Jewish/Arab seminar on conflict and diversity, Ollerenshaw and Lyons in a collaborative teacher educator and student teacher self-study, Hinchman and Oyler in a collaborative study of themselves in relation to their preservice students, and Miller Marsh in a study of her preservice teaching practices. As with the first set of studies, none of these purport to represent the author's state of mind. Each gives a complex historical and social/relational account of the teacher knowledge under study. Thus, the first set of studies which are historically self-reflective for the author, and the second set of studies which, while historically reflective, deliberately engage a practical work situation, share similar features on teacher knowledge and narrative.

3. A third point on the personal-social continuum is the kind of self-study where a researcher sets out to study something else and in the process of doing so learns something about themselves. Some might argue that all research is a kind of self-study. The researcher is always a shaping force in an inquiry. Another way of stating this is to note that an inquirer is one of the terms of an inquiry. We do not intend to include all research in narrative teacher knowledge as self-study. Though not necessarily designed as self-study, work included in this section has a self-study component. Depending on the researcher stance, that is, depending on the relational aspect of the inquiry stance, the researcher may learn about themselves in relational ways, as for example in the Ross study. Ross sets out to study a teacher's personal practical knowledge and in the process of living alongside the teacher, she learns something of her own personal practical knowledge. It is in the process of the inquiring and in the interpreting of her field texts that she learns about herself.

Hollingsworth (1994) began a study intended to look at beginning teachers' experiences of teaching reading and writing in urban settings. She designed the study using a conversational research methodology clearly intended as one in which the beginning teachers would share their narrative knowledge of teaching reading and writing. However, in the process she learned something about her own practices as a researcher and a teacher educator.

> Very early on in our conversations, I saw that – for us to remain a group – I would have to learn a different way, as a teacher-educator, to think epistemologically and act pedagogically. When we initially convened, I had planned for and hoped that our after-dinner conversation would lead to specific talk and research about learning to teach reading and writing ... I

had been a reading instructor in the teachers' preservice programs and had just completed a study of their cognitive change in learning to teach reading within one program (Hollingsworth, 1989b). I knew that they had learned and could demonstrate adequate knowledge about reading theory and practice. I was now interested in a follow-up study into how teachers were applying what they'd learned in their courses to their classrooms, and how I could continue to offer support for their efforts. Under the guise of 'researcher' and 'helpful' facilitator, I could still operate in an expert-novice mode, where I assumed I knew what questions to ask about teaching literacy in urban environments and how to evaluate the answers. However, these teachers did not let me hide my questions or their responses behind my privilege as 'teacher-educator' (Hollingsworth, 1994, p. 17).

Hollingsworth's study is a self-study in which she unexpectedly learned something of her own practices as a researcher and teacher educator. She began with quite different intentions and appears surprised when she finds that she is not able to progress in the way she intended. As she describes the process, she learned about herself and began to shift her practices in the process of the study.

This kind of self-study is similar to the experience described by Goodfellow (2000). This study, a narrative inquiry, is focussed on the experiences of one cooperating teacher, Julie, as she worked with a student teacher, Mandy, in Mandy's final teacher education practicum. Through research conversations with Goodfellow, Julie reflected on and learned from her own teaching practices and beliefs as she tried to make sense of the tensions she was experiencing as cooperating teacher. Goodfellow's research intentions were to try to understand more fully the experience of being a cooperating teacher. There was no initial self-study intent but rather an intent to study something else, the experience of a cooperating teacher. However, as Goodfellow notes, in the process of trying to make sense of Julie's experiences, Goodfellow awakens to how, "professional practice does not occur in a vacuum or within the hearts and minds of individual practitioners but in the relational climate within which practice occurs" (p. 40). It is in studying the other that Goodfellow begins to recognize her own complicity in the stories Julie is telling of her experience. However, Goodfellow stops short of speaking of how she, herself, was changed as a result of the study. She does note the part she plays in the tertiary institution.

Hoban (2000) also undertook a study where he set out to study something else, that is, the experiences of preservice teachers in programs organized in ways that, "divide the complexities of education into independent courses ... and attempt to deliver specialized formal knowledge in ... each course topic" (p. 166). In an attempt to change preservice teachers' experiences, Hoban developed a framework that would allow preservice teachers to see the whole picture, understanding who they are as learners and seeing relationships between teaching and learning. Hoban worked with a group of preservice teachers in his elementary science methods course using a reflective three phase (analysis, synthesis and theorizing) framework. In the analysis phase students were asked to reflect on

factors that encouraged and hindered their learning in relation to the following four categories: personal factors attributed to each student, teaching factors attributed to the instructor/lecturer, peer factors attributed to other students, and situational factors attributed to the task, setting and environment. The synthesis phase involved students in looking back over their weekly analyses and summarizing the four categories attending to both factors they experienced as encouraging and hindering their learning. In phase three, theorizing, students developed a metaphor to visually show the key factors that encouraged their learning. From these key factors, students theorized their role as teachers and imagined optimal learning environments. In order to demonstrate the students' engagement in the three phases of the reflective framework, Hoban included and summarized the work of two students who "produced the most insightful metaphors" (p. 169).

What makes this work self-study of a teacher's narrative knowledge is that Hoban then reflectively turned to his own teaching as he described how monitoring and reflecting on students' reflections helped him both know his students more deeply and to gain insights into his teaching practices. These insights, according to Hoban, encouraged him to continue to realize there is no one effective or right way to teach all students. While Hoban did not set out to study his own teacher knowledge but rather to study students' experiences using a reflective framework, he learned something about himself and his own practices as a science teacher educator.

In another paper positioned at this third point on the continuum where researchers set out to study something else and learn something about themselves in the process is a study undertaken by Day and Leitch (2001) into the, "tensions within and between the four interconnected areas of teachers' lives: the cognitive-emotional and the personal-professional" (p. 403). They focussed their work on six participants enrolled in a course on continuing professional development and school improvement. The students were either enrolled in a course in England or in Northern Ireland. The course was intended to be a space where teachers could consider how their identities were shaping and being shaped by issues in continuing professional development. While the pedagogical approaches were different in the two sites, the purpose of exploring the personal-professional, cognitive-emotional dimensions of teachers' lives was the same.

In the study of the students' experiences in the course, Day and Leitch wrote that, "we have two fundamentally different ways of knowing and understanding, which interact to construct our mental life. First, there is the rational mind, characterized by the logical, deductive mode of comprehension … Alongside this, however, is another system of knowing, the emotional mind, which is powerful, impulsive, intuitive, holistic and fast – and often illogical" (p. 406). Linking these ways of knowing to the approaches used to teach the course, Day and Leitch suggest that the approaches, "were designed to evoke emotional memories for the purpose of developing new responses on the basis that these would be likely to contribute significantly to emotional and cognitive development" (p. 406). As they studied the work of the three teachers in England they showed how the

teachers continued to apply their personal and professional values and their knowing in their teaching practices and how emotionally draining teaching had become for them in environments of increased bureaucracy and work loads. The stories of the teachers in Ireland also stressed the emotional difficulties teachers face in Northern Ireland and show how, "immense emotional investment [is a] … 'taken for granted' aspect of their work" (p. 411).

What makes this work a self-study of teacher knowledge is that Day and Leitch turned to study themselves in their contexts and included a written dialogue between themselves when they considered their emotional knowing both as teachers and researchers. In their dialogue, and in the analysis of their dialogue, they explored how they, similar to the teachers that they studied, also suppressed their emotions because they knew that showing emotions, especially at work, was unacceptable. Day and Leitch noted that it has only been in spaces where reflection was encouraged and supported that they were able to reconnect the emotions they had felt to the stories they had lived. It was in these spaces of reflection, particularly when the space was shared, that Day and Leitch recognized the, "delicate interaction between the rational (cognitive) and the non-rational (emotional) and, in particular, the powerful influencing role of the latter upon the former" (p. 414).

In another paper positioned at this third point on the continuum where researchers set out to study something else and learn something about themselves in the process is a study undertaken by Huber and Whelan (1999) into the experiences of teachers positioned on the margins of schools' "professional knowledge landscapes" (Clandinin & Connelly, 1995). As Huber and Whelan explored one teacher's, Naomi's, stories to live by, they learned how Naomi experienced a particular story of school focussed around a plotline of inclusive education. Naomi was one teacher who participated with a group of teachers in the two-year study. The teachers met monthly with Huber and Whelan to tell stories of their lives in and out of schools. Huber and Whelan learned stories of both in- and out-of-classroom places on Naomi's former school landscape. As they listened to Naomi's stories, they began to realize that Naomi had resisted falling into the story of school that was developing around what inclusive education should look like in her school. They studied Naomi's experiences of "borders and bordercrossings shaped out of the response" (p. 391) on her school landscape. However, as they listened to Naomi's stories and tried to understand her experiences of resistance, Huber and Whelan began to awaken to their own stories of resistance to stories of school. What makes this a self-study is that Huber and Whelan began the process of studying their own experiences of trying to, "sustain stories that run counter to those being scripted for us on school landscapes" (p. 396).

Phillion (2002) also undertook a study where she set out to understand the experiences of other teachers and found herself engaged in a self-study of her own experiences. Phillion wrote a research proposal designed to study the classroom experiences of immigrant teachers. Her research design took her to Pam's classroom, a teacher of West Indian background who teaches in an inner

city school in Toronto. Phillion, with her intense interest in multiculturalism, saw Pam's classroom as a place where she would learn about an immigrant teacher's experience. She held an image in her mind when she began her research of the stories that Pam would live and tell in her practice, stories which grew out of Phillion's notions of West Indian culture and the West Indian population in Canada. When she began she expected to learn about Pam. She expected Pam to live and tell the stories that Phillion already held as a kind of template of multiculturalism. However, as she worked alongside Pam in her classroom, she was surprised to find that the stories Pam lived and told were not the ones Phillion expected. It was at this juncture that Phillion came to engage in a kind of self-study. She did come to live in relation with Pam and learned about Pam's teacher knowledge in practice. But she also came to learn that her stories of others as multicultural other prevented her from seeing the stories of experience that Pam was living and telling. In her inquiry into their living in relation, Phillion tells much about what it means to live as a narrative inquirer with others. As an anonymous reviewer of this chapter pointed out, researchers often stumble from surety to doubt rather from doubt to surety. For this reviewer, this insight helps explain the unhelpfulness of much research on knowledge for teachers.

To summarize this third set of studies we note that even though the research was initially not designed as a self reflective study, all of the studies share similar teacher knowledge and narrative features with those described in the first and second sets of studies above. Perhaps because these studies primarily began in concerns and problems "out there", there is a somewhat more relational and/or interactive sense about the knowledge expressed; knowledge seen as closely interwoven and connected with the participants in the original inquiry. Ross and her participant, Ms. O'Neil, co-figure in knowledge accounts; Hollingsworth and her sense of the beginning teachers group; Huber and Whelan and their learning from and with Naomi; Goodfellow and her connections to Julie, the cooperating teacher; Hoban and his personal learning from the growth of his students; Day and Leitch who, likewise, used their participants' reflective practices to open up a self reflective process between them as authors; and Phillion who rethought her values and philosophy of multiculturalism based on a long-term collaborative relationship with Pam. As with the studies in the first two sets above, these exhibit an historical social quality in which, perhaps, the social dimension, because of the nature of the original inquiry, appears stronger for a reader than in the other studies.

Linking the Self-studies to Professional Knowledge

Self-studies of teacher knowledge become studies of professional knowledge in two ways. Personal practical knowledge is transformed into professional knowledge by narrativizing the relationship of personal practical knowledge to professional knowledge contexts. In one way, the researcher in each self-study transforms his or her personal practical knowledge into professional knowledge

as she/he restories his/her knowing within his/her particular social, cultural and institutional narratives. In a second way, each researcher in a self-study transforms his/her personal practical knowledge within the unique professional setting to resonate with others' professional knowledge in teaching. This latter transformation moves self-study research from an intensely personal focus to connect to audiences of other researchers, other teacher educators, other teachers and perhaps policy makers. In part, we selected self-studies of narrative teacher knowledge which were exemplars in linking self-study accounts of personal practical knowledge with professional knowledge. In the following sections we revisit each study to exemplify these links.

Self-studies at the Personal end of the Personal-Social Continuum

Kennedy (1992) in her autobiographical self-study first links her personal practical knowledge and her particular professional knowledge context as she restories herself as a teacher who lives in more attentive ways to children's lives after returning to teaching. She situates herself within the institutional story of school in which the particular children she taught were children on the margins, children who did not live out plotlines of achievement. But she also moved from situating her personal practical knowledge within her unique professional knowledge landscape to speak to stories of shifting social justice and of respect for children of Aboriginal heritage. Her shifting stories to live by, her shifting identity, were narrated to offer openings for other teachers who find themselves in unfamiliar school landscapes.

We see something similar as Collins stories her own processes of learning within a particular set of learning experiences. She first narrativizes the relationship of her personal practical knowledge to her professional knowledge context of graduate school and research dialogues. But she, too, as does Kennedy, offers a link to professional knowledge through a conceptualization of restorying as having a learning recovery rate. Collins develops a unique way of understanding a learning recovery rate as interwoven with each person's personal practical knowledge.

He (2002) also offers a narrativizing of her personal practical knowledge in relation to her professional knowledge contexts although it is less clear when she is speaking of her own knowing and when she is speaking of, and to, others' professional knowledge. This blurring of the two ways of narrativizing the relationship of personal practical knowledge to professional knowledge contexts is a consequence of the representation of unique individuals in composite autobiographies. Through situating personal accounts within cultural and social narratives He offers insights into the ways that Chinese immigrant women's identities are shaped within new professional landscapes.

Conle's self-study of her own scholarly writing also offers a narrativizing of her personal practical knowledge to her professional knowledge context. In part her self-study is about understanding how she might lead a life marked as a life of cultural pluralism. But she also speaks to others, as noted above, about a

concept of cultural pluralism that emerges from living a life at cultural boundaries.

Self-Studies in the Midst of the Personal-Social Continuum

Self-studies situated more centrally along the personal-social continuum also become studies of professional knowledge in similar ways. These self-studies seem less intensely personal but are self-studies where the researchers want to learn something about their own knowledge in practice, something that usually focuses on restorying their own personal practical knowledge and that might lead to shifts in their professional knowledge. However, in these self-studies, the researchers also speak to larger issues of professional knowledge.

Conle (2000) in her self-study is attempting to have her students use narrative inquiry as a way to learn to teach. She is trying to shift the way she expresses her knowledge in her teaching practice. She narrativizes the relationship of her personal practical knowledge within her professional knowledge context as she studies her attempts to shift her curriculum making. While she does not make explicit the links to professional knowledge outside her own practice, it is clear that she wants other teacher educators to raise similar questions about the kinds of spaces we create in pre-service teacher education classes.

Elbaz (2001) studies the place of narrative and storytelling in situations of conflict. Elbaz embraces the conflict that emerges among Arab and Jewish students in her class and uses the moment of conflict as an opportunity to learn more about the possible uses of narrative. In her study she situates the conflict within the larger cultural narrative of co-existence and her professional knowledge context as a place for learning how to co-exist.

Ollerenshaw and Lyons (2002) in a cross-cultural self-study of learning to teach science illustrate how two individuals transformed their personal practical knowledge into professional knowledge by giving accounts of the relational knowing they developed as they worked together, restorying their personal practical knowledge on a newly shared professional knowledge landscape, Ollerenshaw as a teacher educator and Lyons as pre-service teacher. They tell their stories in a compelling way that allow other teacher educators and pre-service teachers to resonate with their narratives of experience, a way of beginning their own restorying. They reveal, in the space between them, the understanding of culture, cultural difference, and what it means to be in relation to others who are culturally different.

Hinchman and Oyler (2000) and Miller Marsh (2002) undertake a similar kind of restorying of their personal practical knowledge within their teacher education contexts. In both self-studies, the teacher educators use their knowledge as expressed in practice as the research site. While the most focussed account is of transforming their own personal practical knowledge into professional knowledge, they also tell their accounts in ways that other teacher educators can use their work as a place to begin to shift their own personal practical knowledge. They reveal in the space between them the understanding of culture,

cultural difference, and what it means to be in relation to others who are culturally different.

Self-Studies at the Social end of the Personal-Social Continuum

Hollingsworth (1994) began with a focus on studying the experiences of beginning teachers. Early on in the process of her research, the study became a self-study of Hollingsworth as teacher educator and researcher. In the process of this shift to self-study, Hollingsworth undertakes the work of narrativizing the relationship of her personal practical knowledge to her professional knowledge context. She situates her knowledge in the context of the institutional plotline of expert-novice and begins to shift her practices. In her narration of her shifting professional knowledge, she invites others to join her in this restoried approach.

Similarly Phillion (1999) began with a focus on a professional knowledge context as she narrativized the rubbing points between her beliefs about the teaching context studied and the practices she observed her personal practical knowledge was revealed. She comes to respect teachers' ongoing multicultural work with children and to hold in abeyance judgment of teachers' practices in terms of theoretically derived categories. Huber and Whelan (1999), similar to Phillion (1999), also began with a focus on a professional knowledge context. As they narrativized Naomi's experience of resistance in a school, they began to awaken to their own personal practical knowledge of resisting imposed stories of school. They came to understand that teachers' resistance to stories of school shape their stories to live by.

Goodfellow (2002), much less directly, also transforms her personal practical knowledge into professional knowledge. In her study of a cooperating teacher's experience, she comes to realize that her part as university supervisor is implicated in the experience of the cooperating teacher. The part that is left mostly silent is the exploration of Goodfellow's personal practical knowledge. It is her shifting professional knowledge that becomes visible.

Hoban (2000) and Day and Leitch (2001) also focus their attention on the other and turn to focus on their own personal practical knowledge as they reflect on what they have learned about themselves from studying their students. Again, as with Goodfellow, we learn more about their professional knowledge than we do about their personal practical knowledge.

Knowledge, Narrative and Self-Study: Potential and Risks

The distinction between teacher knowledge and knowledge for teachers is important to keep in mind when considering the potential and risks of self-study. Knowledge for teachers originates in theory and policy matters outside of teachers and teaching. The potential and risks of addressing and, more often, assumed not to be addressing, important knowledge for teachers in teacher education programs is widely discussed and found in both an academic and a public interest literature. We have nothing to say about knowledge for teachers,

nor the literature that addresses it, in this chapter. Our concern is with teacher knowledge. We are concerned with how teachers know their professional settings: how they know children, colleagues, schooling, their subject matter, and their policy environment. We do not include "knowing themselves" or "knowing oneself" in this list because the purpose is, ultimately, professional. Research on teachers and teaching owes its justification not to self-knowledge but to teacher knowledge of the professional landscape.

Self-knowledge, in the end, is not important. As means it is all important. In our first book on knowledge, narrative and self-study we wrote (Connelly and Clandinin, 1988), "For each of us, the more we understand ourselves and can articulate reasons why we are what we are, do what we do, and are headed where we have chosen, the more meaningful our curriculum will be" (p. 11). We also wrote that, "We believe that curriculum development and curriculum planning are fundamentally questions of teacher thinking and teacher doing. We believe that it is teachers' 'personal [practical] knowledge' that determines all matters of importance relative to the planned conduct of classrooms" (p. 4). The significance of these statements that, we believe, still hold, is that the researcher's obligation, his or her responsibility, is to be concerned with what is out there. 'Looking in' must take its place as shedding light on what is out there. 'Looking in' must make for a better professional landscape.

This is where the potential of narrative self-study arises. It is possible to study another, and to study collaboratively with an other – most of our work is designed this way – but no matter the duration nor the intimacy, one can never hope to achieve the nuanced, factual, empirical, historical, field base/data base that one might achieve in enlightened narrative self-study. We do not mean a psychologist's self-study, the sort of thing Freeman, noted above, discussed where narrative researchers used inquiry to obtain an understanding of the state of mind. We do not mean that. We mean a narrative understanding with temporal and existential/social elements. Narrative knowledge, we once wrote (Connelly & Clandinin, 1985), is as multisided as the situations that one placed oneself into. Narrative knowledge, we said, is best thought of as situational crystallization of narrative histories and narrative social constructions. Particular situations draw forth and crystallize particular expressions of one's personal practical knowledge. These crystallizations are not psychological states of mind.

It is possible to achieve some of these narrative expressions in intensive, collaborative, narrative study with others. That is the goal. But well done self-study inevitably, because of the experiential base of the self knower, will transcend and be richer than similarly obtained collaborative narrative knowledge. Thus, our position is that self-study is important not for what it shows about the self but because of its potential to reveal knowledge of the educational landscape. Self-study holds the highest possible potential for improving education.

The risks are obvious. Students of self-study may stop with the self and think that self-knowledge in and of itself is enough. It is not, though it may, of course, be enough for a particular researcher's personal purposes. Though we have not done so we found ourselves tempted, while writing this chapter, to devote it to

a criticism of self-study rather than to a demonstration of its potential. These temptations grew out of our sense that too much self-study research is, as harsh critics claim, solipsistic or, as more gentle critics like Freeman claim, psychologically oriented to self understanding what is in the mind. The session happenings at publicly funded academic conferences are often the extreme end of self-study for self-satisfaction. However, we stayed with the idea of potential because we believe the potential is so great. But it is clear, from reading the literature, that the temptations of self-study to merely satisfy the self are strong. To fulfill its promise this field will need to struggle for balance between the potential and risks of knowledge, narrative and self-study.

Notes

1. A related analysis of Freeman's critique was provided by Stefinee Pinnegar, a reviewer of this chapter, as follows:

    I have not read the piece by Freeman, but I know that he is an applied linguist and one of the few who do any work in teacher education. However, that means he brings the scholarly conversation in linguistics into the arena of teacher education. I have no problem with that but what I have often found is that when scholars do this they make assumptions that discourse across the research conversations are shared when they are not or that points made in one arena apply where they do not exactly apply. He seems to me to be referring to the long debate in linguistics about the relationship between thought and language complicated more recently by both Chomsky and Saussure by the distinction between competence in language and performance of the language. Chomsky uses for analysis of sentences the "idealized" form rather than the "spoken" form. He defends this use by saying that the conception of a sentence that native speakers of a language carry in their heads is a more accurate representation of their language than the imperfect forms we find in their speech. He argues that this idealized form is how language exists in their mind for them and therefore is the "true" language they think they are speaking which makes the actual spoken form irrelevant. As I read your report of the Freeman critique I think that he has misunderstood what you are doing in terms of the language/thought debate and the competence/performance debate in the field of linguistics. Furthermore, he probably doesn't make very clear his own position in the historical debate between thought and language and competence and performance, in other words his own beliefs about the debate. Because, those debates in linguistics are philosophically like the ones in development about what contributes more "nature or nurture" and the answer is as much founded in belief as it is in empiricist research findings, his position and belief are important points in his critique and if hidden make understanding exactly what his critique is perhaps misdirected or obscure.

    This is problematic when applied to accounts of teaching practice because what we are analyzing is semiotically more complex than merely the "speech behavior" that a linguist would analyze. We are trying to make sense of the teachers' language, curriculum, behavior and interaction with students as their "language of practice" and teacher knowledge (personal practical knowledge) and so it has so many more dimensions. What you say about Ross and McNeil relates directly. What we can know about Ms. McNeil's knowledge is clouded by Ms. Ross's ability to observe Ms. McNeil's knowledge and by Ms. McNeil's visible practice that elicits from Ms. Ross possibly a small subset of her knowledge about practice generally and even as it might specifically capture Ms. McNeil's practice.

    The problematical nature of Freeman's critique is that the example is squarely positioned between the competence and performance of both Ms. Ross and Ms. McNeil – as scholars we are positioned to learn about teaching in the space between the competence and performance of both participants and mental states seem irrelevant.

2. The online and library searches for this chapter were conducted by Marilyn Huber, doctoral

candidate at the University of Alberta. Using Educational Resources Information Centre (ERIC), the Neos Library Consortium on-line catalogue system, and Educational Research Abstracts as databases, Huber did single descriptor searches for books and journal articles using "narrative," "self-study" and "teacher knowledge" as descriptors. The Neos Library Consortium on-line catalogue system produced a short list of possible books while ERIC and Educational Research Abstracts yielded thousands of articles. Scanning the abstracts identified in the latter databases, Huber recognized she needed to narrow the search to find articles more closely linked to the chapter's purpose. Huber combined the research descriptors and produced a much more specific list of articles. After she compiled the list of possible books and articles, we identified texts that appeared to be research based. We returned this list to Huber and we, and she, read and wrote summaries of each article and book.

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16

PRACTITIONER INQUIRY, KNOWLEDGE, AND UNIVERSITY CULTURE*

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Abstract

This chapter explores the relationships among practitioner inquiry, knowledge, and the cultures of universities. The chapter uses the term, "practitioner inquiry," as a kind of conceptual umbrella to overview a number of differing forms of practitioner-based study of teaching, teacher education, and related issues. The chapter has three major parts. The first examines the discourse and terminology of practitioner inquiry, suggesting that the language used to describe it has been widely appropriated for many different contexts. The chapter argues, however, that it is not language alone that differentiates particular kinds of inquiry, nor is it ideological, political, or historical traditions alone. Rather, in order to understand the range and variation of practitioner inquiry, particular practitioner inquiry initiatives and their operating assumptions about how inquiry is related to knowledge, practice, and change must be examined. The chapter offers three different inquiry-knowledge-practice relationships as a way to sort these out. The second section of the chapter discusses the features and assumptions that most variants of practitioner inquiry share and that divide practitioner inquiry from many traditional forms of educational research. The chapter identifies the most common critiques of practitioner inquiry, particularly in relation to issues of epistemology, methodology, and politics. The final section considers the role of practitioner inquiry in the university. This section of the chapter draws on the authors' own experiences working with teacher research and other inquiry communities within the contexts of large research universities over a period of more than 15 years. It explores the ethical, political, and practical dilemmas and contradictions that are created when teacher research and its underlying premises are taken seriously over a long period of time and within the culture of the university.

Even before the emergence of research on teaching as a legitimate field of study almost 50 years ago, it has been widely assumed that scholarly research about teaching and teacher education would allow the educational community to analyze, understand, and ultimately improve teaching, learning, and schooling. Of course there have been many challenges to this assumption about what it actually means to do research on teaching and teacher education and what kinds of research could actually transform schooling. Over time, many important questions have been debated: What can be known about teaching, learning and schooling? How can it be known? Who are the appropriate knowers? How should knowledge claims be supported? What is the relationship between knowledge and the contexts in which it is developed? What kinds of knowledge are most valuable, most useful, most generalizable? What are the connections between knowledge production and knowledge use? What role do values and ideological positions play in research? What are the connections and distinctions between research and advocacy, researchers and activists? How do issues of power and politics play out in research? Whose interests are served and whose are disadvantaged by particular kinds of research? Can practitioners do "legitimate research"? What are the connections between knowledge and experience, research and practice, researchers and practitioners, knowledge generation and professional development? This chapter suggests that these and other important questions about research, knowledge, and the contexts of practice play a major role in the history of practitioner inquiry.

In this chapter we use the phrase, "practitioner inquiry," as a conceptual umbrella to describe many forms of practitioner-based study of teaching and teacher education. The chapter has three major parts. In the first, we unpack the discourse of practitioner inquiry, suggesting that the language used to describe the most fully conceptualized forms of practitioner inquiry have been widely appropriated. Thus, we make the argument that it is not language alone that differentiates particular instances of inquiry, nor is it ideological, political, or historical traditions alone. Rather, in order to understand the range and variation of practitioner inquiry, we must also examine particular practitioner inquiry initiatives and their operating assumptions about how inquiry is related to knowledge, practice, and change. Along these lines, we suggest that there are three significantly different inquiry-knowledge-practice relationships that animate the various forms and versions of practitioner inquiry that are current.

In the second section of the chapter, we look more closely at practitioner inquiry, particularly at the features and assumptions that most versions and variants share. Although there are major differences as well as more subtle nuances that distinguish among various approaches to practitioner inquiry, we suggest that there are also important assumptions that unite them. We point out that these shared assumptions also reflect the major issues that divide practitioner inquiry from more traditional forms of educational research. Along these lines, we identify and analyze the most common critiques of practitioner inquiry, revealing that most of them hinge on traditional issues of epistemology, methodology, and politics.

In the final section of the chapter, we draw on our analysis of the issues that divide and unite forms of practitioner inquiry developed in the first two sections in order to consider the role of practitioner inquiry in the university. To do so, we draw on our own experiences working with teacher research and other inquiry communities within the contexts of large research universities over a period of more than 15 years. In this section of the chapter, we trace the roots of our own interest in teacher research within the university context by developing the notion, "working the dialectic" of research and practice. Finally, we consider some of the ethical, political, and practical dilemmas and contradictions that are created when we take teacher research and its underlying premises seriously over a long period of time and within the culture of the university.

Practitioner Inquiry: Unpacking the Discourse

In the penultimate chapter of her account of the "troubling" history of educational research, Ellen Condliffe Lagemann (2000) suggests that by the 1990s, several new directions seemed to offer particular promise for promoting learning and accomplishing educational reform. These included the development of cognitive science and its application to classroom problems, the adaptation of qualitative research methods from several disciplines for the study of educational questions, acknowledgement of the central role that culture plays in all aspects of schooling, and innovative ways of creating closer links among research, practice, and policy. Lagemann highlights three new links between research and practice – teacher research, design experiments, and combining teaching with research. Along these lines, she comments that although various forms of teacher inquiry were discussed throughout the 20th century, it was during the 1980s that teacher research gained new standing because of its potential to lessen the divide between theory and practice, on the one hand, and contribute needed insider perspectives to the knowledge base about teaching and learning, on the other (Cochran-Smith & Lytle, 1993).

As Lagemann's history and other analyses (Bullough & Pinnegar, 2001; Cochran-Smith & Lytle, 1999b; Zeichner & Noffke, 2001) have made clear, then, there has been an active and ongoing conversation about teacher research and other forms of practitioner inquiry for some time now. Drawing on different intellectual traditions and emerging or re-emerging at different historical points in time, the various strands of this conversation have explored the modes, forms, methods, and purposes of practitioner inquiry in a wide array of national and international contexts. It is not surprising, then, that the language used to describe practitioner inquiry has varied considerably. In the scholarly literature and in popular usage, modifiers such as "action," "collaborative," "narrative," "pedagogical," "participatory," "autobiographical," "reflexive," and "critical" have been combined with each other, with a collection of nouns connoting systematic examination of educational problems such as "research," "inquiry," "scholarship," and "study," and with a number of terms referring to the identity

of the agents involved in the inquiry process such as "teacher," "practitioner," "teacher educator," "participant," and "self."

Roots, Relatives, and Research Traditions

It is not within the scope of this chapter to explore and analyze in detail the various roots and relatives of practitioner inquiry and the long history of research traditions out of which its multiple forms have emerged. A number of other publications have tackled this job quite ably. Both Anderson, Herr and Nihlen (1994) and Zeichner and Noffke (2001), for example, examine the roots and traditions of "practitioner research," a term they use to encompass a variety of forms and types of practitioner inquiry. In addition, others have analyzed the roots and influences on more specific forms of practitioner inquiry (Fecho & Allen, 2003; Lytle, 2000).

Anderson, Herr and Nihlen (1994) acknowledge that there is quite a variety of research traditions and social movements out of which different forms of practitioner inquiry have emerged. These have emerged at various points in time in conjunction with evolving beliefs about what counts as knowledge and as research and also in interaction with varying historical, cultural, and social forces. Anderson and colleagues suggest that the idea of practitioners doing research goes back as far as the late 19th and early 20th centuries, overlapping in a certain sense with the scientific movement in education. They identify several key traditions of practitioner research including: the work of sociologist Kurt Lewin and the group dynamics movement of the 1940s; the tradition of action research in education promoted by then Dean of Teachers College, Columbia, Stephen Corey in the 1940s; the teacher as researcher movement in Great Britain, spearheaded by Lawrence Stenhouse, John Elliot, and Clem Adelman; the participatory research movement in Latin America and other Third World countries, especially influenced by Paulo Freire who argued for emancipatory forms of praxis; the field of action science, as developed primarily by Chris Argyris, often writing with Donald Schön, that was intended to build and test organizational theory as well as alter the status quo in organizations; and, the teacher researcher movement in North America that emerged in the 1980s partly in response to the dominance of process-product research on teaching.

Zeichner and Noffke's (2001) five major traditions of practitioner research in education in the 20th century are very similar to those of Anderson and colleagues. However, they also include in their list the self-study research movement in teacher education at the higher education level and the participatory action research movement in Australia.

Other scholars have examined the roots and traditions of more specific forms of practitioner inquiry. In describing the complex roots of the large family of action research, for example, Noffke (1997), makes it clear that there are many current forms and historical streams that have influenced the professional, political, and personal purposes of these. As a social movement, however, Noffke suggests that action research is fundamentally about the "emergent meanings"

(p. 306) of action, research and their relationships. In previous work we (1999b) discuss salient influences on the teacher research movement that emerged in the U.S. in the 1980s. We suggest that the intellectual traditions and educational projects that influenced this movement include: the paradigm shift in researching, teaching and assessing writing that evolved during the 1970s and 1980s; the British teacher as researcher movement and the development of critical action research in Australia; a variety of efforts by progressive educators committed to social responsibility to construct alternative ways to solve teaching and learning problems; and, arguments that the traditional knowledge base for teaching failed to account for the knowledge generated by teachers. Bullough and Pinnegar (2001) suggest that self-study emerged from the convergence of four developments in educational research: the emergence of qualitative research methods in education with new conceptions of validity; the Reconceptualist movement in curriculum studies, which emphasized the central role of the self in teaching; growing international participation in teacher education research, bringing research methods that draw on the humanities; and, action research in its many variations that blur boundaries between research and practice.

Reading across various scholars' explications of the roots of practitioner inquiry makes clear that a number of related but also quite different intellectual traditions, social projects, and educational initiatives in various parts of the world have shaped the emergence and development of practitioner inquiry. As we noted above, multiple terms and permutations of these terms have been used to describe practitioner inquiry. These signal a wide range of meanings and purposes, but they also reflect surface as well as deeper differences – contrasting paradigms of research, different assumptions about the roles of practitioners in the production and use of knowledge, and differing conceptions of professional development for teachers, teacher educators, and other practitioners. They also reflect different emphases on individual and institutional growth and on the promotion of practitioner inquiry as a means toward the end of problem solving, technical improvement, strategic social change, and/or personal growth and development. The admixture of terms and the differing accounts of influences and relatives for practitioner inquiry are not surprising given the complex ideological, multinational, and sociocultural history of efforts by educators to document, understand, and alter practice. In addition, since each participant in the work of practitioner inquiry is somewhat differently positioned in the power structures of schools and universities, each becomes involved in practitioner inquiry to further different agendas or outcomes.

Practitioner Inquiry as Conceptual Umbrella

In this chapter, we use the term, "practitioner inquiry" as a conceptual and linguistic umbrella to refer to a wide array of educational research modes, forms, genres, and purposes. As noted above, Zeichner and Noffke (2001) and Anderson, Herr, and Nihlen (1994) have used "practitioner research" in a similar encompassing sense. We prefer "inquiry" here rather than "research" as the inclusive

term simply because, in our experience, the former is more resonant with school- and community-based teachers and other practitioners. In using "practitioner inquiry" as an umbrella, it is not our intention to suggest that the terms encompassed by the general phrase are synonymous with one another nor is it our intention to blur the important ideological, epistemological, and historical differences that exist between and among them. Rather we hope to illuminate the differences across these forms of inquiry at the same time that we clarify some of their commonalties, in particular the ways in which they collectively differ from more traditional forms of research on teaching and teacher education.

Arguably, the most common terms for practitioner inquiry that occur in the current discourse of educational research are: action research; teacher research; self study; narrative inquiry; the scholarship of teaching and learning; and, the use of teaching as a context for research. These terms are not mutually exclusive nor do they comprehensively encompass the whole of practitioner inquiry. Nonetheless, we find that they do convey the general landscape of practitioner inquiry and begin to suggest some of the intricate ethical, epistemological, and political issues involved when exploring practitioner inquiry in the context of university culture, the topic that is the focus of the third section of this chapter.

In the following paragraphs, we offer an overview of each of these as they are used in current discourse. For more extensive discussions of their roots and more nuanced explication of their epistemological and methodological assumptions, we refer readers to the literature noted above and throughout this chapter.

Action Research

Under the umbrella of practitioner inquiry in teaching and teacher education, "action research" is commonly used to describe collaborations among school-based teachers and other educators, university-based colleagues, and sometimes parents and community-based activists. Their efforts center on altering curriculum, challenging common school practices, and working for social change by engaging in a continuous process of problem posing, data gathering, analysis, and action. As noted above, the term, "action research" is used to describe projects that locate their roots in the social action traditions of Kurt Lewin and Stephen Corey in the 1940s and 1950s in the U.S. (Anderson *et al.*, 1994). More often in the current discourse, however, "action research" refers to work in the tradition of the teacher-as-researcher curriculum development movement in the U.K., which was spearheaded by Lawrence Stenhouse, John Elliott, Jean Rudduck, and others, and/or to work in the tradition of the Australian participatory and critical action research movement, led by Wilfred Carr and Stephen Kemmis, who conceptualized action research as critical and emancipatory (Noffke, 1997; Zeichner & Noffke, 2001).

Teacher Research

Although overlapping in certain ways with uses of "action research," the phrase "teacher research," is now commonly used to refer to the North American

renewal of interest in teacher inquiry that emerged in the late 1980s (Cochran-Smith & Lytle, 1999b; Lagemann, 2000) and continues to be vigorous in discussions about teacher learning, school reform, and the knowledge base for teaching. Teacher research has been conceptualized by Marilyn Cochran-Smith and Susan Lytle as the central task of teaching across the professional lifespan (Cochran-Smith & Lytle, 1993, 1999b) and by Gary Anderson and Kathryn Herr (Anderson & Herr, 1999; Anderson *et al.*, 1994) as a way to study one's own school. Generally, "teacher research" refers to the inquiries of K-12 teachers and prospective teachers, often in collaboration with university-based colleagues, who work in inquiry communities to examine their own assumptions, develop local knowledge by posing questions and gathering data, and – in some versions of teacher research – work for social justice. This often involves developing alternative ways to understand, assess, and improve teaching and learning and using inquiry to insure educational opportunity, access, and equity for all students.

Self-Study

As many of the chapters in this handbook make clear, "self-study" has been conceptualized and carried out primarily in the U.K., Australia, Canada, and the U.S. More international in focus than some other varieties of practitioner inquiry, the term, "self-study," is used almost exclusively to refer to inquiries at the higher education level by academics involved in the practice of teacher education, broadly construed. Often drawing on biographical, auto-biographical, and narrative forms of data collection and analysis, self study works from the postmodernist assumption that it is never possible to divorce the "self" from either the research process or from educational practice (Bullough & Pinnegar, 2001; Cole & Knowles, 2000). Self study has been conceptualized by Mary Lynn Hamilton, Stefinee Pinnegar, John Loughran, Vicki LaBoskey, Tom Russell, Gary Knowles, Bob Bullough, Ardra Cole, Jeff Northfield, Fred Korthagen, and other members of the AERA Self-Study Special Interest Group as a way to reinvent teacher education by continuously interrogating one's own practice and all of its underlying assumptions (see, for example, Cole & Knowles, 1995; Hamilton, 1998; Loughran & Northfield, 1998; Russell & Korthagen, 1995).

Narrative Inquiry, Autobiographical Inquiry

Closely related to and sometimes overlapping with self-study, "narrative inquiry" and/or "autobiographical inquiry" may also be located under the practitioner inquiry umbrella. The phrase, "narrative inquiry" is generally used to refer to the idea that the narratives produced through systematic reflections by prospective and experienced teachers and/or by teacher educators contain knowledge within them. At the same time, narratives are the vehicles through which much of a practitioner's knowledge is made explicit and articulated by the knower and also conveyed to others outside the immediate context of the knower. Narrative inquiry has been conceptualized by Jean Clandinin and Michael Connelly as a way to uncover and represent teachers' personal practical knowledge (Clandinin, 1986; Clandinin & Connelly, 1995, 1996) and by Nona Lyons

and Vicki LaBoskey as a way of knowing that is complementary to, but also different from, more traditional epistemologies (LaBoskey, 1994; Lyons, 1998; Lyons & LaBoskey, 2002). "Autobiographical inquiry" focuses on narratives that are autobiographical in nature as a way for educators to get at the roots of their own assumptions and deep-seated beliefs about teaching and learning (Bullough & Pinnegar, 2001). Similarly "reflexive inquiry" is conceptualized by Ardra Cole and Gary Knowles (2000) as a way for both prospective teachers and teacher educators to explore beliefs and further professional development.

The Scholarship of Teaching

Another form of inquiry that we include here under the practitioner inquiry umbrella is "the scholarship of teaching," a term originally coined by Ernest Boyer, then President of the Carnegie Foundation, as part of special report on the priorities of the professoriate (Boyer, 1990). The report was intended to forward a new and enlarged vision of scholarship in higher education that would go beyond what Boyer termed "the scholarship of discovery" (traditional research) and "the scholarship of integration" (connecting research across disciplines) to include as well "the scholarship of application" (applying knowledge to consequential problems in the real world) and "the scholarship of teaching" (transforming, transmitting, and extending knowledge in pedagogical contexts). Making a distinction between Boyer's notion, which emphasizes "scholarly teaching," Lee Shulman and his current colleagues at the Carnegie Foundation have conceptualized the notion of "the scholarship of teaching and learning." This goes beyond scholarly teaching to focus on studying, understanding, and enhancing teaching and learning across disciplinary areas and at both K-12 and higher education levels by making the scholarship of teaching public, accessible to critique by others, and exchangeable in the professional community (Hutchings, 1998; Shulman, 2001; Shulman, Lieberman, Hatch, & Lew, 1999).

Using Teaching as a Site for Research

The final mode of inquiry that we include in this discussion is research that is carried out by university-based researchers who take on the role of teacher in K-12 settings in order to conduct research on the intricate complexities involved in the problems of practice. This version of practitioner inquiry does not have such clearly identifiable nomenclature as the previous versions do. As noted above, Lagemann (2000) refers to this simply as work by researchers who are also teachers studying their own practice. The best known examples of this kind of inquiry are the work of Magdalene Lampert, Deborah Ball, and some of their colleagues and students. Lampert (1990, 2001) conceptualizes this work as a process of documenting and presenting the social and intellectual performances visitors often commented on when they observed in her fifth grade mathematics classroom. Adding to the layers of research on their own teaching, Lampert and Ball (1998) conceptualize "pedagogical inquiry" as a way for teachers to learn from other very experienced and expert teachers' records of practice.

Inquiry-Knowledge-Practice Relationships

The preceding paragraphs present a brief outline of some of the most commonly used terms for practitioner inquiry. In the section that follows this one, we elaborate on some of the issues that unite the various forms of practitioner inquiry as well as those that divide it from more traditional approaches to educational research. The point we wish to make here, however, is that the terms and concepts commonly used to refer to describe practitioner inquiry are evoked in widely differing circumstances and for many different purposes, some of which are quite inconsistent with the purposes of those who initially and/or most notably conceptualized and developed them.

The Protean Shape of Practitioner Inquiry

"Teacher research" and "action research" are now widely used in a diverse array of preservice teacher preparation programs and professional development projects for experienced teachers. Across these programs and projects, however, this language carries multiple and divergent meanings and is connected to agendas that are quite different from one another. The result is that "teacher research" and "action research" and some of its common permutations – "teacher inquiry," "collaborative action research," and "teacher action research" – are used to describe activities that widely diverge: one teacher's systematic documentation of successive attempts to implement accurately and consistently a pre-determined sequence of phonics instructions, on the one hand, and the work of a school-based community of urban teacher candidates and experienced teachers working collectively to do away with tracking practices and make the literature curriculum at their school more multicultural and inclusive, on the other. Along related lines, the term, "self-study" is used to describe a teacher education faculty's collaborative efforts over time to explore and expose the power relationships involved in their own practices recruiting and socializing prospective teachers, on the one hand, but also used to portray a single teacher educator's autobiographical reflections without reference to the relationship of his practice to the learning of either his own teacher education students or their current and future pupils in K-12 schools.

Our point here is twofold. First, the various terms commonly used to conceptualize practitioner inquiry often have deep roots in particular epistemological and intellectual traditions, some of which are decidedly political and radical. Nevertheless, there is little shared meaning across the education community about what it means to do teacher research, action research, or self-study in school and university settings, and thus these concepts are often instantiated in ways that are divorced from their conceptual underpinnings. Historical roots notwithstanding, then, the fact is that ideas such as action research, teacher research, and self-study have been widely appropriated and have come to mean many different things as they are attached to various research initiatives and various educational purposes, some of which are quite conservative in nature. In this sense, we (1999b) have pointed out that practitioner inquiry has a rather

protean shape and its remarkable growth over the last two decades hinges on a paradox: the increased acceptance and even (in some contexts) institutionalization of practitioner inquiry brings with it the increased possibility of the co-optation, dilution, and misinterpretation of the very roots that may have made this kind of inquiry epistemologically desirable or socially radical in the first place.

Secondly, it is not the activities within which inquiry occurs or the pedagogies to which it is attached that reveal its critical features and assumptions. For example, having teachers construct portfolios is a widely used activity in preservice teacher education programs and is also central to certain opportunities for advanced professional development, such as experienced teachers' preparation for certification by the National Board for Professional Teaching Standards. In a certain sense, it would be accurate to say that portfolios represent a widespread and significant opportunity for teachers to engage in inquiry. But just as inquiry has a protean shape, portfolios thought of as scaffolding or containers can be built upon or filled up in quite different ways. Some portfolios are more like scrapbooks than anything else, containing photos of children and classroom activities as well as samples of lesson plans and pupils' work with little critical commentary or thematic synthesis. Other portfolios contain photos and sample lesson plans but also feature multiple checklists that correspond to the required certification regulations in a particular state with the prospective teacher's statement about how he or she has demonstrated competency in each area.

Still others may contain: teachers' narratives about puzzling experiences, constructed as exemplars of teachers' ways of knowing (Lyons & LaBoskey, 2002); teachers' essays, studies, journals and oral inquiries, critically analyzing the questions addressed over time and exploring the relationships of their own learning to their students' learning and to issues of social justice (Cochran-Smith, 1999; Lytle & Cochran-Smith, 1990); or, an array of prospective teachers' work samples (Schalock, Schalock, & Girod, 1997), demonstrating teachers' growth and development by measuring pupil change on pre and post tests of knowledge in particular units or areas of study. What is contained in most of these portfolios could certainly be said to represent teachers' inquiries, and yet the differences are striking.

To sort out some of the key differences among various approaches to practitioner inquiry, we need to look beyond language, beyond method, and beyond context. We need to look instead at what is made problematic and what is assumed when practitioners engage in inquiry as well as the larger purposes, educational agendas, and social meanings to which their inquiries are attached. As we noted above, the salient differences among and across modes of practitioner inquiry do not reside in the methods or contexts in which they occur, but in the ideas and assumptions that animate them, particularly the relationships of inquiry, knowledge, and practice.

Knowledge *for* Practice

We have distinguished three sets of relationships among inquiry, knowledge and practice: inquiry as a way to implement or codify for dissemination "*knowledge-*

for-*practice*," inquiry as a way to uncover and enhance "*knowledge-in-practice*," and inquiry as a way to generate local "*knowledge-of-practice*" within inquiry communities (Cochran-Smith & Lytle, 1999a). These three derive from differing ideas about knowledge and professional practice and how these are related to one another in practitioners' work. Although competing in fundamental ways, these three conceptions co-exist in the world of educational policy, research, and practice and are invoked by differently positioned people in order to explain and justify quite different ideas and approaches to improving teaching, learning, and teacher education and to generating knowledge in these areas. The salient differences among these three relationships do not turn on clearly demarcated terminology since, as we have shown above, this is not the case. Rather, important differences are the result of different underlying assumptions.

When it is assumed that inquiry is a way to implement or codify "knowledge-for-practice," the focus is on what has commonly been referred to as "formal knowledge" (Fenstermacher, 1994a; Richardson, 1996) or general theories and research-based findings on a wide range of foundational and applied topics that together constitute the basic domains of knowledge about teaching and teacher education, widely referred to by educators as "the knowledge base." The idea here is that the work of competent practitioners reflects the state of the art – that is, that highly skilled practitioners have deep knowledge of their content areas and of the most effective strategies for implementing that knowledge to solve problems of practice. In much of the literature of research on teaching, it is assumed that formal knowledge is generated through "studies of teaching that use conventional scientific methods, quantitative and qualitative; these methods and their accompanying designs are intended to yield a commonly accepted degree of significance, validity, generalizability, and intersubjectivity" (Fenstermacher, 1994a).

The "knowledge-for-practice" relationship is evident in two strands of practitioner inquiry. Some versions of teacher research or action research that are implemented at the school-wide or school district-wide level as ways to insure that teachers faithfully and accurately implement particular instructional programs and strategies reflect this set of assumptions. Although dramatically different from the intentions of many of those who have theorized teacher and action research, the point of "inquiry" initiatives such as these is for practitioners to use "teacher research" or "action research" as vehicles for documenting and improving their implementation of strategies and approaches that have been identified as "best practices" through empirical research on high performing schools, programs, or teachers.

As Shulman (1987) and others pointed out more than a decade ago, however, the knowledge base for effective practice needs to include an array of knowledge categories and sources. He argued that one of the most important sources of the knowledge base for teaching – the wisdom of practice – was generally missing from the literature. Of particular interest was what Shulman called "pedagogical content knowledge," defined as a special combination or "amalgam" of content and pedagogy that is uniquely the province of practitioners (p. 8). Throughout

the late 1980s and 1990s, a number of research programs explored pedagogical content knowledge, especially teachers' reasoning as they transformed their personal understandings of content into representations that could be taught to students. These and other programs of research attempted to formalize what teachers needed to know about their subjects as well as what they needed to know in order to choose, construct, use and evaluate representations of subject matter in ways that were understandable to pupils and thus teachable.

Some versions of practitioner inquiry, particularly some approaches to the scholarship of teaching and/or of using teaching as a site for research, are consistent with the idea of codifying and formalizing as "*knowledge-for-practice*" the pedagogical content knowledge and other forms of knowledge that characterize the work of excellent and wise practitioners, whether at the K-12 level or the higher education level. As we commented above, this perspective is reflected in Shulman's distinction between "scholarly teaching," as conceptualized by Ernest Boyer (1990), and what has more recently been conceptualized as "the scholarship of teaching" (Hutchings, 2000; Shulman *et al.*, 1999), both of which are valued in the professional community. Shulman (2000) points out that scholarly teaching is well-grounded in the field, reflects thoughtful and well-designed examples and strategies, and models the modes of inquiry valued in the discipline. The scholarship of teaching, on the other hand, exists when the work of practitioners who are engaged in scholarly teaching is made public and available as community property so that it can be peer-reviewed, critiqued, and built on by others. Shulman suggests that the scholarship of teaching allows practitioners to treat their own courses and classrooms as "laboratories or field sites" so that they can pass on to others what they "discover, discern, and experience" and thus contribute to, "the improvement and understanding of learning and teaching" (p. 49).

Knowledge in Practice

When it is assumed that inquiry is a way to uncover and enhance "*knowledge-in-practice*," the focus is on what many people have called practical knowledge, or, what practitioners know or come to know as it is embedded in the artistry of practice, in practitioners' reflections on practice, and/or in practitioners' narrative and autobiographical probing of practice. A basic assumption here is that practice is to a great extent an uncertain and spontaneous activity, situated and constructed in response to the particularities of everyday life in schools, classrooms, and the contexts of teacher education programs. What practitioners need to know to teach well under these conditions is acquired through experience and through considered and deliberative reflection about, or inquiry into, professional and personal knowledge and experience.

The *knowledge-in-practice* conception is rooted in constructivist images of knowledge and is based on the premise, best articulated by Donald Schön, that there is knowledge implicit in action and artistry – that artistry itself is a kind of knowing (Schön, 1983, 1987). This view of professional knowledge breaks epistemologically with what Schön calls "technical rationality" wherein it is

assumed that professionals are problem-solvers (rather than problem posers), that the problems of professional practice present themselves ready-made and full-blown, and that they can be solved instrumentally through the application of research-based theory and technique.

Russell (1987) suggests that Schön's general idea of professional knowing-in-action is closely akin to what many educational researchers refer to as "practical knowledge," a term used to conceptualize and sort out varying perspectives on knowledge about teaching. The conception of practical knowledge that underlies practitioner inquiry rooted in this second set of inquiry-knowledge-practice relationships reflect this epistemological break with the knowledge-claiming conventions of formal knowledge. Refusing to make apologies for the practicality of teaching or to act as if practical work is somehow "less than," approaches to practitioner inquiry that assume a knowledge-in-practice relationship explore how practitioners invent knowledge in action, how they learn to make that knowledge explicit through deliberation and reflection, and how they link self learning with the learning of their students (Clandinin & Connelly, 1995; Grimmett & MacKinnon, 1992; Munby, 1987; Russell, 1987).

The *knowledge-in-practice* relationship is evident in a number of strands of practitioner inquiry. There are many professional development initiatives at the preservice and K-12 level, for example, wherein facilitators work with groups of teachers, functioning as supportive outsiders who push others to question their own assumptions and reconsider the bases of actions or beliefs. Richardson's notion of practical inquiry (Richardson, 1994a, 1996) as a method of staff development (Anders & Richardson, 1994; Richardson, 1994a, 1994b), for example, is based on the idea that consultants, often from a university, work collaboratively with teachers to help them see the discrepancies between their beliefs and practices. This process of teacher learning hinges on constructing and reconstructing the "practical arguments" (Fenstermacher, 1994b) that guide practice and consequently experimenting with alternative practices (Richardson, 1994b). Some versions of self-study that focus on professional development for teacher education faculty by clarifying assumptions, recognizing discrepancies between beliefs and practices, and rethinking practices based upon these interior analyses are also the lines of *knowledge-in-practice* (e.g., Hamilton, 1998; LaBoskey, Davies-Samway, & Garcia, 1998).

Other versions of self-study put more of an emphasis on autobiography and on self-understanding and self-exploration. Bullough and Pinnegar (2001) suggest that this approach to self study was particularly influenced by Ross Mooney's argument (Mooney, 1957 as cited in Bullough & Pinnegar, 2001) that who the researcher is, is central to what and how he or she studies educational issues and also by William Pinar's belief (Pinar, 1980 as cited in Bullough & Pinnegar, 2001) that understanding of education requires rigorous exploration of the roots of self understanding. These ideas about the dramatically important role of the self in uncovering and enhancing the knowledge needed to understand, conceptualize, and improve practice are central to much of the current self-study movement in teaching and teacher education.

Knowledge <u>of</u> Practice

When practitioner inquiry is understood as a way to generate local and critical "*knowledge-<u>of</u>-practice*," it is assumed that the knowledge practitioners need to teach well is generated when they work within inquiry communities and treat their own classrooms, schools, programs and courses as sites for intentional investigation. At the same time, they treat the knowledge and theory produced by others as generative material for interrogation and interpretation. In this sense, practitioners learn when they generate local knowledge <u>of</u> practice by working within the contexts of inquiry communities to theorize and construct their work and to connect it to larger social, cultural, and political issues.

The idea behind this perspective on practitioner inquiry is not that practitioners' research provides all the knowledge necessary to improve practice or that the knowledge generated by researchers who study practice from perspectives outside of their own context is of no use to practitioners. Nor is the suggestion here that using roughly the same strategies as researchers investigating topics from the outside, practitioner researchers add to the knowledge base a new body of generalizations based on their own perspectives inside practice. In other words, the assumption is <u>not</u> that practitioners are generating a new or supplementary kind of formal knowledge about practice in teaching and teacher education that can be removed from the context of its development and passed around to others. Rather, implicit in the idea of *knowledge-<u>of</u>-practice* is the assumption that through inquiry, practitioners across the professional life span can make problematic their own knowledge and practice as well as the knowledge and practice of others and thus stand in a different relationship to knowledge and action.

There are a number of strands of practitioner inquiry that work from this set of assumptions about the relationships of inquiry, knowledge, and practice. Some of this is commonly labeled action research, some teacher research, and some self-study. As we have argued throughout this chapter, however, it is not the labels that define this work nor is it the contexts within which it occurs.

Some of the practitioner inquiry from this perspective is grounded in critical social theory and aimed explicitly at social change and the creation of a more just and democratic society (e.g., Elliot, 1991; Gitlin, 1994; Gore & Zeichner, 1995; Kincheloe, 1991; Noffke, 1997; Noffke & Brennan, 1997). From this perspective, knowledge is understood to be constructed collaboratively by teachers, students, administrators, parents, community members, and academics with the end of locally developed curriculum and more equitable social relations. The emphasis is on transforming educational theory and practice toward emancipatory ends and thus raising fundamental questions about curriculum, teachers' roles, and the ends as well as the means of schooling. Kincheloe (1991) has written explicitly about the critical nature of professional practice and of teacher research as a path to empowerment while Noffke (1997, p. 306) argues that all forms of action research deal with issues of power and control and are about the relationships of action and research.

Rooted in the intersection of teacher education and language/literacy studies, another approach to practitioner inquiry that shares this third set of assumptions about the relationship of inquiry, knowledge, and practice emphasizes teacher research as an agency for school and social change. The premise of this approach is that local knowledge of teaching, learning, and schooling is generated by making classrooms, schools, and other professional contexts sites for research, working collaboratively in inquiry communities, and taking critical perspectives on the theory and research of others. This work pays particular attention to the discourse of learning communities, the conjoined efforts of teachers and students as inquirers, and the role of inquiry in the fields of literacy and curriculum. The emphasis here is on blurring the boundaries of research and practice and on conceptualizing practice as a critical and theory-building process. The larger goal is to create classrooms, schools, and professional programs where rich learning opportunities increase students' life chances as well as to alter the cultures of teaching by altering the relations of power in schools and universities.

Some of these initiatives in the education of K-12 teachers working in collaboration with university-based faculty are parallel to some inquiries and self-studies at the higher education level (e.g., Cochran-Smith, Albert *et al.*, 1999; Cole & Knowles, 1998; Zeichner, 1999; Zollers, Albert, & Cochran-Smith, 2000) wherein teacher educators rethink their own assumptions, teaching strategies, and, in many cases, missed opportunities to clarify or connect with students (Cochran-Smith, 1995; Zeichner, 1999). As Zeichner (1999) points out, self study of this kind has the potential to move us, "beyond the slogans of critical, multicultural and feminist pedagogies in teacher education and the uncritical glorification of methodologies such as case pedagogies and narrative" (p. 40) and toward interrogation and reconstruction of practice. Similarly Cole and Knowles (1998) assert that self-study fundamentally challenges the status quo of the academy.

Practitioner Inquiry and Educational Research

Despite the many different modes, forms, and types of practitioner inquiry that we note above, there are several important features that most of these modes share. We analyze several of these below. To elaborate on the assumptions and features that many modes of practitioner inquiry have in common, however, is also to point to some of the basic issues that divide practitioner inquiry, on the one hand, from more traditional forms and paradigms of educational research, on the other. Thus, in the following section, we explore the issues that both *unite* many forms of practitioner inquiry but also *divide* practitioner inquiry from more traditional modes of university-based educational research.

The Issues that Unite, The Issues that Divide

Although there are differences in emphasis and intention, there are seven general aspects of practitioner inquiry that cut across versions. These include: the practitioner as researcher, the practitioner as legitimate knower, the professional

context as inquiry site for the study of problems that arise from practice; blurred boundaries between inquiry and practice; notions of validity and generalizability different from the conventions of traditional research; systematicity in terms of documentation, data collection, and analysis; and, making the work of practice public and accessible to critique by others. We describe each of these below.

Practitioner as Researcher

One feature that every form of practitioner inquiry has in common is that the practitioner himself or herself also takes on the role of researcher. (In practitioner inquiry where the researcher takes on the role of teacher in order to do research, there is an interesting inversion with the researcher taking on the role of practitioner.) This duality of roles makes it possible for the classroom teacher, the student teacher, the school principal, the school district superintendent, the teacher educator, the professional development leader, the community college instructor, the university faculty member, the adult literacy program tutor, the fieldwork supervisor of prospective teachers, and many other educational practitioners to participate in the inquiry process as researchers. This is quite different from what is usually the case with research on K-12 teaching where practitioners are usually the topics of study, the objects of someone else's inquiry, or the informants and subjects of research conducted by those outside the situation. In some versions of practitioner inquiry, "researchers" also includes participants who are not "practitioners" in the professional sense, but are significant stakeholders in given social situations and educational contexts such as parents, community members, and families.

Although some practitioner inquiry is conducted by individuals working more or less by themselves, in most versions of practitioner inquiry, collaboration among and across participants is a key feature. These collaborations take many forms – they may be inquiry communities of new and experienced teachers across several schools working together with teacher educators to generate local knowledge; university- and school-based educators working collectively with community-based activists and parents to change the conditions of a particular school or neighborhood; faculty members from different disciplines and research paradigms working together to interrogate the assumptions and values that underlie their practices and programs; or, small groups of teachers preparing for advanced certification working with university-based facilitators to make visible, document, and critique beliefs and practices. In most forms of practitioner inquiry, the role of the local community is critical since this is the context in which knowledge is constructed and used, and it is also the context in which knowledge is initially made public and opened up to the scrutiny and consideration of others.

Knowledge, Knowers, and Knowing

Across varieties of practitioner inquiry, a second key idea is that those who work in particular educational contexts and/or who live in particular social

situations are among those who have significant knowledge and perspectives about the situation. This means that all of the participants in inquiry groups and communities are regarded as knowers, learners, and researchers. As we have pointed out elsewhere (Cochran-Smith & Lytle, 1993), from this perspective, fundamental questions about knowing, knowers, and what can be known have different answers from those that underlie traditional research on and about teaching and teacher education. From the perspective of practitioner inquiry, practitioners are assumed to be among those who have the authority to know – that is, to construct "Knowledge" (with a capital K) about teaching and learning. It is also assumed that what is worth knowing about includes practitioners' ways of knowing, or what practitioners, who are researchers in their own professional contexts, can know through systematic inquiry.

Most varieties of practitioner inquiry share the assumption that the knowledge needed to understand, analyze, and ultimately improve educational situations cannot be generated primarily outside of those contexts and then transported from "outside to inside" (Cochran-Smith & Lytle, 1993) for direct implementation and use. Rather practitioner inquiry is built on the assumption, noted above, that practitioners are knowers, that the relationships of knowledge and practice are complex and distinctly non-linear, and that the knowledge needed to improve practice is influenced by the contexts and relations of power that structure the daily work of teaching and learning. For most versions of practitioner inquiry, this does not mean that it is intended to usurp or negate the role of outside researchers who are engaged in the generation of knowledge for and about teaching, learning, and schooling. To the contrary, this knowledge is vital. But it does mean that most versions of practitioner inquiry challenge the idea that knowledge can be generated in one site and directly and unproblematically generalized and transmitted to another site. Unlike the knowledge generated by outside researchers, the knowledge generated through practitioner inquiry, which often takes the form of enhanced conceptual frameworks, altered practices, and/or reconstructed curricula, is intended primarily for application and use within the local context in which it is developed. With some of the most well-known versions of action research (Carr & Kemmis, 1986; Noffke, 1997), the whole emphasis is on action and social change and not on knowledge except as it is understood to be in the service of change. Nonetheless, some of those who have conceptualized practitioner inquiry have suggested that this local knowledge is often useful and of interest beyond the immediate context (Lytle & Cochran-Smith, 1992).

Professional Context as Inquiry Site, Professional Practice as Focus of Study

A third common feature of the many varieties of practitioner is that the professional context is taken as the site for inquiry, and problems and issues that arise from professional practice are taken as the topic or focus of study. This means that a whole variety of educational contexts at many different levels of organization become research sites – the K-12 classroom, the university teacher education program, the school-university partnership, and the adult literacy program, but

also the reading group, the multicultural education course, the correspondence of an inquiry group, the individual journal, and the teacher leadership team. Although many of these are quite common as sites for research on teaching and teacher education, it is the combination of the practitioner as researcher with the professional context as research site that is critical here.

When the practitioner is engaged in inquiry about his or her own professional context, the questions emerge from the day to day experiences of practice and, often, from discrepancies between what is intended and what occurs. In traditional research on teaching, questions generally reflect careful study of the existing theoretical and empirical literature and sometimes negotiations with those who work in the contexts where data are collected. The questions of practitioner inquiry, on the other hand, are often highly reflexive, immediate, and referenced to particular students or situations. At other times, they are more general. Embedded within the questions generated by practitioners are many other implicit questions about the relationships of concrete, particular cases to more general and abstract theories of learning and teaching. The unique feature of the questions that prompt practitioners' inquiry is that they emanate from neither theory nor practice alone but from critical reflection on the intersections of the two.

It is important to note here that most versions of practitioner inquiry do not assume that because the researcher concentrates on questions of practice, he or she is engaged in inquiry about only "practical" things or that practice is a narrow construction referring to behaviors or actions. Rather, as Cochran-Smith and Lytle (1993) have pointed out, most practitioner inquiry turns on the assumption that practice is both practical and theoretical. As McEwen (1991) suggests: "The concept of practice has become fixed in our minds as inhabiting the phenomenal world rather than the theoretical world. But to make such a division between theory and practice is to misunderstand the nature of practice" (p. 13). What this means for practitioner inquiry is that while the questions of practice are the major focus of study, these have a great deal to do with the ways practitioners theorize their own work, the assumptions and decisions they make, and the interpretations they construct about their students' learning.

Blurred Boundaries between Inquiry and Practice

The boundaries between inquiry and practice blur when the practitioner is a researcher and a knower and when the professional context is a site for the study of problems of practice. This is particularly clear in the work of many university-based faculty members who are engaged in practitioner inquiry. The vast majority of university faculty members – whether engaged in practitioner inquiry or not (and certainly most are not) – work as teachers and/or in other practitioner roles, and their performance as practitioners represents a portion of how their overall merit is measured and rewarded.

At a growing number of universities, however – and not only at those that have traditionally been regarded as research universities – research is the most valued and rewarded activity of the faculty member. Nevertheless, many of those

involved in teacher education and professional development have been unwilling to privilege the role of either practitioner or researcher (Lytle & Cochran-Smith, 1995). Rather, over the years, a growing number of teacher educators have found that the work they wanted to do in the university and in the community blurred boundaries and prompted a fundamental rethinking of the meanings of research and practice, the roles of researchers and practitioners, and the distinctions between conceptual/theoretical scholarship, on the one hand, and empirical research, on the other. As faculty members, a number of teacher educators have learned to make their professional work a strategic site for inquiry by focusing at least some of their conceptual and empirical research as well as their writing and grant-getting efforts on the work they do with others in various inquiry communities as well as on their own courses and programs. At the university level, making professional work an inquiry site means most importantly that there is not a clear demarcation between the activities of research and the activities of practice. More recently, a small number of arts and science faculty members have also begun to engage in inquiry about their own work as teachers, particularly by engaging in the scholarship of teaching and learning (Hutchings, 2000, 2002b). Many of these faculty are documenting their teaching in college courses, developing appropriate methods of assessing their students' learning, and disseminating their work in innovative digitized forms.

In the university context, blurring boundaries and roles can create enormous potential for innovative programs of research and the generation of new kinds of knowledge as well as tensions and professional dilemmas. While in the university context research is highly valued, in the context of elementary and secondary schools, this is rarely the case. In schools, the primary work of the practitioner – and certainly the most valued and rewarded work – is the work of practice. When the teacher or other school practitioner reconstructs his/her role as practitioner researcher, different kinds of tensions and problems are created, and there are often great concerns about the danger of research stealing time and energy away from the more important activity of teaching.

Most of the modes of practitioner inquiry described above share the assumption that inquiry is an integral, not separate, part of practice and that learning from practice is an essential task of practitioners across the professional lifespan. This assumption is based in part on the belief that teaching and other forms of educational practice are incredibly complex and changing. This means that seeking global solutions to problems and monolithic strategies for teaching and teacher education is not a fruitful direction. Rather, the assumption is that the boundaries between teaching and inquiry must blur so that teachers, teacher educators and other practitioners have opportunities to construct their own questions, interrogate their own assumptions and biographies, gather data of many sorts, and develop courses of action that are valid in local contexts and communities.

Validity and Generalizability

Issues about generalizability and validity have often been used to discount the value of practitioner inquiry, which is by definition usually prompted by the

questions of individuals or local groups of practitioners, and is often conducted in the context of a single classroom, course, school, or program (Cochran-Smith & Lytle, 1990). However, an important feature shared by many forms of practitioner inquiry is that notions of validity and generalizability are quite different from the traditional criteria of transferability and application of findings (often, the identification of causes and effects) to other populations and contexts.

With some forms of practitioner inquiry, notions of validity are similar to the idea of "trustworthiness," that has been forwarded as a way to evaluate the results of qualitative research (Lincoln & Guba, 1990; Mishler, 1990). In conceptualizing narrative inquiry, for example, Lyons and LaBoskey (2002), use Mishler's (1990) argument that with inquiry-guided research – including narrative inquiry – the concept of validation replaces the notion of validity. From Mishler's perspective, validation is the extent to which a particular research community, which works from, "tacit understandings of actual, situated practices of a field of inquiry" (Lyons & LaBoskey, 2002, p. 6), can rely on the concepts, methods, and inferences of an inquiry for their own theoretical and conceptual work. Following this line of reasoning, Lyons and LaBoskey suggest that for narrative inquiry, validity rests on concrete examples (or "exemplars") of actual practices presented in enough detail so that the relevant community of practitioner researchers can judge the trustworthiness and usefulness of the observations and analyses of an inquiry.

Bullough and Pinnegar's (2001) discussion of the problems of determining quality and finding suitable publication outlets for autobiographical forms of self-study research are along similar lines. Bullough and Pinnegar do not discuss validity per se but instead refer to issues of significance, quality, grounding, and authority of autobiographical self-study. They suggest that because self-study borrows from several different scholarly traditions and also introduces the subjectivity of "self" as its central aspect, criteria for assessing quality have yet to be clearly established. For assessing the quality of self-study research and determining its virtue (or "virtuosity" as they call it) – particularly that which draws heavily on narrative, autobiography, correspondence, and/or conversation – they suggest 14 guidelines. These include: resonance and connection with readers; insight and interpretation of patterns in experience; honesty and historical accuracy; narrative focus on important issues confronting educators; authenticity of voice; attention to the learning of others as well as self learning; narrative structure and character development; thorough grounding in context; originality of perspectives; intimacy and openness to insider perspectives; convincing argumentation and evidence; wholeness; interrogation of limitations; and, representation of disagreements as well as agreements.

Along somewhat different lines, Anderson, Herr and Nihlen (1994) make a distinction between practitioner inquiry that is intended to produce knowledge for dissemination in traditional outlets, on the one hand, and action research that is intended to transform educational or institutional practice, on the other. For the former, they suggest that more common notions of validity – whether derived from quantitative or qualitative research traditions – may be appropriate.

In this vein, Lampert's (1990; Lampert, 2001) work is a useful illustration. Do we want to make a statement about/imply something about goodness here? We don't do this with others. She suggests that her detailed analysis of her own and her pupil's thinking in a mathematics classroom provides "proof of possibility" that the theoretical frameworks underlying new notions of mathematics teaching and learning are useful in classrooms.

For practitioner research that is intended to be transformative, however, Anderson, Herr and Nihlen (1994) call for different ways of valuing and establishing validity than those appropriate for research intended to be traditionally disseminated. Anderson and colleagues draw on the work of Clandinin and Connelly (1995), Cunningham (1983), Lather (1986), and Watkins (1991), each of whom has conceptualized validity in interesting ways that break with traditional epistemologies and with traditional criteria for validity. Anderson and colleagues proffer a "tentative" set of new criteria for practitioner research that include democratic validity (honoring the perspectives and interests of all stakeholders), outcome validity (resolving the problems addressed), process validity (using appropriate and adequate research methods and inquiry processes), catalytic validity (deepening the understandings of all the participants), and dialogic validity (monitoring analyses through critical and reflective discussion with peers). These guidelines are consistent with Grimmett and MacKinnon's (1992) discussion of the value of teachers' "craft knowledge." They point out that in the final analysis, "the essential validity and morality of craft knowledge reside in readers' 'living' the life of particular teachers through stories, narrative, case studies, and other forms of vicarious experience" (p. 396).

Systematicity

All of the forms of practitioner inquiry listed above share the feature of systematicity and intentionality. Stenhouse's (1985) emphasis on research as "systematic" and "self critical" inquiry emphasized this idea early on. In some forms of practitioner inquiry, systematic documentation of issues related to teaching, learning, and schooling resembles the forms of documentation (observation, interviews, and document/artifact collection) used in ethnographic research, grounded theory, and other forms of qualitative and interpretive study. Many K-12 teacher researchers (Cochran-Smith & Lytle, 1999a) as well as university faculty members engaged in the scholarship of teaching and learning (Hutchings, 1998) or self-study (Hamilton, 1998), for example, keep systematic notes about classroom interactions and conversations with students and colleagues and also catalog the documents that represent students' emerging understandings, such as their written work, number work, drawing, figuring, and their approaches to problems as well as their explanations, questions, and ways of linking information and ideas. In addition, classroom performances of all kinds as well as test scores and other modes of evaluation are systematically documented.

Part of what distinguishes the inquiries of practitioners from those of outside researchers who rely on similar forms of data collection is that in addition to

documenting students' learning, practitioner researchers also systematically document their own teaching and learning – their own thinking, planning, and evaluation processes as well as their questions, interpretive frameworks, changes in views over time, issues they see as dilemmas, and themes that recur. Often practitioner researchers capture these interpretive processes by collecting multiple versions of course syllabi and class handouts, plans and materials used for class activities, class assignments and problems posed, and the texts used in teaching and learning interactions (Lytle & Cochran-Smith, 1990). In addition, teacher researchers keep extensive journals and/or make audio and videotapes of group discussions and other class interactions, students' and teachers' presentations, and talk with students (Lampert, 2001; Lampert & Ball, 1998).

Like many forms of qualitative research conducted by outside researchers, a strength of practitioner inquiry is that it usually entails multiple data sources that can be used to illuminate, confirm, but also disconfirm one another. What distinguishes this work from other qualitative forms is the systematic examination and analysis of students' learning juxtaposed and interwoven with systematic examination of the practitioners' own intentions, reactions, decisions, and interpretations. This combination makes for incredibly detailed and complex analyses of teaching and learning. Lampert's (2001) detailed analysis of teaching and learning mathematics in a fifth grade classroom where she was the teacher while also a university-based researcher as well as Russell's (1997) account of his own struggle to learn to teach provide quite different but equally persuasive evidence of the remarkable potential of practitioner researchers to analyze the links as well as the disconnects between teaching and learning that are not readily accessible to researchers based outside the contexts of practice.

Notions of what counts as data and what counts as analysis in practitioner research are often different from those of more traditional modes. Autobiographical and narrative inquiry (e.g., Cole & Knowles, 1995; Florio-Ruane, 2001; Lyons & LaBoskey, 2002), for instance, almost always treat stories as data and treat certain kinds of narratives as interpretation as well. However, practitioner inquiries also sometimes include as data sources email, letters, and other forms of correspondence as well as recorded conversations and other artifacts that illuminate and represent participant's meaning perspectives at particular moments in time (Bullough & Pinnegar, 2001; Cole & Knowles, 1994). Broader notions of what counts as data are in keeping with many postmodernist perspectives about the nature of knowledge and or human experience that are more akin to the traditions of the humanities than of the social sciences.

Those engaged in practitioner inquiry have been inventing new forms and frameworks of analysis and interpretation as well as new forms of data. As noted above, some of these may look quite unfamiliar to those who are accustomed to the traditional modes of data collection and analysis entailed in most university-based research. For example, in some forms of practitioner research, such as "oral inquiry" (Lytle & Cochran-Smith, 1990), the analysis of data sources is primarily oral and constructed in the social interactions of particular groups or

communities of practitioners. Oral inquiries represent practitioners' self-conscious and often self-critical attempts to make sense of their daily work by talking about it in planned ways. In communities convened to explore issues and practices across contexts by examining particular cases, the primary outcomes are the enriched understandings of the participants (Himley, 1991). What sets this kind of inquiry apart from other forms is that analysis is collectively constructed and emerges from the conjoined understandings of teachers and others committed to long-term highly systematic observation and documentation of learners and their sense-making (Carini & Himley, 1991). To generate analyses that account for multiple layers of context and multiple meaning perspectives, practitioners usually draw on a wide range of experiences and their whole intellectual histories in and out of their immediate contexts of practice (Cochran-Smith & Lytle, 1999a).

Publicity, Public Knowledge, and Critique

Although the focus of practitioner inquiry is, by definition, the work of practitioners in their own professional contexts, most forms of practitioner inquiry are characterized by their emphasis on making the work public and open to the critique of a larger community. Along these lines, as noted above, Stenhouse (1985) defined research as systematic inquiry "made public" to others, and much of the current North American teacher research movement is distinguished by the work of K-12 teachers, teacher educators, and others working together to generate "knowledge of practice" within inquiry communities (Cochran-Smith & Lytle, 1999a). There are two important issues involved here that turn on two related but different senses of the notion of "publicity" or "public-ness." One has to do with the critical role of peers and more distant others in scrutinizing and critiquing the analyses and interpretations of practitioner researchers in order to enhance and validate its legitimacy as knowledge about teaching, learning, and teacher education and also to build on that work in their own. The second is concerned with making practitioner knowledge public beyond the immediate local sense by disseminating it through traditional as well as innovative channels.

In self-study research, for example, which by its very title suggests an individual and self-focused approach, it is widely acknowledged that inquiry cannot be solely individual (Cochran-Smith, Dimattia *et al.*, 1999; Loughran & Northfield, 1998; Smith, 1998). Loughran and Northfield (1998) point out that without the perspectives of important "others," self-study research may become merely "rationalizing or justifying one's actions or frames of reference" (p. 7) rather than genuine grappling with the contradictions and tensions involved in the quest to improve practice and develop knowledge by better understanding personal experience. The scholarship of teaching and learning, (Hutchings, 1998; Shulman et al., 1999), puts even greater emphasis on the role in inquiry of a critical community, or what Shulman (1999) calls "the public face of scholarship" (p. 161). Shulman suggests that in order to become useful as well as credible to others, scholarship must be accessible – transformed, essentially, into community

property – which makes possible both peer scrutiny and generativity, or the building of new work on other people's work (Shulman, 2000). A hallmark of many forms of practitioner inquiry is the invention of new ways to store, retrieve, code, and disseminate practitioners' inquiries in the form of CD-ROMS, websites, and other electronic innovations (see, for example, Hutchings, 2000; Lampert & Ball, 1998) as well as new modes of public presentation and publication of this work, such as multi-voiced conversations, readers' theater, poetry, and so on.

Making practitioner inquiry accessible beyond the immediate local community raises a number of important issues related to generalizability and purpose that are touched on above. Although some descriptions of practitioner inquiry suggest that it generates practical knowledge that is quite distinct from formal knowledge, which is generalizable and widely usable (Richardson, 1996), many of the forms of practitioner inquiry are characterized by their efforts to break with the traditional epistemological distinction between formal and practical knowledge and with the traditional notion that practice is practical by developing new ways to talk about knowledge that is truly useful in describing, understanding, and altering the conditions of teaching, learning, and teacher education. We have suggested that teachers' work in inquiry communities generates knowledge of teaching that is both local and public (Cochran-Smith & Lytle, 1993; Lytle & Cochran-Smith, 1992). This local-public conception does not posit two kinds of knowledge analogous in any way to the distinction made between practical and formal knowledge. Rather, it suggests that through inquiry, teacher researchers and other practitioners generate knowledge of how teachers and their students co-construct teaching and learning in particular schools and classrooms. This kind of knowledge is useful for the individual practitioner engaged in efforts to alter and improve his or her own practice, but is also useful for the local or immediate community of inquiry where groups of practitioners build a contextualized knowledge base on teaching and learning that cuts across classrooms and contexts. This knowledge may also be useful more publicly and generally, however in that it may suggest new insights into many of the domains of research on teaching and learning, new knowledge about teacher inquiry, teachers' learning, and professional growth; and new knowledge about the relationships among teacher inquiry, knowledge, and school reform (Cochran-Smith & Lytle, 1993).

In the preceding section, we have described seven salient features shared by most forms of practitioner research. Analysis of these features not only reveals the general ways that divergent forms of practitioner inquiry are united, but also points to many of the issues that divide practitioner inquiry from more traditional university-based research. For example, the discrepancies between practitioner inquiry where roles and boundaries are blurred, on the one hand, and traditional forms of research that makes sharp demarcations between researcher and that which is being researched, on the other, are clear in many of the critiques that have emerged about practitioner inquiry over the years. We elaborate these in the following section. Then, in the final section of this chapter, we use our own work as university-based researchers promoting practitioner inquiry within the

culture of the university as an illustration of some of the concrete particulars that divide practitioner inquiry from educational research more generally.

Critiques and Commentaries on Practitioner Inquiry

At the same time that practitioner research has gained an important measure of acceptance and standing over the last quarter century (Lagemann, 2000), a number of significant critiques of practitioner inquiry have emerged from both inside and outside the movements. Many of these are by no means new criticisms. Rather, as Zeichner and Noffke (2001) point out, serious challenges to the idea that teachers could be involved in researching their own practices were leveled by university-based researchers as early as the 1950s. Some of the most prominent current criticisms of practitioner inquiry are made by scholars who have taken an interest from the disciplinary perspectives of philosophy and/or research methodology. Other critiques are rooted in critical social and economic theory and/or in understandings of pedagogy as praxis. Arguably the most dismissive critiques are tied to the preoccupation at the beginning of the 21st century with "scientifically-based" research in education (Shavelson & Towne, 2002) and with "evidence-based" or "scientifically-based" reform of many aspects of curriculum, instruction, and teacher preparation that are embedded in new legislation from the federal government.

Not surprisingly, all of the major critiques are tied in important ways to the features that define practitioner inquiry, particularly to notions of knowledge generation and use, validity and generalizability, and appropriate roles of researchers and sites of research. The critiques are tied as well as to fundamental ideas about what counts in the first place as research, data, knowledge, evidence, and effectiveness, and who in the final analysis can legitimately be regarded as a knower about issues related to teaching, learning, and teacher education. In the section that follows, we discuss five critiques of practitioner inquiry that have been notable in the last quarter century or so since the early 1980s. We refer to these as: the knowledge critique, the methods critique, the science critique, the political critique, and the personal/professional development critique.

The Knowledge Critique

One of the most visible critiques of practitioner inquiry rests on philosophical, and more explicitly, epistemological grounds. The knowledge critique centers on the issue of what kind of knowledge – if any – is generated when practitioners do research about their own schools, classrooms, courses, programs, and other contexts of practice (Fenstermacher, 1994a; Richardson, 1996). The knowledge critique is based on the premise that there is a formal, theoretical, or scientific form of knowledge for and about teaching and learning that is distinguishable from some other kind of knowledge variously referred to as practical knowledge, craft knowledge, lore, received wisdom, the wisdom of practice, accrued wisdom, or knowledge that is experiential, personal-practical, situated, relational, embodied, popular, and/or tacit. Fenstermacher, for example, makes a major distinction

between *practical* knowledge, which is bounded by context and is about how and when to do things or see events in a particular situation, and *formal* knowledge, which is knowledge about relationships between actions and consequences that are generalizable across contexts.

At the heart of the knowledge critique of practitioner inquiry is criticism of the use of the word knowledge itself and the suggestion that practitioners can generate needed knowledge about teaching and teacher education based on their perspectives inside professional contexts. Fenstermacher argues that it is essential to make very careful distinctions whenever the concept of knowledge is used to describe teachers' "mental states". He differentiates three possible meanings for the term, "knowledge," only the first of which (formal or practical knowledge in the traditional philosophical sense) has valid epistemic merit. Fenstermacher argues that if a discussion about teacher knowledge is to be useful, interesting, or important, then it must use the term knowledge in this first sense and concentrate on establishment of the warrant or justification for epistemic claims. However, Fenstermacher warns those who would couple "teacher research" with "knowledge," suggesting that outsiders to the field of philosophy have not adequately attended to the conventions of the discipline, particularly the "exquisite complexities of knowledge claiming and justifying" (p. 41). Fundamentally, Fenstermacher's critique of the teacher research movement challenges the argument that research by teachers and other practitioners can generate knowledge about teaching and learning unless it is born of a science, "analogous to the science that yields formal knowledge" (p. 48). What this means is that teacher research, even if it is intended to contribute to what Schön (1995) once called a "new epistemology of practice," should be governed by the same epistemological traditions as research intended to generate formal knowledge.

The Methods Critique

Closely related to the knowledge critique is what we refer to as the methods critique. This is one of the oldest critiques of practitioner inquiry, challenging on methodological grounds the very notion that practitioners have the skill, the distance, or the analytic capabilities to conduct research about their own work and in the context of their own professional contexts. Zeichner and Noffke (2001) point out that rather than recognizing practitioner research as an emergent form of inquiry, critiques of method have usually assumed that practitioner research was simply a "lesser" form of academic research, but conducted by ill-prepared amateurs.

Along these lines, well-known qualitative methodologist, Michael Huberman (1996), questions whether teacher research is research at all, challenging the claim that it may be thought of as a new genre or that teacher research may have the potential to generate a "qualitatively distinctive body of understandings, skills, and dispositions" (p. 124). If teacher research is research at all, Huberman contends, it is located within the "fairly classic genre" of interpretive research. Huberman points out that understanding events when one is a participant in them is excruciatingly difficult if not impossible, thus challenging the possibility

of the teacher functioning as a researcher in his or her own school or classroom setting. If the teacher does try to function as researcher, Huberman suggests that the "classic criteria" of qualitative research apply – that teacher research is bound by rules for the, "provision of evidence, consistency, freedom from obvious bias, and perceptions of the people involved" (p. 128) and that he or she must transcend the self in order to transform an emic perspective into a "more widely shared etic idiom" (p. 126).

Huberman argues that the fact that teachers may have intimate insider information about teaching does not negate the need for research methods that are "minimally reliable" in order to safeguard against "delusion and distortion" (p. 132). Huberman's critique of the teacher research movement concludes with the claim that teacher researchers need to develop an alternative and codified discourse that connects to propositional (or formal) knowledge via more "coherent" language, "leaner" vocabulary, "robust yet tailored" methods, and a "less woolly" body of evidence. Echoing Fenstermacher (1994a), Huberman argues that teacher researchers' work cannot escape the application of criteria for assessing "truth" like those that are applied "in a more deliberate universe like the academy" (p. 38).

The Science Critique

The science critique is actually a combination or a subset of the knowledge critique and the methods critique. We mention it separately here because of its relevance at the turn of the 21st century when many segments of the U.S. educational community are preoccupied with research-based evidence as the grounding and the authority for educational policies of many kinds (Shavelson & Towne, 2002). [See the special theme issue of *Educational Researcher* for discussion of many of the issues and debates involved: (Jacob & White, 2002)]. The U.S. federal government's claim to be willing to fund and implement only those educational policies legitimated through scientific research is reflected in the language and emphasis of the No Child Left Behind Act of 2001 (HR1), which reauthorized the U.S. Elementary and Secondary Education Act that provides billions of dollars in federal assistance for education programs; the language used in discussions of the reauthorization of the U.S. Office of Educational Research and Improvement, which funded educational research projects throughout the country; and, the U.S. Secretary of Education's annual report to Congress on teaching quality (U.S. Department of Education, 2002), which analyzes the yearly progress of the 50 states in meeting the challenge of providing highly qualified teachers for all U.S. schoolchildren. Each of these documents makes dozens of references to "scientifically based research" (SBR), which, as Feuer, Towne, and Shavelson (2002) point out, now has "acronym status" in Washington, D.C. and will have especially broad-reaching effects since all recipients of federal dollars will be constrained from funding any programs or initiatives that do not have a track record based on SBR.

The clearest indication to date of how the science critique may play out in evaluating practitioner inquiry may be found in the recent synthesis of research

on teacher preparation completed by Suzanne Wilson, Bob Floden, and Joan Ferrini-Mundy for the Office of Educational Research and Improvement of the U.S. Government (Wilson, Floden, & Ferrini-Mundy, 2001). The report by Wilson and colleagues is intended to summarize the existing empirical research on teacher preparation since 1980 that has been conducted, "with rigor and critically reviewed by other researchers" (p. 1) in order to provide for the policy and research communities a sense of what we currently do and do not know about how best to prepare highly qualified teachers for the nation's schoolchildren.

Although they began with more than 300 references, only 57 were included in the final synthesis. Studies were excluded if they were irrelevant to the questions stipulated by OERI, were insufficiently rigorous, were based on opinions or principles without empirical evidence, or were based on a single course in a particular teacher education program. The studies in this last category were excluded "because it was difficult to synthesize studies that were idiosyncratic" (p. 3). The report notes that many more studies were found "that examined teacher learning within a particular course, but, given both the limited time frame for this report and the difficulties in comparing specific courses cross institutions, [the report] did not include those course-specific studies" (p. 14). These footnotes in the report reveal some of the basic assumptions underlying the science critique of practitioner inquiry – studies conducted in single courses or about single programs are idiosyncratic; synthesizing findings across courses and institutions is paramount; and, rigor depends primarily on cross-site comparisons, large sample sizes, and uniform procedures and measures.

Included in the recommendations section of the Wilson–Floden–Ferrini–Mundy report are calls for research that facilitates comparisons among alternatives, cross-site analyses, controlling and testing for the impact of particular variables, and a focus on the outcomes of teacher preparation. The gist of these recommendations is consistent with what Floden (2001) elsewhere has called the "effectiveness paradigm" of research wherein the point is to identify consistent factors that increase the effectiveness of teaching, primarily as measured in pupil's gains on standardized tests of learning. Much of the practitioner inquiry in the area of teacher education has been completed by teacher educators engaged in research or self-studies of their students' and their own learning and experiences by focusing on their own courses, programs, and institutions. While practitioner inquiry in teacher education certainly draws on empirical evidence broadly construed, much of this is likely to be discounted by the meteoric rise in prominence of a narrow brand of science. In fact, as St. Pierre (2002) points out in her recent critique, the danger with the National Research Council discussion of scientific research in education (Shavelson & Towne, 2002), which rejects postmodernism, is to dismiss a kind of research that studies, "the possibilities, limits, usefulness, and dangers of any theoretical position – including their own – in the production of knowledge and lives" (p. 26).

The Political Critique

A fourth critique of practitioner inquiry, which we refer to as the political critique, concentrates on its purposes and ends as well as on its political or ideological bases. Like some of the other critiques, this one is double-edged. One edge of the political critique, usually made by those who advocate forms of action research, assumes that the bottom-line purpose of practitioner research is social change and social action. Based on the assumption that all research is political, this critique eschews versions of inquiry that have goals that are more or less instrumental and/or that lack clear connections to larger social and political agendas (Anderson *et al*., 1994; Kincheloe, 1991; Noffke & Brennan, 1997). Many of those who have offered this political critique of practitioner inquiry work out of disciplines influenced by European critical social and economic theory, feminist theory and research, and/or the notion of pedagogy as praxis, that is, the dialectical relationship between critical theorizing and action (Freire, 1970). This political critique is generally based on the assumption that although action research and other forms of critical teacher inquiry have the potential to alter fundamentally the nature of practice and the role of teachers and teacher educators, their power is severely diminished if their "democratic edge is blunted" (Kincheloe, 1991), if they are separated from "the political sphere" (Noffke, 1997), or they are used to "further solidify and justify practices that are harmful to students" (Zeichner, 1994).

This political critique of practitioner inquiry revolves primarily around questions connected to agency and ownership. What this critique points to is that there are more and less "benign" constructions of practitioner inquiry – some that are more readily integrated into the existing social and institutional arrangements of schools and universities than others. For example, to the extent that teacher research fits comfortably with a university or school district's institutional agenda for reflective practice, increased professionalism, and/or teacher accountability, it can be regarded as compatible with ongoing efforts toward professional development. To the extent that action research is consistent with a district's stated commitment to teacher leadership, site-based management, or curricular revision, it can be regarded as at least compatible with, if not central to, ongoing efforts to improve schools. To the extent that self-study or the scholarship of teaching is consistent with traditional research methods for data collection and analysis, they can be regarded as supporting the commitment of many universities to improve the practice of their faculty members. Many of those who have critiqued practitioner inquiry on the basis of its political perspectives, however, suggest that benign versions of practitioner inquiry, especially action research, misunderstand their historical roots and dilute their necessarily political edge (Kincheloe, 1991; Noffke, 1997).

Some of those who have advocated teacher research for K-12 teachers and program-based educators have also emphasized the ways in which inquiry can help to challenge the taken-for-granted aspects of schooling. Cochran-Smith (1991), for example, has advocated the notion of teacher research as part of

learning to teach "against the grain," and Lytle (1993) has characterized teacher research as engaging in "risky business." Notions like these are consistent with the idea of practitioner inquiry as something decidedly different from the quest for certainty in teaching and teacher education or for a new canon of "best practice" certified by systematic classroom documentation. From these perspectives, practitioner inquiry is associated more with uncertainty than certainty, more with posing problems and dilemmas than with solving them, and with the fundamental recognition that inquiry both stems from and generates questions.

The other side of the political critique sword is exactly the opposite. That is, many of the more critical versions of practitioner inquiry are often critiqued precisely because they have a political agenda and are directed toward social change and social justice. The assumption behind this critique is that research can be (and ought to be) a-political neutral, non-ideological, and value-free (Gee, 1996). Instead the assumption underlying this critique is that research (and the knowledge that it generates) ought to be based solely on the empirical and certified facts of educational matters and not related to any political agenda. The political critique of inquiry that openly emanates from an ideological perspective – particularly an ideology intended to challenge the status quo and bring about a more socially just educational system and society (Noffke, 1997; Noffke & Brennan, 1997) – is ultimately dismissive. Notwithstanding the fact that many of those who conceptualize practitioner inquiry would argue that all research is political, the argument against practitioner research of this kind is that it is simply not research at all, but is instead advocacy, activism, or political maneuvering by disenfranchised groups.

The Personal/Professional Development Critique

The fifth and final critique of practitioner inquiry that we include in our discussion here is the personal/professional development critique, which again has two distinct strands. The first has to do with the fact that practitioner research has generally been regarded in the literature of research on teaching as a vehicle for individuals' personal and/or professional development rather than as a mode of knowledge generation (Cochran-Smith & Lytle, 1998; Zeichner & Noffke, 2001) that has the potential to alter, not just add to the knowledge base about teaching and learning, the processes of schooling, and teacher education. There is little debate about the fact that practitioner inquiry can indeed function as a useful (and even powerful) form of professional development and problem solving. Sometimes the professional development aspect of practitioner inquiry is critiqued, as above, precisely because of its instrumental focus and its tacit sustaining of the status quo. At other times, when advocates make knowledge claims about research carried out by practitioners – either in fact or potentially, the professional development critique of practitioner inquiry is invoked in tandem with the knowledge critique. Then, as we noted in our discussion of the knowledge critique, critics are quick to emphasize the limits of practitioner inquiry, drawing attention to the fact that teachers' experience and beliefs are often

wrongly described as knowledge, and reflections about practice leading to personal growth are sometimes wrongly described as research (Somekh, 1993). Anderson (2002) implicitly refers to this issue in his criticism of the fact that practitioner research is seldom included in doctoral study; he suggests, however, that differences between reflections and "real research" (p. 22) may be more a matter of degree than kind.

The second strand of the personal/professional development critique takes a different tack. Here, the critique is that certain forms of practitioner inquiry, particularly self-studies and those with autobiographical stances, are much "too" personal in that they focus on the person in an ego-centered or narcissistic sense. Along these lines, Cole and Knowles (1998) reveal that characterizations such as "narcissistic, self indulgent, egocentric, and solipsistic" are often used to critique self-study, especially when it is under review for publication. Bullough and Pinnegar (2001) also provide some insight into the personal/professional development critique when they raise questions about whether readers "care" about reading self-study if they are unfamiliar with the person. Following Graham (1989), they point out that when "self-discovery or self-orientation" predominate, or when "balance is lost and the writer slips into confession or worse, egoism" (p. 17), the answer about whether or not the reader cares enough to read on is usually "no." They suggest that readers expect more than personal self-discovery from practitioner inquiry, instead looking for evidence that some of the serious and difficult issues involved in teaching and teacher education have been confronted and dealt with explicitly.

In the preceding sections we have outlined a number of common critiques of practitioner inquiry. Some of these focus on epistemological and/or methodological issues, while others focus on political as well as professional issues. Often these critiques are combined and overlapping with one another, depending on the context of discussion and the stakes that are involved. In certain ways, all five of these critiques are related to basic assumptions about the knowledge in understanding and improving teaching and teacher education.

Practitioner Inquiry in the University Context

In this third and final section of this chapter, we focus on our own experience with practitioner inquiry from our perspectives as faculty members at large research universities in urban areas. We trace the roots of our interest in teacher research in the context of the university to illustrate in a concrete and particular way the issues that connect and divide practitioner inquiry from traditional modes of research on teaching. Then we elaborate what we refer to as "working the dialectic," or, taking seriously and living out in research, teaching and other activities at the university, the fundamental epistemological, ethical, and political premises of practitioner inquiry, as we have understood and helped to conceptualize them over a period of many years. Finally we draw on our experience at the university to explore and illustrate what working the dialectic looks like

within the culture of a research university, a context that is different in important ways from both K-12 schools and other educational settings.

The writing in this third part of the chapter shifts slightly in style and voice from those of the preceding two sections. In the first two sections, we analyzed the major ways practitioner inquiry has been theorized, critiqued, and instantiated in teaching and teacher education over the past several decades. This perspective allowed us to synthesize and comment across the work of many other scholars and also examine the differences between practitioner inquiry and traditional educational research, particularly with regard to knowledge claims, legitimacy of knowers, and ways of knowing. In this third and final part of the chapter, we speak more directly about our own situation and experiences as researchers and teachers in the university setting.

Tracing Our Roots

We trace our interest in teacher research to an increasing dissatisfaction with business as usual at the university – particularly with the way practitioners have been positioned in teacher education and professional development and with the way university-generated knowledge was assumed to encompass everything there was to know about teachers and teaching. From the beginning we worked closely with new and experienced urban teachers at the University of Pennsylvania to develop innovative preservice and professional development projects and programs, particularly the preservice program, Project START (Student Teachers as Researching Teachers), and the school-university collaborative, PhilWP (the Philadelphia Writing Project), an urban site of the National Writing Project. Throughout our time at Penn and elsewhere, we were never solely practitioners nor solely researchers. Rather we saw ourselves as negotiating the uncertain borders of educational practice and scholarship by simultaneously wrestling with the daily dilemmas of practice and at the same time contributing to conceptual frameworks for the emerging domain of teacher research.

From the beginning we regarded our projects as strategic sites for both research and practice, positioned to prompt the rethinking of fundamental assumptions about the intellectual project of teaching and to explore the prospects for reconstructing practice as inquiry across the professional lifespan. It was our close work with teachers that heightened our awareness of the gap between university discourse and the reality of daily life in schools and made us reject the claim that universities could take the major responsibility for creating enduring change in schools and classrooms. Early on we realized that it was not just university scholars who took a critical perspective on the social and political arrangements of schools and schooling. Rather many of the urban teachers with whom we were collaborating (particularly those who were members of the Philadelphia Teachers Learning Cooperative, Teacher Educators for Social Responsibility, and those who worked with Patricia Carini and others at the Prospect School and the North Dakota Study Group) had a long history of

documenting and taking critical perspectives on their work with students and the larger sociopolitical contexts of school and society.

Jointly with these and many other teachers and student teachers, we explored teacher research as a way to rethink practice, question our own assumptions, and challenge the status quo – not only in schools but also in the university. Over time we came to use the term "teacher research" as a kind of shorthand for a larger set of premises about: teachers as knowers, reciprocal school-university relationships, teaching as both an intellectual and political activity, learning to teach as a process that occurs within inquiry communities throughout the professional lifespan, schooling as deeply influenced by culture and history, and the need for parallel transformation of universities and schools.

We trace the roots of our interest in teacher research to a time long before these projects, however. Both of us began our work at the university having been K-12 teachers, and then we were part-time instructors and/or supervisors of student teachers and lecturers for a number of years. Later, after we completed our doctorates at Penn in the early 1980s, we continued as lecturers or adjunct faculty for a number of years until there was an opportunity to "apply for our own jobs" as tenure-track assistant professors.Throughout this time period, we were actively involved in all aspects of the academic programs at the university and also engaged in scholarly and professional work, both before and after we were "officially" faculty members. Despite the important opportunities these positions gave us to teach and to learn, it is also clear that, like women at schools of education at many other research universities, we were marginalized as members of the faculty. In addition, because of our close work with teachers and student teachers, we were identified with practitioner-oriented issues rather than "real" researchers. At many schools of education at research universities at that time in the early 1980s, an individual's status roughly mapped to her closeness to or distance from the daily practice of schools and other educational programs. This kind of hierarchy distinguished those who did social science (i.e., they engaged in scholarship about education broadly construed and/or closely identified with the concerns of a particular discipline, such as psychology, history, or economics) on the one hand, from those, on the other hand, who identified themselves as educators working in the field of education (typically teacher educators and others whose work was directly focused on teaching, learning, and schooling).

In retrospect we realize that our reluctance to privilege neither scholarship nor practice contributed not only to our marginalization as faculty members but also to our need to construct a kind of critical integration that connected our more grassroots work with teachers to our teaching and research at the university. This desire to locate our work at the intersection of two worlds deeply informed and continuously called into question our perspectives on collaboration and power, voice and representation, culture and difference, and the interrelationships of inquiry, knowledge, and practice.

Part of the reason we were able to work at this intersection at a major research university was the relatively small size of our programs in preservice teacher

education and in reading, writing, and literacy. In addition, in those "early" days, both of us had a great deal of autonomy and what we now realize were unusually rich opportunities to invent new program structures, imagine new relationships with school-based colleagues, and figure out how to make our projects critical sites for inquiry. Commenting on our apparent freedom to pursue these ideas, one of our colleagues from another university once pointed out that many administrators and faculty at Penn appeared for the most part "mercifully uninterested" in what was going on in our programs, even though we were by then writing about them and beginning to draw attention to this work.

Our ideas about teacher research were also in sync with the growing interest at Penn's Graduate School of Education in qualitative research. Since the mid 1970s, the University of Pennsylvania has been at the forefront of exploring and fostering qualitative research as a legitimate mode of inquiry into educational problems and issues. Led over the years by well-known researchers from anthropology, linguistics, and literacy, including Dell Hymes, David Smith, Shirley Heath, Frederick Erickson, Bambi Schieffelin, and Nancy Hornberger, Penn was among the first to offer an array of courses in qualitative research methodology and to permit and indeed encourage doctoral dissertations that relied on qualitative approaches to data collection and analysis. Much of this work explored the cultures of schools and classrooms and attempted to represent teachers' knowledge from their perspectives inside schools. Efforts of this kind were intensified and made public via the university's Ethnography and Education Forum, which began in the late 1970s and continues annually. This conference, which we participated in from the beginning, has been known over time for promoting conversations about qualitative research among an unusually wide range of participants, both local and national, including graduate students, school- and program-based teachers and administrators, and university faculty.

Ours and many others' ideas about teacher research were first made public at "Teacher Research Day," a special event we initiated with teachers and student teachers at the Forum in 1986. Since that time Teacher Research Day has attracted teacher researchers and inquiry communities locally and from around the world as well as featured speakers who helped to conceptualize and disseminate the notion of practitioner inquiry as a mode for knowledge generation, professional development, and activism for school change. As co-authors, we used the Forum as a context for sharing our emerging ideas about what it meant to make inquiry central to teaching and learning to teach. Over the years, we had the privilege to present more than a dozen keynote talks that introduced Teacher Research Day by positing conceptual frameworks at once firmly rooted in our ongoing projects and programs and also intended to suggest generative questions and issues for the larger field. All of these were eventually published in one form or another in educational journals and in some cases in professional newsletters and in-house publications. Over these same years, our student teachers and our school- and program-based teacher colleagues also presented their work at the Forum and at a growing number of regional and national conferences

related to teacher education, language and literacy, and urban education. Together and separately, for teachers, student teachers, and faculty members engaging in research on our own practice became the central way of knowing for our growing inquiry community in the Philadelphia area.

Working the Dialectic

As this discussion about our roots suggests, we have worked over time to conceptualize and take seriously the concept of teacher research – and its underlying premises about knowledge, teaching, schooling, and power – and to instantiate and act on those premises in our daily university work, in various partnerships and collaborative contexts, in K-12 schools, and in community-based adult program literacy and other settings. We think of these efforts collectively as "working the dialectic." By "dialectic," we refer to the reciprocal, recursive, and symbiotic relationships of research and practice, analysis and action, inquiry and experience, theorizing and doing and being researchers and practitioners as well as the dialectic of generating local knowledge of practice while making that knowledge accessible and usable in other contexts and thus helping to transform it into public knowledge. When we "work the dialectic," there are not distinct moments when we are only researchers or only practitioners. Rather these activities and roles are intentionally blurred.

By "working" we mean capitalizing on, learning from, and mining the dialectic as a particularly rich resource for new knowledge. Clearly this occurs when we study and theorize our practice as university-based faculty members and teacher educators. But in our teaching and program evaluation efforts, we highlight and learn from the work of those who have engaged in teacher research, self-study, and other practitioner inquiries. Thus, for example, in the construction of reading lists for courses or in the synthesis of research literature for scholarly publications, we recognize practitioners as legitimate knowledge generators and thus include in our reviews the inquiries of school-based teachers and university-based teacher educators. We also "work" the dialectic by collaborating with others to develop the contexts that support the inquiries of student teachers, new and experienced school-based teachers and administrators, university-based fieldwork supervisors and teacher educators, community program-based educators, and many other educational colleagues and collaborators.

As university faculty members working the dialectic, we have explored the ways we and our students and colleagues co-construct knowledge; we have investigated issues of language, culture and literacy; and, we have analyzed the contexts that support inquiry communities and teacher learning across the professional lifespan. Drawing on data collected over more than a decade from a number of sites – preservice teacher education programs, urban professional development projects, and other university or field-based programs – we have explored the complex relationships of inquiry, knowledge, and professional practice. Within this program of research, we have tried to understand how teachers

raise questions, collect classroom and school data, generate analyses and inter-
pretations, and alter students' learning opportunities. We have looked at how
prospective teachers reconcile the issues of race, culture, and diversity with issues
of high standards, content coverage, and accountability as they learn to teach.
We have looked at how experienced teachers understand race, culture, and
diversity as dimensions of leadership in an urban school district undergoing
dramatic change. We have compared the literacies of women in a university
program, women in a community college, and women who are homeless in order
to explore how individuals differently positioned in terms of gender and schooling
construct their learning "herstories." We have traced the attempts of a large
teacher education faculty group from very different disciplinary and method-
ological backgrounds to grapple with the question of what it means to do teacher
education for social justice. We have explored the characteristics of preservice
and inservice teacher inquiry communities as environments that support ongoing
learning in the face of continuous societal and educational change. All these
strands of our research program have informed and are informed by our evolving
theories of the interrelationships among inquiry, knowledge, and practice.

Although many of these questions could be explored by researchers outside
of their own professional contexts, something different results when one's own
professional work is the research site and one's own emerging issues and dilem-
mas are the grist for systematic study. When university-based faculty intention-
ally work the dialectic of research and practice, it makes possible a genre of
scholarship in which rich new ways to "theorize practice" and, at the same time,
"practicize theory" are developed.

In our case, as university-based faculty members, working the dialectic has
been an especially productive way to invent and direct teacher education and
professional development projects and, at the same time, theorize and analyze
many aspects of those projects. Based on this work, we have tried to conceptualize
teacher research through a series of essays presented and published over a period
of now more than 17 years.[1] In each conceptual essay we wrote about teacher
research, we tried to address a particular question or set of questions that had
been problematic in our daily work as teachers, teacher educators, and research-
ers. Thus, in a very real sense, the contradictions in our own practice oriented
our research just as much as did our reading of the wider literature related to
teacher learning, inquiry, school change, and language and literacy. At the same
time, the distinctions we made in our writing provided new lenses on our practice
and on our interpretation of the theoretical and empirical literature. An early
essay on the genres of teacher research, for example, grew out of our extensive
reading of the varied forms in which teachers wrote about their daily work and
also out of our participation with teachers in a range of oral documentary
processes. These experiences contributed to our growing discontent with the
assumption that research by school-based teachers should be expected to follow
the conventions of method and presentation developed in the university. The
conceptual framework we developed influenced us to formalize and rethink the
kinds of inquiry opportunities available in our programs and projects. Working

the dialectic is a decidedly non-linear process. For us, it has been more like improvising a dance than climbing a set of stairs. As we theorized the relationships of inquiry, knowledge and practice based on critical analysis of others' work as well as systematic inquiry into our own practice, we saw many ways to reinvent practice, which prompted further nuances in our theoretical frameworks and posed new questions to analyze; these, in turn, suggested new interpretive frameworks and strategies.

Over the years, working the dialectic changed our work, changed who we are, changed what we do and how we do it. We have found that inquiry changes the people who do it, and for us, in our location at the university, it also challenged many of the formal and informal rules universities live by. It has been our experience that taking teacher research seriously at the university creates issues and tensions that are at once difficult and generative. This creates dilemmas and contradictions about positions and relationships, about research conventions and practices, and about the broader meanings of scholarly activity. If they do not make working within the university context impossible (as they have for some of those involved in self-study, as we indicate in the next section), however, they can be generative – suggesting new questions and prompting further critique about school-university relationships.

Practitioner Inquiry and University Culture

Although there is now a substantial literature about the role of practitioner inquiry in schools and in school-university partnerships, there is much less that focuses on the university, particularly on the contradictions that are generated when practitioner inquiry brushes up against, and sometimes collides with, what has traditionally been valued and rewarded in university culture. Some of the most interesting and provocative work along these lines has been written by teacher educators who are active in the self-study of teacher education practices community, particularly Ardra Cole and Gary Knowles, Jack Whitehead, and Tom Russell and Fred Korthagen (see for example, Cole & Knowles, 1996, 1998; Knowles & Cole, 1996; Russell & Korthagen, 1995; Whitehead, 1995). Their work has exposed some of the raw underbelly of university culture, exploring what happens when those who engage in alternative forms of research and inquiry work in universities where this work is not only not valued, but – much worse – is regarded as improper, subversive, and worthy of censure (or at least denial of tenure). Very recently and along quite different but related lines, some arts and sciences faculty members who have engaged in the scholarship of teaching have begun also to acknowledge the ethical issues that are raised when university teachers engage in research about their own practice and their own students' learning. These involve questions of privacy and respect as well as negotiation of policies regulating human subjects research, such as institutional review board regulations and exemptions (Hutchings, 2002a, 2002b), which often simply do not fit well with practitioner inquiry.

In a certain sense, it is not surprising that there has been relatively little work

of this kind to date. The idea of university-based scholars engaging in research about their own work as practitioners is, after all, relatively new. But it is also the case that examining the culture of universities is in and of itself rather inconsistent with the culture of universities, which have long had a tendency to call for school transformation without parallel self-examination and restructuring. Anderson & Herr (1999) make this point about university-based educators who work closely with school-based educators: "Academics who form alliances with practitioners or who send practitioners out into their schools to generate knowledge about practice should be equally willing to submit their own institutions and practices to the same level of investigative scrutiny" (p. 17). Similarly, Wisniewski (2000) suggests that ethnographic studies of change in the academy are needed but avoided by university researchers who prefer to direct their "gaze" at K-12 school change rather than at their own settings and interactions with students, administrators, and colleagues.

In the final pages of this chapter, we mention just a few of the dilemmas and contradictions that have arisen from our own experience as university-based teachers and researchers, trying to take seriously and act on the concepts and premises of teacher research. In the interest of space, we refer to these in only the briefest way, although we have presented and written about these and other issues more extensively elsewhere (Lytle & Cochran-Smith, 1995, in preparation).

Inquiry as a Stance

As teacher educators, we treat inquiry as a stance on teaching, learning, and schooling (Cochran-Smith & Lytle, 1993, 1999a) rather than as a bounded activity or project. This means that the central tenets of inquiry structure and inform every dimension of our work, and nearly all of the courses, seminars, and institutes we work with have in common posing not just answering questions, taking practice as the site for inquiry, interrogating one's own and others' practices and assumptions, and learning from and about practice by collecting and analyzing the "data" of daily work.

This stance is incongruent with the role many teacher educators as well as new and experienced teachers have been socialized to expect the university to play in teachers' learning. For years, university experts were expected to offer the latest theories (although often considered too abstract and thus irrelevant to "real" school) or to provide training and coaching in "best practices" to be immediately applied in classrooms. In either case, the assumption was that outside experts have knowledge that needs to be "injected" into school practice. Inquiry as a stance disrupts this idea by controverting the expert-novice conception, challenging the knowledge transmission model, and questioning the assumption that learning to teach is accomplished in the early years of teaching and then needs only periodic updating.

There are dilemmas involved with making inquiry a stance, however. For example, in our enthusiasm for the idea of inquiry as a primary pedagogy of teacher education, we urge and in some ways impose this perspective. Of course, in a certain way, all teaching is imposition. And yet, there is a fine line between

inviting teachers to engage in inquiry, on the one hand, and, on the other, requiring them to do it in order to obtain a degree or earn credit for an inservice course. There is a fine line between collaboratively constructing an agenda within an inquiry community, on the one hand, and, on the other, predetermining content, processes, and outcomes. The contradiction between inquiry and imposition is especially visible in discussions of the questions that emerge from inquiry. In our writing about teacher research, we have argued many times that teachers' questions come from their own felt needs and thus are different in important ways from those of university researchers. We have pointed out that these questions come from unique perspectives on classroom life and reflect the interpretive frameworks teachers have developed based on their work inside schools.

Nonetheless, sometimes we hear ourselves reframing or evaluating teachers' and student teachers' questions – casting them in our own language and images and subtly or not so subtly promoting adherence to certain university conventions. Sometimes this is motivated by our desire to "help" the questioner locate her question within a wider conversation, sometimes it involves distinguishing a "researchable" question from one that is more like product-testing, and sometimes it reflects the consensus of a group not to avoid the hard issues of schooling. Whatever prompts our responses, our experience is that two basically contradictory things can occur simultaneously when inquiry is a stance in the university context: genuinely inviting practitioner inquiry to disrupt the hegemony of university knowledge, on the one hand, and "front-loading" our own agenda as university scholars in ways that may actually discourage opposing viewpoints. The result is a set of oxymorons in connection to the concept of inquiry as stance – "imposed felt need" or "transmitted inquiry" or "coerced critique."

Inquiry as Collaboration

To make inquiry genuinely collaborative, we have tried to develop close and equitable working relationships with student teachers, teachers and other educators. We have also collaborated with field-based educators whose positions fit neatly into none of the traditional school or university categories, such as teachers who divide their time between school leadership and university teaching roles. These collaborations have made possible the design, governance, and assessment of inquiry activities at every organizational level and across a wide range of formats such as courses, institutes, on-site teacher research groups, steering committees, and so on.

Obviously these efforts to share power and leadership are intended to disrupt the culture of the university in that policy making is more inclusive, decisions are more widely negotiated, and responsibilities are shifted. But there are contradictions here as well. One set of contradictions occurs when collaborative relationships are nested within degree programs – here students are invited to "collaborate" with faculty who also grade them, and fieldwork supervisors or adjunct faculty are invited to "collaborate" with those who may participate in hiring, firing, and evaluating them. Other contradictions occur in school-university partnerships where the power relationships are more ambiguous – here

collaborative relationships may in fact perpetuate privilege in more (and less) subtle ways or, in quite the opposite direction, may be interpreted by teachers as abdication of responsibility. Unfortunately, instances of silencing and control seem to come with the territory of inquiry as collaboration. In addition, in both degree programs and partnerships, there is almost always tension around critique. Who can critique whom? When is critique appropriate, and when is it destructive of the fragile strands of collaborative relationships? Are private contexts for critique more appropriate than public ones, or do these simply force underground a discourse that could make visible the very issues the group most needs to engage? These issues around critique are complexly related to the alliances and loyalties that structure the lives of practitioners in both universities and schools – the culture of silence about the work of one's colleagues, the culture of social groups based on bonds of gender, race, class background, and ethnicity, and the culture of seniority and experience that makes longevity in a group – and sometimes age, rank, or other markers of prior status – the passports for full participation for some while at the same time inhibiting the contributions of others.

Inquiry Made Public and Accessible

As we have stated throughout this section, we have for a long time now focused some of the research we do on our work with others in various inquiry communities, including at times the learning communities we try to create in each of our courses. These communities, which become the contexts for important inquiries about many issues related to schooling, also function as sites for research *about* inquiry. By studying the communities we are part of, we have the opportunity to explore the ways we and our students and colleagues co-construct knowledge; we can investigate issues of language, culture and literacy; and, we have a chance to analyze the contexts that support the work of inquiry communities and the professional development of teachers across the life span.

Organizing our teaching and research lives in these ways not only alters the content of what can be researched but also intentionally violates a number of research conventions that are part of university culture. Researching our own teaching, researching the research of others, and researching our experiences as participants in inquiry communities deviate dramatically from the more distanced topics that many consider the proper concern of scholarly educators. In addition, this kind of inquiry violates expectations in the research community about the most useful research regarding programs and projects – the norm is more toward evaluation or outcome studies based on data gathered by a researcher who is outside the setting itself. In that we draw on feminist, critical, and interpretive research traditions, we make the relationships of researcher and researched problematic in our work. But because the participants in our projects are in so many complicated ways already both researchers and researched, it is almost ludicrous to fit some of this work into the university's categories. Who indeed are the "human subjects" in this kind of research? Who "signs off" on whom? Who's entitled to write about whom, and who "owns" the data?

The tensions involved in making inquiry public and accessible to others have primarily to do with authorship, ownership, representation, and co-optation. For example, for many years, we have written together looking broadly and synoptically at the Philadelphia inquiry community, theorizing teacher research and professional development by drawing on projects that involved enormous efforts by many other people over many years. We have built our own understandings and arguments out of the work of communities and have explicitly used many examples of the writing of others. In our co-authored work, we have often chosen to represent the work of the community through our perspectives as university-based teachers and researchers. Of course we always had the appropriate permissions, acknowledgements, and disclaimers about not speaking for others. None of these, however, really altered the reality that we, as university-based faculty, got a generous amount of the credit for this work within the educational community. In addition, partly because of "what counts" within the culture of the university, we committed most of our time and resources to writing for academic journals and handbooks rather than for more practice-oriented and/or local outlets. The trade-off here has been that we have not learned what we surely would have learned by writing explicitly for a wider, more inclusive audience.

On the other hand, when we try to address some of these issues by representing the work of communities through collaborative writing with others involved in these projects, there are additional dilemmas. What conventions of writing, what audiences, and what modes of data collection and analysis are ultimately privileged, even when the explicit intention is not to perpetuate the dominance of the university? How are the different roles in writing opted for, designated, and/or valued, even when the intention of the group is to make these decisions jointly? How do the various collaborators participate in conceptualizing, drafting, revising, and editing, and what does collaboration really mean, when often – in the final product – we retain for ourselves the "last word"?

At the heart of many of these decisions is how collaborative groups – in which we as university educators are simply members, though in a certain sense, never simply members – negotiate priorities in purposes and goals for making their joint work public and accessible. Some of the most significant moments in these negotiations are those when we realize that even deciding what to disclose and what to obscure or omit entails very different risks and consequences for the differently positioned writers in the group. What is troubling is that, as university researchers, we tend to argue for pushing boundaries, for opening up and writing about unsettling subjects. But as university researchers, we are also much more likely to get credit for doing this and much less likely than some of our school-based colleagues to have to deal directly in our professional lives with the fall-out of our choices.

A particularly dicey dilemma along these lines is how, when, and whether it is appropriate to make public examples from inquiry communities that may reflect negatively on the participants, or on the group as a whole, or on the students who are being represented. Further, the culture of the university depends

on sharp and even excoriating critique of others' research, and indeed we have been chastised by some university-based colleagues for not being appropriately critical in our analyses of the teacher research that we include in our writing and not making public the full range of the problems inherent in the work of inquiry communities. We realize, of course, that including more of the messiness is probably essential to furthering the wider social, political and intellectual agendas of the practitioner inquiry movement. Finding ways to do this that do not undermine the very relationships that make the work possible and do not yet again reinforce the hegemony of the university, however, is daunting. These may require that teacher educators and teachers together rethink and reinvent approaches to critique that are more congruent with the politics of this movement.

In the preceding section, we have explored some of the consequences of grounding our university lives in the fundamental premises of practitioner inquiry. Conceptualizing our approach as "working the dialectic," we have shown how this framework grew organically from our questions about university-school partnerships, from our relationships with pre-service and school-based practitioners, and from our strong desires to integrate fully the research, teaching and service dimensions of university life. Perhaps the most distinctive feature of this approach to infusing practitioner inquiry into the cultures of large research universities derives from the ways that many of our questions for research have emerged from practice and the collaborative study of practice. Uncomfortable with the seeming ease with which universities have traditionally invoked the notion of 'theory into practice' to explain and rationalize the relationships of research universities and K-16 schooling, we have tried to show how working from a different set of underlying assumptions about inquiry, knowledge and practice structures the work of faculty members in relation to various professional learning communities within and beyond the university. As we have noted, there are a considerable number of universities where faculties have been involved in similar work, and thus much to be gained we think from examining – across contexts – the dilemmas and complications that occur when university-based researchers alter their relationships to their own practice. The infusion of practitioner inquiry into university culture creates a synergistic space for the kinds of critical examination of teaching, learning and research *within* universities that universities have been calling for in the public schools.

Conclusion

In exploring the research traditions and contextual roots of practitioner inquiry, we have argued that major questions about research, knowledge, and contexts of practice play an important role in the history of practitioner inquiry. We have shown how practitioner inquiry, despite or more accurately because of the complexity of its ideological, political and historical roots, provides a useful lens for understanding more generally how inquiry is related to knowledge, practice, and change. This analysis yields three very different inquiry-knowledge-practice

relationships that infuse the various current iterations of practitioner inquiry. Although there are clearly significant differences among the versions of practitioner inquiry, we identify shared assumptions that divide this work from more traditional forms of educational research and also discuss a set of critiques that have emerged from within and outside of the movement because of differences related to epistemology, methodology and the politics of educational research. By using our own experiences to look at practitioner inquiry in the university, we have tried to show how critical issues related to knowledge, knowers and knowing have informed the ways we have constructed our lives as women, researchers, and cultural workers in that setting. The conversations about practitioner inquiry in the field speak powerfully to these issues and provide a forum for essential 21st century debates involving the full spectrum of policy-makers, researchers, educators and the wider public.

Nevertheless, the dominant educational discourse in the U.S. at this time, some of which is mirrored in other countries as well, hardly seems compatible with many of the aspects of practitioner inquiry we have explored in the preceding pages. We have noted, for example, the emergence of scientifically based research as the single most prominent criteria for selecting programs for funding and implementation by the federal government. As we noted, one recent synthesis of research on teacher preparation – a subject seemingly intimately related to the study of the practices of teacher educators – simply excluded studies of single courses or programs. In this era, research rigor is explicitly and often unproblematically tied to cross-site comparisons, randomized trials, and adherence to other uniform procedures and measures. Similarly, the discourse around teaching excellence has veered once again toward a view of teaching as a primarily technical activity and away from the intellectual, deliberative concepts of practice more closely aligned with the rhetoric and conceptual frameworks of teacher professionalism. Market approaches to teacher education, the reconstruction of professional development within the borders of prescribed reform models and publishers' guidelines, and thus the increasing reliance on scripted teaching and teacher-proof materials all reflect and feed into the critique of current approaches to teacher education and schools of education more generally. Furthermore, the search for universal solutions to what we regard as highly complex and contextual problems of educational practice has emerged as the predominant concern of policy-makers who are playing ever more visible roles in determining what counts as evidence of compliance with state and government policies.

Concurrent with these trends, however, there is also a resurgent interest in thinking differently about the age-old problem of how research can become more relevant to practice. Sometimes referred to under the rubric of "usable knowledge" (Lagemann, 2000) or invoked in conversations about the importance of accessibility and applicability of research findings, an idea about the value of 'research on practice' has been circulating among university researchers/practitioners and school-based teachers/researchers that fits quite compatibly with the major tenets of practitioner inquiry. Certainly the concept of practitioner inquiry does not fit easily with a narrow conception of the problem as simply identifying

"what works" and bringing it to scale, or with one-size-fits-all solutions, or with the quest for a canon of "best practices." But if the problem of improving practice takes fully into account the need for a deep, ongoing and site-based discourse about teaching and learning, then the critical role of school-based and cross-school professional learning communities in conducting inquiry and utilizing the inquiries of others becomes more necessary. If the problems of improving practice are conceptualized to take full account of the importance of differing contexts and communities, then the local nature of inquiry and its sensitivity to local conditions and constraints becomes a strong point of practitioner-based work rather than a liability.

The enormous inequities in urban education and the persistence of equity issues in the de-professionalization of teaching would suggest that at the least we need to pay serious attention to the quality and nature of educational opportunities afforded learners and not just the quantity of changes in test scores and numbers of schools meeting minimal levels of performance. Given the urgency of the situation in urban schools across the country, there are compelling reasons for enacting research and research relationships that do not exclude findings that might lead us to question the assumptions built into research designs in the first place. Studies of practice conducted by practitioners have the potential to deconstruct the scripts of so-called direct instruction and to examine the consequences of utilizing, or failing to utilize, the cultural and linguistic resources of diverse learners in the construction of learning environments in schools. Furthermore, the numbers of teacher education programs and professional development projects that do something they call inquiry or self-study or practitioner research has increased exponentially over the past decade or so. Many of these take as their starting point the need for social change and social justice at all levels of the educational system. It would seem, then, that although there are many conditions that conspire to undermine practitioner inquiry, there are at the same time powerful reasons for promoting this work.

Note

1. Agre *et al*., 1996; Albert *et al*., 1997; Cochran-Smith, 1989, 1991, 1994, 1997, 1999, in press; Cochran-Smith, Albert *et al*., 1999; Cochran-Smith & Lytle, 1990, 1992a, 1992b, 1992c; Cochran-Smith & Lytle, 1998, 1999a, 1999b; Lytle, 1993, 1996, 2000, in press; Lytle *et al*., 1994; Lytle & Cochran-Smith, 1987; Lytle & Cochran-Smith, 1989; Lytle & Cochran-Smith, 1990; Lytle & Cochran-Smith, 1994; Lytle & Wolfe, 1989.

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17

KNOWLEDGE, SOCIAL JUSTICE AND SELF-STUDY*

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Abstract

This chapter addresses the issue of professional knowledge and social justice. It is presented in dialogic form, as a conversation in four voices. The conversation is interspersed with four case studies, each one written by one of the authors. The case studies illuminate, exemplify and resist the arguments within the conversation about self-study, social justice, and epistemology. The paper is divided into four broad sections. The first, "Social Justice and Self-Study," looks directly at the links between social justice and self-study. It begins by considering the resistances and difficulties inherent in addressing social justice issues, and continues by seeking a definition for social justice. The second, "What Kind of Knowledge?", looks directly at the nature of knowledge that is gained in self-study that is rooted in a concern for social justice. From a starting point of knowing ourselves as tellers of stories, it goes on to address ways of telling and listening to stories across divisive social boundaries and hierarchies. The third section, "Professional Knowledge" introduces the idea of "little stories and grand narrative," exploring ways in which professional knowledge might be understood as "little stories" countering, disrupting, critical of and contributing to "grand narratives" of educational knowledge. The fourth section addresses the urgent and difficult question, "Why is There so Little Self-Study on Social Justice Issues?"

This chapter is about three big issues:

1. self-study and its self-reflective, evidence-based approach to the study of education;
2. social justice, what it means and why it is important; and,
3. epistemological questions about knowledge.

The last question includes two sub-questions: first, how it is discovered, constructed and expressed, and second, what professional knowledge might be. These three issues are interwoven and interconnected. The answers to one affect the answers to the others.

A Word to You, the Reader

The chapter is in dialogue. Occasionally, there is just one authorial voice (these parts are in italic) but mostly there are four separate, identified voices. The dialogue addresses a number of inter-related issues and challenges about knowledge, social justice, and self-study. There are four dialogic sections. They are linked by four case studies, each written by one of the authors. In these, we "get real"; we link the issues abstracted in the chapter with the realities of education practices. We show how we have faced up to the challenges we set out for anyone trying to gain understanding about how to enhance involvement in social justice issues in their everyday lives as educators.

Introducing Ourselves

This is who we are:

Mo Griffiths: I teach at Nottingham Trent University in England. I am responsible for leading the educational research there. I regard myself as a teacher and learner as much as a researcher. My students include beginning teachers as well as mid-career (and even some end-of-career) professionals. They also include my colleagues and myself because I see my work developing and nurturing our educational research with colleagues as teacher education – of them and of me.

Lis Bass: I teach in and chair the remedial English department at Camden County College in New Jersey in the United States. I continually struggle to help the faculty (85 full and part-time teachers) and myself work more effectively with our non-traditional students (working class and poor, African-American, Latino, immigrant, and with special needs). I also teach a practicum on the teaching of writing (Rutgers University – Camden) and mentor graduate students from that program and from Rowan University's graduate composition program. I lead diversity and education workshops for K-12 faculty and am responsible for diversity professional development at our campus teaching/learning center.

Marilyn Johnston: I am a professor at The Ohio State University in Columbus, Ohio in the United States. I am situated in the School of Teaching and Learning,

where we have doctoral, masters, and certification programs. For the last 12 years, the School has been involved in teacher education reforms that involve close collaboration with schools, graduate level certification programs, and collaborative inquiry by all those involved. I teach courses in teacher education, social studies education, pedagogy, and research. I am interested in issues of collaborative relations and research and in "difference" of all kinds related to issues of social justice. Self-study grounds my research helping me to study my own situatedness and learning in relation to the students and colleagues with whom I work.

Victoria Perselli: My background is in special educational needs and inclusive education in infant mainstream schools in the United Kingdom. Between 1995 and 2000 I carried out a self-study of the role of the Coordinator for Special Educational Needs (SEN), investigating issues of social justice and diversity within my school community. I am now based at Kingston University, where I teach courses in Inclusion, SEN and Pedagogic and Professional Issues. My research interests include the development of new methods and modes of research that enable teachers to radically critique and improve our own practices, in particular through use of visual and performance arts.

You will notice that whenever we speak in a single, authorial voice, the type is in italics. When we speak in our individual voices and in the case studies we set off that writing by introducing the writer through the heading that introduces their ideas. We hope this makes it possible for the reader to distinguish between our different voices at different places in the text.

What We Hope to Achieve in this Chapter

The form of this chapter is important because we are keen that you, the readers, feel encouraged to:

1. *Find your own best (most helpful, most engaging, most relevant) path through the chapter. We explain our structure in this introductory section – but we expect you may want to read it in the order that suits you (e.g. a case study first, or a discussion of collaboration in self-study research, or something else).*
2. *Find spaces for your own dialogue with and against us. We want you to make your own responses and think of your own ways of resolving issues. This would be to extend some part of the process of writing the chapter to each reader.*
3. *Connect what is said to your own work within self-study. Our hope is that you will be challenged and supported in your own actions for social justice. Further, our hope is that you will be excited rather than daunted by the prospect.*
4. *Find other self-studies and other research that help you as well as illuminate and inspire you. Throughout this chapter, we refer to published material (only some of which was labelled as "self-study" by the authors). There are also a*

number of (as yet) unpublished dissertations and conference papers. We have given a summary overview of them at the start of the Conclusion, in order to point forward to new work in the area.

The Structure of the Chapter: Reflection through Dialogue and Case Studies

We provide one way of approaching the inter-relationship of the three main issues addressed in the chapter. How they inter-relate is complicated, and it is also contested. We do not want to over-simplify, yet we want to help beginners find their way.

Each dialogic section starts with a summary, explaining the overall argument, and how it links with the previous and next sections. We intend the summaries to help you, the reader, find one way of reading through the chapter from beginning to end. But we would be disappointed if you felt you had to follow that path, either now or in future reading. Summaries of the case studies show how they link what has just been discussed to the next topic, but in fact their placing is nearly arbitrary. We did not decide on their final position until late in the process. This is as it should be. The case studies are intended to be illuminative rather than illustrative. They support but they also resist the arguments of the dialogic sections.

All the way through the chapter, reference is made to relevant published studies, including self-studies, sometimes in the body of the text, and sometimes in italicised summary overviews at the end of the sections. Many of these studies are relevant to more than one section: but we have kept multiple referencing to a minimum to avoid needless repetition.

Most of the chapter is in dialogue. In some ways dialogue is challenging to you, the reader, because it asks you to enter into it more, to position yourself, to be active as you read. The arguments do not unfold as smoothly as they would from just one authorial voice. Our four, somewhat different perspectives and positions mean it is impossible to provide a single line of reasoning and explanation. Some ideas appear almost "between the lines" – as they do in a spoken dialogue. An example would be the definition of social justice. It is partly the subject of explicit debate between us, but is also partly assumed in what we say, and in the way the case studies are presented. Another example would be the term "case-study" itself. Later in the chapter it is argued that "case-story" is a better term. One of us picked up on this. The other two did not comment either way. So here we use the more familiar term, but leave it hanging for you, the reader, to accept or reject, as you will.

The dialogue reflects on our experiences, some of which appear in the case studies. We have abstracted some issues to discuss. The case studies, on the other hand, are more holistic, less abstract, addressing a wide range of issues. They report on the complicated, messy, real world of everyday life. We have presented dialogue and case study as interwoven, each illuminating the other. The case studies are not examples to explain theory any more than the dialogue is theory explaining practice. One is more abstracted than the other is. Both forms of reflection are necessary. Neither is sufficient on its own.

There are four dialogic sections. The first, "Social Justice and Self-Study," looks directly at the links between social justice and self-study. It begins by considering the resistances and difficulties inherent in addressing social justice issues, and continues by seeking a definition for social justice. The second dialogic section, "What Kind of Knowledge?" looks directly at what kind of knowledge is gained in self-study that is rooted in a concern for social justice. From a starting point of knowing ourselves as tellers of stories, it goes on to address ways of telling and listening to stories across divisive social boundaries and hierarchies. The third section, "Professional Knowledge," introduces the idea of "little stories and grand narrative," exploring ways in which professional knowledge might be understood as "little stories" countering, disrupting, critiquing, and contributing to "grand narratives" of educational knowledge. The fourth section addresses the question, puzzling to all of us, "Why is There so Little Self-Study on Social Justice Issues?" The conclusion, written by Victoria Perselli, draws on these themes to look forward: "What Now?"

How the Chapter was Written

The chapter was written over a period of several months. The initial contact was made at a conference (the fourth biennial S-STEP "Castle Conference" in Herstmonceux, England). The contact was made in person, easily, conversationally, and in convivial surroundings. We then returned to our separate institutions, a long distance from each other. Simple telephoning was difficult, not just because we all have busy jobs but also because we live across several time zones. By far the greatest bulk of the chapter was written by email. We found that this set of emails added to our workload, yes, but they also excited and cheered us. We had found a group of reasonably like-minded people so the dialogue we had entered supported us and at the same time gave us space to challenge, re-think, and re-construct our own understandings and actions around self-study, social justice, and professional knowledge. We did not try for a consensus, but we seem to have a basic agreement about the following propositions:

1. *We are all individually committed to self-study and social justice.*
2. *We all see and experience the following connections between the two:*
   a. *The process of self-study contains the respect for humanity that is in accord with social justice.*
   b. *The work of social justice involves knowing self.*
3. *We are all wondering why other people don't see this connection: don't understand that social justice work needs self to be authentic and that self-study, well done, involves others, which supports our interconnectedness with the world (the basis for social justice?). We also wonder if our email discussion is a good example of the blocks to social justice work: How much defensiveness is there protecting our identities and privileged social positions? Are we airing dirty laundry?*

In its initial form the dialogue was like most email: rather informal, not always

considered, personal, almost like talk. Naturally, we all came to the dialogue with rather different central interests and concerns. So the result would have appeared unfocussed to an outside reader. But it would be more accurate to say that it was multi-focused. The next stage was to create a linear structure from the email discussion, which you, the readers, would find comprehensible and helpful. The writing was arranged into a structure. Some re-writing and some new writing were needed. We kept, rather than hid, disagreements or differences of emphasis that were there in the original emails, even when they were resolved during the course of the dialogue. Finally the whole was sent to external readers who commented, very helpfully, on how they, as readers, had reacted. More writing and re-writing, some of it collaborative, led to what you read in this chapter.

The way the chapter is constructed is coherent with the main arguments of the chapter. We engage with uncertainty in a collaboration in which each of us speaks in her own voice, drawing on her own professional knowledge. There is some – not much – diversity of perspective. The knowledge to be gained from this chapter comes in and between the different contributions. It is in the form of a continuing process and a living dialogue rather than in a series of pinned down conclusions.

Section 1: Social Justice and Self-Study

The discussion in this section focuses on the links between self-study and social justice. It goes on to explore what is understood by "social justice" and why it is such an important issue for self-study.

Many self-study research projects do not address issues of social justice, yet self-study is rich with possibilities for addressing these types of issues. A self-study does not require asking question about social justice, but moral and political issues are swimming just below the surface if one cares, or dares, to look. We don't always want to look. These are hard questions. Issues related to diversity, difference, equity, discrimination, and injustice have no easy answers and often implicate us personally, at least partially, in the injustices we uncover. Self-studies of a more instrumental character are safer, but can we afford, in teacher education these days, to choose to be safe?

In this section we argue that self-study provides a useful way to address issues of equity and justice. We can use self-study to uncover the ways in which an unjust society is mirrored in our assumptions, teaching practices, and beliefs about the world. We live in a world where injustice permeates most of what we do as educators. Through self-study we can explore, with our current and future teachers, the complex moral issues inherent in the pedagogies they choose and the curriculum they are required to teach as well as in the relations they will have with diverse students, who live in a globalised, interconnected world. What is the cost if we ignore these issues? Self-studies of our own teaching provide processes and avenues for self-reflective explorations of social justice issues.

The section begins by making the link between self-study and social justice. Self-study is a way of becoming conscious of our as yet unconscious responses, in order to reflect on and re-construct them. Social justice requires us all to reflect on our

unconscious responses to others, and to consider if we need to transform them. The dialogue then explores some of the resistances and difficulties inherent in such self-studies. It is pointed out that we reflect in order to change, but questions of social justice are disruptive and there are both explicit and implicit pressures not to be disruptive in education. The question is posed: How might we reduce these pressures? At this point Lis Bass raises questions of what is central to social justice. She and Morwenna Griffiths then go on to look at what a good definition of social justice would include. They discuss diversity, self, and social selves, recognition, redistribution, fairness, caring for people in relationship, and equality.

Lis Bass

Links Between Self-Study and Social Justice

I believe self-study is an important way to overcome unconsciously learned responses. All of us tend toward ethnocentrism because we typically like who we are, so we assume that how we were raised is the best. In order to tease out these assumptions and open us up to people who are different, we need to be not only reflective (because that might just confirm our bias) but also we need to collaborate so that other peoples' world views collide with ours and let us see ourselves, our limits, our biases. Self-study is closely linked to discovering our unconscious biases, prejudices, and learned responses to others. I liked what Tom Russell wrote:

> Just as it is very hard for new teachers to overcome their reflexes and teach in ways that are deliberately and constructively different from the ways they were taught themselves, isn't the issue of diversity related closely to identifying and overcoming one's unconsciously learned reflex responses to "moments of difference?" (Email communication, August 27, 2002)

Self-study, as I understand it, requires this close, sustained collaboration that would help us see what we assume and then to challenge it with the goal of becoming better teachers and teacher educators for all students.

Marilyn Johnston

Resistances and Difficulties (1) Disruptive Questions

I think there are explicit and implicit pressures in schools and universities not to ask disruptive questions. Yet, once you have studied a question deeply and unearthed some social injustice in your practice or your institution, it is difficult not to do something about it. Self-study is a process that forges a path to change realized through reflection; we reflect in order to change. Even when self-studies are focused more strategically – for example, studies of one's effectiveness as a teacher – social justice issues cry out to be addressed.

To take the example further, for *which* students are we effective? Are we equally effective for students from particular cultures, with particular characteristics, with particular attitudes or behaviors? Who defines effectiveness? What

biases/stereotypes limit our effectiveness? Can we through self-studies of our own teaching better prepare future teachers' sensitivities to and willingness to commit to addressing issues of equity and diversity?

Mo Griffiths

Resistances and Difficulties (2) Daunting Questions

Marilyn you say that once some social injustice is unearthed it is difficult not to do something about it. I wonder. If that were the case for everyone, they would all be activists. I am put in mind of a proverb from the Indian subcontinent: "It is easy to wake up somebody who is sleeping, but it is very difficult to wake up somebody who is pretending to sleep." I think we all pretend to sleep from time to time, because being awake can be so daunting. There is the sheer enormity of the task: the untold numbers of ways that injustice manifests itself; the way forms of injustice shift shapes as you try to deal with them. And there is the huge amount of knowledge – facts, skills, and self-knowledge – that would be needed to do it well. I think we have to recognise this, and somehow find ways of making being awake less daunting and of being asleep unthinkable.

Marilyn Johnston

Resistances and Difficulties (3) Becoming Less Daunted?

I should have said that it's hard *for me* usually not to do something about it, but then, honestly, commitments to social justice are always partial, and there are even times when not acting may be the best choice. I shouldn't speak for everyone or in all cases, or even imply that I always take action when I think I should, because choices to act are always situated and complex. I do think, however, that one reason that self-studies are often *not* a choice of research methodology is because they feel risky in this way. Maybe it's easier to keep our gaze on the other. It's less problematic to uncover racism and injustice in others; it's easier to describe and do nothing, if the self is not implicated.

   I wonder how we make being awake less daunting and being asleep unthinkable?

Lis Bass

Defining Social Justice (1) Diversity as Centrally Important

Of all the issues of social justice, one that lies close to the heart of education is diversity. We are facing the contradiction of being a profession that was created for, and is currently staffed with, predominantly middle-class, heterosexual white people. Yet, our classrooms and our future are multi-racial, multi-cultural, multi-national, with students who are differently abled, with different sexual orientations and who are predominantly working class. We want all the students to thrive, but know that the soil favors only certain ones. And in this millennium, the model of having everyone assimilate into the dominant culture no longer holds the moral high ground that it once may have.

While visiting London recently, I read an editorial in the *Sunday Express* that decried the increase in student scores as proof that the system is failing. The writer explains this inconsistency by noting that: "Ensuing governments have toyed disastrously with our once-shining system, leaving in place a generation whose ... knowledge of their country's history and literature is often non-existent" (Callen, 2002, p. 23). Thus, good test scores must mean that someone has reduced the rigor of the tests because, in general, he can tell that this new generation knows less about being English. This columnist also notes that the purpose of education is to equip "the confident recipient to conquer new worlds, build empires and be the envy of the schooling systems of lesser nations" (Callen, p. 23). Someone needs to tell him that there is only one world. It is not awaiting conquerors, nor should we be raising empire builders in the 21st century.

As a citizen of the United States, I immediately think of the Native American child in our classes who learns with everyone else that Columbus discovered America, who learns that American literary history starts with the Pilgrims, but who knows in his heart that there were between 10 and 100 million people already living here producing a rich cultural legacy of story, myth, government, art, and culture. The old model of education as assimilation is a death stroke to children who are not members of the dominant culture. Also, I wonder when Callen writes of a country's history and literature, does it look like the streets of London – lively, global, contradictory, and fascinating.

Mo Griffiths

Defining Social Justice (2) Including Self, Society, Recognition, and Redistribution

Like Lis, I have been shocked by finding some outrageous quotations from our government spokespersons and from the captains of industry. It seems that they would prefer it if we lived in a world without difference and diversity. In their pronouncements, difference and diversity are seen as "problems." Forms of diversity are also simplified into single categories, into one-dimensional stereotypes. A particular category goes with a particular problem. For instance, the British media and the policy makers continually express anxiety about "boys and underachievement", or about "Black boys being troublemakers and getting excluded" (A quick trawl of the websites of the English Department for Education and Skills (www.dfes.gov.uk) or of the influential *Times Educational Supplement* (www.tes.co.uk) shows these links being created and re-created.) It is as if the category "boys" goes with the problem of "achievement" (measured against "girls"). Meanwhile the category "Black boys" goes with the category of "troublesome behaviour and exclusion from school" (and, by implication, with bad behaviour and trouble). The assumption is that there are no differences between boys in relation to underachievement – as if boys were all the same, as if there was only one masculinity, as if there were only one axis of difference (gender). The same applies to the category "Black boys." Kenneth Dunkwu (British born of Nigerian, specifically Ibo, heritage) told me:

The same thing came through in my PhD research into school exclusion. Everyone had heard that Ofsted [The Office for Standards in Education] said that Black boys were six times as likely to be excluded, and because it was "Black" and "race" it caught the headlines in newspapers and journals. And that was it. Everything else falls by the wayside. … To me, it is looking at these things in the context of the environmental effects, social class effects, and behavioural effects. OK, race matters, but there are other variables as well. (Griffiths, 2003, pp. 150–151)

We need to acknowledge the sheer range of intersecting communities. My views resonated strongly with something written by Ahdaf Soueif, an Egyptian novelist living in London, about Al-Jazeera, the independent Arab television station:

It's not that we want to hear our own opinions; rather we want to hear a variety of opinions of which ours is one. The titles of some of their most popular programmes speak for themselves: Against the Current, The Opposite Direction, One Opinion and Another, and so on. (Soueif, 2001, on-line retrieval)

I would hope we would have a model for conversations in a self-study here. It is one in which diverse points of view are given air space and serious attention. And if there are too few points of view, then we should wonder who we are drowning out, ignoring or otherwise silencing – and then we should find a way to do something about it.

My outrage about stereotyping and my model of a good conversation arise from what I think social justice is. I start from Aristotle's (1995) insight that social justice is to be found in the good of both individual and the society as a whole. I go on to develop this insight in ways that he would probably not approve! Here is my most recent attempt to express what social justice is:

Social justice is a dynamic state of affairs that is good for the common interest where that is taken to include both the good of each and the good of all, in an acknowledgement that one depends on the other. The good depends on mutual recognition and respect and also on a right distribution of benefits and responsibilities. It includes paying attention to individual perspectives at the same time as dealing with issues of discrimination, exclusions and recognition, especially on the grounds of (any or all of) race, gender, sexuality, special needs and social class. It is dynamic in that it is never – could never – be achieved once and for all. So getting it is a matter of resolving possible tensions about the well being of individuals, of whole societies, and social political groups. (Griffiths, 2003, p. 50)

This way of understanding social justice for individuals and groups depends on a view of how individual selves relate to the social groups they inhabit. Firstly, the self is constructed in and against relationship with various social groupings, which are themselves constructed, by relationships with individual selves.

Secondly, those social groupings, like the individuals who inhabit them are not fixed. Rather, they are in a continuous process of construction, of changing, of shifting. Moreover, different social groupings intersect with each other. This way of understanding social justice also depends on an acknowledgement of the dual significance of material resources and of cultural identity, i.e. of both "redistribution" and "recognition" (Fraser, 1997; Gewirtz, 1998). It is this view of the self that makes self-study more than a narcissistic, lonely or selfish undertaking. It is this wider view of the self that makes self-study so suited to addressing issues of social justice: necessarily, they affect us personally.

Lis Bass

Defining Social Justice (3) Fairness and Caring?

Your definition of social justice acknowledges the important dialectics of individual and society; self and other; personal identity and social being. However, and this treads dangerous philosophical waters, I wonder about an assumption concerning social justice found in philosophers from Hobbes (1994) through Mills (2002) to Rawls (1999) that justice is fairness and this fairness is based on everyone's equality. Eva Kittay (1999) suggests that there will always be a segment of the population that will need care – will never be "equal." She introduces the phrase "for care" into the traditional Marxist formula, so that it becomes:

> To each according to his or her need for care, from each according to his or her capacity for care, and such support from social institutions as to make available resources and opportunities to those providing care, so that all will be adequately attended in relations that are sustaining. (p. 113)

In education, I believe we have an obligation not to treat everyone "equally" but to treat everyone according to what his or her needs are.

Here's a story. A highly successful businessman was going to reform the schools. He spoke of "how to do it" based on his knowledge of his very successful premium ice cream company. A teacher raised her hand at the end of the talk and said, "Do you use premium cream?" He said, "Of course, I only use the very best to make my product." Then she said, "What would you do if you were standing at the loading dock and a whole truck of somewhat damaged blueberries was delivered?" Luckily, he knew he was caught and thus began his real education about school reform. The truth is that the schools have a responsibility to care for every child – not just to push them onto the assembly line and weed out the "faulty" ones who don't easily conform to the educational agenda of excellence.

So, I wonder if social justice also needs to look at responsibility to sustain relationships that involve care taking. It used to be that if there was an elder, or Down syndrome child, then the "family" took care of him or her. We all know that the family was actually the women of the household. Now, however, that woman is likely to be at work, or that family might be a single mother trying to raise children who might have special needs. I wonder at how schools

are expected to help with these responsibilities, when they are certainly not well supported enough to do so.

Mo Griffiths

Defining Social Justice (4) Equality and Caring for Others

I am ambivalent about understanding "justice as fairness." Maybe that is why I wanted to return to Aristotle. His argument allows for a richer understanding than that provided by social contract theorists. Lis, you tell a powerful story about weeding out those that don't conform to requirements: something known as "zero tolerance" and "permanent exclusion" in current educational policy. Rawls-type justice would not, I think, be on the side of weeding out the "damaged blueberries." His argument depends on each member of society approving an imaginary social contract, which has been drawn up behind "a veil of ignorance", regarding what position he might take in the society. (Yes, it is "he" rather than "she" for traditional social contract theory.) So the businessman would have to provide some very powerful benefits for the poor before they might consent to be robbed of their education. However, like you, I am still critical of justice-as-fairness-means-equality arguments. I think the point here is that they do not go far enough. The concern that we feel for people who are vulnerable does not only come from a rational self-interest. It also comes from a care for others, an outrage when they are mistreated and a pleasure in giving support to others – and in taking it when we, ourselves, are in need of it.

So I want to retain the idea of justice as equality, while at the same time being critical of its limitations. I am put in mind of Patricia Williams's arguments in *The Alchemy of Race and Rights* (1992), where she talks about how different the idea of "rights" is for her as a Black lawyer from the idea it is for her white lawyer friend. The important and interesting thing for me here is that she is not saying that he should change his perspective to hers. She is saying that for a recently enslaved people rights are important as a measure of equality, whatever the problems with "equality" and "rights" as blanket notions. I myself am aware when talking with those who have been denied access to education by structures of class, race, gender, disability, that they talk, rightly it seems to me, of being cheated, of being robbed – in short, of the unfairness of it. They want their rights.

However, the term "justice" may be misunderstood. Another of Patricia Williams's arguments helps me here, this time in *The Rooster's Egg* (1995). She talks about how terms like "multiculturalism" keep getting devalued and hijacked: "stolen, co-opted, filled with negative meaning" (1995, p. 27). So no sooner do we use one than the right wing comes in and devalues it. (She uses the analogy of her, as a middle class and rather well-off Black woman, moving into a neighbourhood, because it is a lovely neighbourhood. Her Black presence immediately devalues it, her neighbours move out, and it soon becomes a ghetto.) No sooner do we start to use a term than it gets hi-jacked. Nowhere is this more obvious than in the discourse of Education in the U.K. The terms used to

discuss the social justice issues of race, special needs/disability, and gender are continually hi-jacked.

I think the term "justice" is still useful – that it has not yet been hi-jacked. I now dislike using the term "equal opportunities" and am very nervous about using the term "equality" (even though some Black and Asian activist friends of mine prefer "racial equality" to "social justice"). I think the term "justice" deflects attention away from those "equality must mean sameness" arguments, which seem to get nowhere. However often it is pointed out that political equality is not mathematical identity, the argument never seems to go away.

Justice as I have construed it from Aristotle is about the good of individuals and society. So it depends (doesn't it?) on real human relationships and what keeps them working. Now it is true that many theorists seem to think human relationships are between very similar human beings. But, that is the exactly the kind of argument one might expect from the homoerotic imaginations of a master race of able-bodied men! The rest of us know that most human relationships are between people who vary in their ranges of dependence and need. So they are between adults and children, old and young, men and women, sick and healthy, and so on. Think of your neighbours. Chances are that, like mine, they are old and need some help, and chances are that you are glad to give it as part of a normal relationship with them. I value and like my neighbours and would be sorry if they left. I don't think of them as needing my sense of duty or charity, nor are they a burden on me in any way. No, I would be sorry if they moved. This is a normal, complex human relationship. Chances are also that I will be old in my turn, depending on neighbours, among others, but hoping that I am not an object of their charity, a burden on them. This genuine pleasure that human beings have in the give and take of relationships is one of the foundations of a just society.

So yes, care for others is central to justice.

Lis Bass

Defining Social Justice (5) Redistribution

I fear and am offended by the blatant inequality of the distribution of material resources. Whereas once in the history of humanity, a ruler might have had twice the material resources of his group, we now have wealthy people who control thousands of times the material resources of others. Jonathan Kozol's *Savage Inequalities* (1991) shows this incredible inequitable distribution of education resources in the United States. The disparity offends me and frightens me. Again, teaching puts one in the midst of major social justice issues concerning not only current distribution of resources, but the future as well. Mostly education reinforces this inequity, with wealthier children receiving the training to keep them wealthy and poor children receiving educational experiences that perpetuate their poverty. I fear the tensions between the rich and poor, because, historically, it erupts in violence.

Some Other Relevant Studies

Cochran-Smith, M. (2000). The author advocates for narrative discourses as an alternative to traditional academic discourses and as a way to help unlearn racism. Narrative in this sense provides a means for self-study.

Cochran-Smith, M., Albert, L., Dimmattia, P., Freeman, S., Jackson, R., Mooney, J., Neisler, O, Peck, A., & Zollers, N. (1999). This article describes a self-study, multi-year, collaborative research and professional development project at Boston College known as "Seeking Social Justice." The authors provide a "proof of possibilities" for other faculty groups who want to infuse social justice into their preservice education.

Clokey, M., Cryns, T., & Johnston, M. (2001). Three teachers who were involved in developing an alternative elementary Open Classroom program (in Salt Lake City, Utah) provide a self-reflective analysis of what they learned from this experience and how this experience has influenced their subsequent careers as educators. Throughout the chapter they consider how their roles and perspectives both facilitated and interfered with their attempts to work collaboratively with each other and with parents and students, and how all of this influenced their learning. The book overall is a collaborative self-study of the 25 year development of this program seen from the perspective of teachers, parents and students.

Hohenbrink, J., Johnston, M., & Westhoven, L. (1997). A doctoral student, classroom teacher, and professor teach a social studies methods course and do a self-study of their collaborative work and relationships teaching this class. Social justice issues are raised as they deal with feelings of intimidation and power/powerlessness ascribed to roles as they try to establish more equitable and collaborative relations.

Haushildt, P., & Wesson, L. (1999). In this study the authors describe their study of their own pedagogical practices studying six graduate education courses using action research methodologies. They describe their gradual shift toward postmodern thinking that is reflected in their pedagogical approaches. Social justice issues are involved as they deal with self-positioning or repositioning multiplicity, and border pedagogies of resistance and solutions-in-process.

Taylor, P. C. & Dawson, V. (1998). The supportive role of the research supervisor in an action research study in science education is the focus of this article. A sense of disquiet and lack of harmony that developed during a year-long action research study prompted this critical account of a relationship between a research supervisor and a postgraduate research student. The writings of Habermas and feminist scholars assisted with their new understandings of the need for a rich communicative relationship, especially in situations where the student is undertaking emancipatory action research and the supervisor wishes to adopt a collaborative research role.

Zoller, N. J., Abert, L. R., & Cochran-Smith, M. (2000). This study is a long conversation among faculty over the meanings of social justice and describes the differences in their beliefs related to teaching for social justice.

Case Study A: Cultural Consultants (Marilyn Johnston)

This case study is about asking students to help teacher educators address issues of diversity in initial teacher education courses. The study links definitions of social

justice within self-study (the topic of the previous section) to issues of the kinds of knowledge discovered or created by self-study (the topic of the next Section). The study works with an idea of social justice that is coherent with the discussions of the previous section, providing corroboration, but also resistance, to particular parts of the dialogue. It allows the reader to re-think issues of daunting conversations, diversity, stereotyping, group identity, justice, care, recognition, and redistribution. The study explores collaborative conversations as a way of dealing with issues of power differentials (a) between teachers and students, and (b) between groups marked by color or culture – among both teachers and students. Disruptive knowledge has been discovered and created through these conversations.

This story is about working with diverse populations of students. My university is large (53,000+). While we sit next to a large urban center and 40% of the population of my city is African American with growing populations of Somali, Hispanic, and other cultural and religious groups, our teacher education population includes only 5–10% minority students. Many of our teacher education students are from the local area, many from suburban and rural contexts where their experiences with persons of other colors, religions, and cultures is very limited, for some non-existent.

For eleven years, since the beginning of some major reforms in teacher education in my college, we have developed what we think is a strong, collaborative, teacher certification program with a focus on urban education. We meet weekly with the teachers who mentor our students, we make collaborative decisions about the program, we often co-teach our methods courses, and generally feel that our students graduate from our program with complex understandings of the "real world" of teaching and issues related to social justice. Of course, this varies by degree among students. In exit interviews each year, however, students of color continued to describe ways in which the program did not "meet their needs." We have worked hard to respond to their concerns, we have made changes, but the comments have continued.

Three years ago we started having separate meetings with our students of color. We asked them to be our "cultural consultants," to help us think about issues of diversity and equity. We ate pizza and talked. These one-hour scheduled meetings often went on for two or three hours.

The students were different in many ways. Most were African American but also we had Asian American or Hispanic students. They varied in age (21–45), background, family structures, religion, gender (although only 2 were men), and particularly in their attitudes toward issues of social justice. They talked about their lives as persons of color, about incidents of discrimination on campus and elsewhere, of different ways they dealt with these encounters, or ways in which they were positioned and made comfortable and uncomfortable in our classes.

I did this self-study project with another colleague, Mike Thomas, and later a Korean doctoral student, Young Ah Lee, joined us. Mostly we listened in these conversations. Occasionally we asked questions. Young Ah shared her own experiences of racism that often paralleled those of the students.

Issues of social justice were apparent throughout these conversations. We

were, after all, talking about ways these students experienced racism in our society. Some had grown up in more protected environments in middle and upper class neighborhoods; others had grown up in the inner city. These differences influenced the depth of their feelings and experiences of racism, but regardless, they all lived lives of "double consciousness" (DuBois, 1996, p. 8).

Three years of conversations with three different cohorts of students have taught me many things. bell hooks (1994) argues that: "To engage in dialogue is one of the *simplest* [emphasis mine] ways we can begin as teachers, scholars, and critical thinkers to cross boundaries, the *barriers* that may or may not be erected by race, gender, class, professional standing, and a host of other differences" (p. 130). Talking with our students never seemed "simple" but the barriers were diverse and complicated. I always left these conversations feeling drenched in complex ideas that were beyond my immediate ability to digest. The content was a clear example of Britzman's (1998) concept of "difficult knowledge." Sometimes I didn't want to hear what they had to say; other times I was surprised and/or engrossed. I often felt unbalanced, like my intuitions were being challenged, like my experience didn't connect in any way that could help me understand their perspectives. Occasionally I could compare my own experiences of gender discrimination with their stories of racism, but my experiences didn't always map onto their stories easily.

At its best, our cultural consultant conversations were supportive for the students and instructive for us as teachers/researchers. After the first year conversations, our group worked with us during the summer to interpret "our data" and we wrote papers together and went to national conferences. We were too over-committed with other projects to do this extensive collaborative work with the cultural consultants the next year, and yet our on-going dialogues with subsequent cultural consultant groups continued to provide a context for the development of close relationships among the students that helped them, and us, better understand the program and their participation in it. They became a support system for each other. This may in fact have been the most important outcome of our conversations. They could share stories and felt left less alone because of the group conversations. In the process, they continued to help us with our understandings of how better to respond to the needs of students of color.

The conversations with our cultural consultants were not always easy. Sometimes the students disagreed with each other. And there were issues of power between the students and between the students and us that were not always visible or easily discussed. They often said things that we were uncomfortable hearing – when they talked about other students, professors, and campus experiences. We took this as a sign of trust, that they were willing to speak with honesty and openness about difficult situations. In contrast, there were also many times when conversations didn't go very far – issues got dropped, individuals didn't say something when it looked like they wanted to, or we asked questions about our teaching and they were hesitant to criticize. Openness has its limits. We were, after all, their professors. Would it have been better to

provide the pizza and leave them alone behind closed doors? Were we impeding their support for each other by our agendas to help ourselves and our teaching, to do our "research?" Were we, once again, white instructors exploiting students of color for our own advantage?

I'm still puzzling about these unanswerable questions, and about "difference," about "othering," about ways to deconstruct my own understandings in ways that will help me better understand my students. If students of color are not getting what they want and need from our program, and white students are, my colleagues and I have social justice issues to address. From the conversations with our cultural consultants, I continue to feel a moral obligation to try to do things differently.

In response to the cultural consultants' critique that issues of race were not deeply addressed, I tried in my social studies methods courses to be more explicit about culture, race, class, and differences in general. I realized at some point that I felt so strongly about these issues personally, that I was more apt to proselytize than develop understandings. I tried to step back and open spaces for dialogue rather than convince (or berate) them about the importance of these issues in their future teaching. With this more dialogic approach, I felt we had better, harder, and more extended conversations about social justice issues.

The cultural consultants did not all agree. This was another thing that I learned. I already knew that groups vary within more than between (Banks, 1993). I certainly didn't expect all blacks, or Asians, or Hispanics, to agree. What I learned from our cultural consultants was the particularities of these within-group differences. I had their stories and points of view in my head as I listened to students talk in class. I could raise issues that I'd heard in our cultural consultant group that the students of color were uncomfortable saying in class. It was easier for me to play the "devil's advocate" in a discussion, something I try to do anyway, but now I had access to more positions and possible points of view.

I felt good about these changes and new insights, but as often happened when I started to feel like I was making progress, the cultural consultants helped me to think more complexly about an issue. In the case of more open and deeper dialogue about issues, this explicit discussion of difficult issues made some of the cultural consultants feel more marginalized, more silenced. On the one hand, they wanted the issues discussed, yet they felt put on the spot, even when I never called on them or made reference to them. The fact that the topic was about race and culture meant that they were positioned, they were more visible as students of color. As a result of more open dialogue, the white students asked them more questions, wanted to know their opinions, etc. – both inside and outside of class. For some of the students, this "positioning" (Davies & Harre, 1999) was a real burden that put additional stress on them in an already stressful graduate degree program. This no doubt happened to male students when we talked about gender issues, or other students whose sexual orientation, social class background, or religious affiliations made them uncomfortable during

particular conversations. The only difference is that I didn't have regular access to these students' feelings and opinions.

The social justice issue here is again about power and positions. I had the power to raise and control the conversations, even when I asked very few questions and seldom interrupted or probed responses. Nevertheless, our roles as researchers, professors and doctoral student held sway over the group in ways that were often invisible. In an ideal world we would have talked about their discomfort. We tried, but the conversations didn't go far. In the real world, we could not make difficult conversations about complex topics comfortable for all of our students of color. These conversations were no doubt difficult for the white students as well. We talked about how talking about difficult subjects is hard but important, that we sometimes had to get uncomfortable to promote learning and reflection. We tried to talk about taking risks so that we can learn from each other. This seemed to work for some students, but clearly not for all.

Sometimes students of color did speak up in class at critical points. They shared personal stories or asked for clarification when someone or something offended them. They explained how they felt. For some, this was easy and they welcomed the opportunity to help educate their peers. For others, they had tears in their eyes as their peers listened breathlessly to their stories of social injustice. Self-revelation can be painful.

Social justice issues in the classroom are omnipresent, even when unacknowledged. My cultural consultants have helped me to think more deeply and to be more uncomfortable with simple answers to questions of race, culture, and power. Similar challenges are inherent in other areas related to social justice – gender, sexual orientation, social class, and the long list of other differences. Bringing questions of social justice to my self-study raised issues that were often not exposed in my earlier research and teaching. The fact that these are difficult questions may help to explain why they so seldom get addressed in self-studies (and research more broadly defined). Avoidance, however, may make us complicit in educating teachers who do not know how to, or have any commitment to, teaching as a means to a more just society.

Section 2: What Kind Of Knowledge?

This section links the definitions of social justice to the kinds of knowledge that can be gained through self-study grounded in social justice. It focuses on the kinds of knowledge that come from self-studies for and through social justice. The epistemological foundations of self-study are both individual and collaborative; the political foundations of social justice are both individual and social. Thus this section discusses (1) Knowledge as individual, that is, expressed through particular voices, empowering themselves and others (i.e. embodied, perspectival, owned by each and all) rather than expressed in abstract terms (i.e. disembodied, value-free and owned by the powerful few); (2) Knowledge as collaborative, that is, made with and in conversation with others, rather than an individual discovery by an isolated, heroic, social atom.

Victoria Perselli reflects on ways that imposed systems of knowledge weigh on children and teachers, arguing that social justice requires more than a large-scale system that obliterates individuals with all their lovely differences. To understand particular perspectives we also need to pay attention to how large-scale structures of class, race, gender, nationality, religion, and so on, shape us; and to how the way we are shaped depends on individuals acting within and against these structures. These individuals can voice their perspectives, their hopes, their visions, their fears and their delights. This can be done through the telling of stories.

The telling of stories in order to discover and create knowledge is not so simple a business as it may appear at first sight. The dialogue takes a longer look, beginning with the significance of telling one's own story – a "case story" rather than a "case-study." It goes on to consider how this might work collaboratively, which raises the whole issue of collaboration in spite of inequitable relations between schools and universities or between teachers and learners. Following on from this is an investigation of how knowledge of inequitable power relations – and trying to work within them; necessarily complicit with them – gives us a way of learning more about power, and about knowledge as unfinished. Thus knowledge can be got by learning from a community of attentive, conscientious, critical listeners. It can also be got by using all the resources of human expression to tell stories and hear them. Finally, Lis Bass argues that these contacts across social boundaries transform our understandings: knowledge is then transformative as well as uncertain and always on the move.

Victoria Perselli

Knowing Ourselves as Tellers of Stories

My doctoral work (Perselli, 2001) was motivated by misgivings about what Len Barton (1998) calls "the language of 'Special'." After moving to the suburbs and working for a number of years as a support teacher and special educational needs coordinator (in a suburban primary school), I became increasingly questioning of the notion that children who were different were in some way deficient. Even today, after many changes and some small improvements (legislative and economic) in the provision for difference and diversity in schools, the dominant discourse still constructs the individual learner against implicit norms surrounding academic attainment, behaviour and what has come to be known as PHSE (personal, health and social education). To me, these norms are dangerous to children, particularly when they presuppose so much about what constitutes "correct" behaviour, learning, morality, emotions, and identity. Whilst I recognise that in very skilled hands, concepts like PHSE, "Citizenship" and their attendant technologies of self (Foucault cited in Rabinow, 1984) can be used with discretion to improve the ethos of a classroom, these concepts can also be used to coerce and to punish wrong attitudes, behaviour or social practice, thrusting certain children out to the margins. (For an illustration read Dika & Singh's (2002) illuminative comparison of Bourdieu and Coleman's conceptualisations of cultural capital).

In the meantime, the curriculum and its methods of assessment define ever more reductively both what is to be learned and how this should be achieved – the teacher-proof curriculum, in other words. It seems obvious to me now that to try to control knowledge and knowledge production in this way has an alienating effect on teachers. I felt it very forcefully when I was teaching in the primary phase, but I had yet to encounter the views of writers on diversity and equity such as Len Barton (1998), Jenny Corbett (1996), and Mike Oliver (1990) (who, incidentally, are as critical of teachers as they are of the systems of Special Needs). I half-believed that my own views and feelings were in some way deviant. Realising that another discourse existed, to which I had little exposure, was in one way a relief. However, I also experienced anger that deviance (in the teacher and/or the child) can be constructed systemically and institutionalised through schooling because novice teachers like me were no longer exposed to alternative approaches or perspectives. In metaphoric terms, it was as though some huge ideological/disciplinary struggle existed in a place removed from my teacherly self and experiences.

When I enrolled for my doctorate I think I had a notion of doing this big "accuse" thing – unmasking the system and exposing it for the sham that it is. But the other thing I realised was that the rhetoric of "special" (and its "othering" effects) had powerfully entered the public consciousness; via education propaganda produced by central government (which preaches inclusion but practices individualisation), and via the mass media, where education has been turned into a consumer/spectator sport. My "rage against the machine" – as well as being just another version of grand narrative really – was also a potential site of self-harm; beating myself up for a "cause" rather than attending to the ways in which, as a teacher, I am inevitably complicit in practices to which I claim not to subscribe, looking specifically at how this happens and what form resistance might take at the site of my own teaching. My thesis thus became a self-study of encounters with my pupils, in the guise of a support teacher; using 'case stories' rather than case studies, since that is a form of individualisation too.

Marilyn Johnston

Knowledge From Understanding Others' Stories – Across Divisive Hierarchies

The typical relations between schools and universities are inequitable. Like you, Vicky, I have come to feel complicit in the institutional hierarchies between schools and universities and the inherent injustices. Some participants in school/university collaboration have power and others don't. Some have positions with social prestige and others do not. These differences are not necessarily because of talent, accomplishment, or commitment. Rather these differences are ascribed institutionally to roles rather than to persons. If social justice, as you have defined it Mo, is taken to include "both the good of each and the good of all in an acknowledgement that one depends on the other" and "the good depends on mutual recognition and respect and also on a right distribution of benefits and responsibilities," then our typical relations between schools and

universities are not typically just. It's not as simple as acknowledging different perspectives. We live in different institutional spaces and must thus learn to understand each other's different realities (Maloy, 1985).

University-based "teachers" get more prestige than school-based teachers. Theory, the bailiwick of the professors, likewise is ascribed more prestige than teachers' concerns. These differences are embedded in long held assumptions about teachers.

> Teachers' prior learning, beliefs, and attitudes are rarely considered an essential ingredient in the process of teaching itself, much less in the process of change ... Educational policy in this country [U.S.A] has started from the assumption that what teachers know and think is of little consequence for the course of teaching ... The teacher is viewed as a conduit for instructional policy, but not as an actor. (Darling-Hammond, 1990, p. 345)

In these relationships teachers are disempowered without avenues of influence. There are obvious social justice issues embedded in these attitudes and dichotomies. They obstruct the more complex, potential relationships between professors and teachers as well as between theory and practice. Deconstructing these hierarchical power relationships is not easy. Unless there is an explicit attempt to name and interrogate the power issues in these dichotomies, they continue to hold sway over interactions and attitudes.

These hierarchical arrangements have hampered universities and schools in the United States from collaborative and productive relationships to reform teacher education. Teachers have felt voiceless and disempowered. Professors have been handicapped because they know little about the practical realities and expertise of teachers. Students in teacher education programs have suffered from the schism between what is advocated by the university and what they see in the schools. Sometimes there is animosity between the two institutions and students are left to their own resources in sorting out the differences. Typically their experience in the schools has more sway on their socialization as future teachers than what they learn at the university (Zeichner, 1993; Zeichner & Gore, 1990).

Issues of social justice permeate arrangements at all levels when teachers and professors work together. There are times when co-researchers begin with separate and unequal relationships, for example an ethnographic researcher and classroom teacher – the researcher and the researched (Allan & Albert, 1987), but through the process of doing the research, more equitable arrangements evolve.

> While ethnographic research by college researchers does focus on what happens in the classroom, the teacher rarely asks his or her own question in conjunction with the ongoing research. In our collaboration, we [eventually] each asked our own questions and searched for answers together. (p. 725)

Jean Baker Miller (1987) writes about "temporary inequalities" that result particularly when there are cross-generational differences between teachers and students, for example, or between teacher educators and their certification or doctoral students. Mentoring roles often require this kind of temporary inequality, but the long-range goal is to support the student until he/she becomes a colleague and peer. Nevertheless, there are multiple social justice questions that can, and should be asked, as self-studies within these kinds of mentoring relationships are enacted. Left uninterrogated, there are multiple possibilities for imposition, inequality, and injustice in intergenerational collaborations. Self-study is one way to examine social justice issues in these relationships and in research on these relationships.

Using a feminist perspective, Mary Belenky (Ashton-Jones & Thomas, 1991) argues for a "dialogic pedagogy of cooperation and collaboration" (p. 28). This is a pedagogy based on both "believing" and "doubting" activities toward cooperative ends. This type of pedagogy, Belenky argues, alleviates the discomfort women often feel with the values of educational institutions. Dialogic pedagogy works against the traditional one-way dispensation of knowledge and acknowledges the relational necessity of more cooperative goals and learning. Lugones and Rosezelle (1995) see sisterhood and friendship as feminist models that honor the complexity of collaborative relationships:

> If reality is complex, plural, then our bonding must honor this plurality. If our bonding misses the complexity of reality, then it will necessarily erase some of us. It will only be the illusion of bonding as it will be among women given some construction of them that falsifies them. (p. 142)

Likewise, Grumet (1989) describes relational modes of working together as fraught with all the challenges and rewards of strong personal relationships.

In some studies of collaboration, *differences* are viewed as destructive to mutual goals and problem solving (Campbell, 1988; Buchmann, 1985; Cuban, 1992); in other studies, differences are the rich soil out of which collaborators learn from each other and solve problems more creatively (Brookhart & Loadman, 1990). Some theorists argue for what Gehrke and Parker (1983) call "egalitarian collaboration," where equality and parity characterize "true" collaboration, while others consider a type of "dialectical collaboration" – an integration of top-down, grass roots, and joint planning modes – as more attainable. Some projects deal with issues of diversity and justice by forming "ad-hocracies wedged in the cracks of the formal organizational structure" (Grossman, 1994, pp. 71–72). Ad-hocracy provides safer spaces for dialogue, collaboration, and reform in teacher education.

For twelve years, my PDS colleagues and I (Johnston & PDS Colleagues, 1997) developed a collaborative teacher education program to prepare teachers for urban contexts. We worked closely with classroom mentor teachers to make programmatic decisions, co-teach courses, initiate school reform and then met weekly to support dialogue and inquiry oriented professional development. Their

self-study of this collaborative work is told from different perspectives and positions with attention to the challenges of doing collaborative teacher education within the contexts of hierarchical, unequal, and complex institutions, where issues of social justice are seldom at the center of attention. Collaboration between professors and teachers was a means to foster more equitable relationships. The goal was to design a teacher education program where democratic principles guided interactions between students, university faculty, and school-based teachers. Attempts to apply democratic principles meant that issues of social justice were always at the forefront of the conversations with questions such as: Are all points of view represented in decision-making? Is there distributed control over inquiry processes and knowledge production? Are the power differences ascribed by institutional contexts continually deconstructed within our conversations? Dialogue about these questions helped to maintain a self-study focus where social justice issues were omnipresent.

Mo Griffiths

Knowledge of Hierarchies from Trying to Negotiate Them Collaboratively

Marilyn writes briefly about the collaborative project with which she was involved. Some of the longer story is to found in her (1997) book. As she has said, it is written with meticulous, rigorous attention to the social justice issues of control, and of power and status differences. She provides an analysis of different forms of dialogue, for instance, referring helpfully to an article by Mary Leach who theorises open, incomplete, unfinished dialogue (such as the one we four are engaged in) as "serious gossip" (quoted in Johnston, 1997, p. 17). Marilyn, you are one of only a very few people who have discussed silence, including its possibilities as subversive. I loved your story of the older teacher telling you as a younger teacher, not to bother arguing with the principal, but just to close your door and do it anyway. I like what you said:

> How does one pay attention to the silences in a collaborative project? … Working one's way through the silences, however is disruptive and difficult. In the disruption of these silences there is a lot to be learnt from a research point of view. Often, however, what is revealed cannot be publicly told. (p. 119)

In 1995, I involved myself in a collaborative project, the "Fairness Project," and was trying to understand the nature of our collaboration, from the point of view of power, position, shared perspectives and so on, and your book helped me enormously. Like you, I found that there were all kinds of ambiguities around even being able to ask questions such as "Are all points of view represented in decision-making?" Like you, I noticed the silences – I have discussed them in a self-study paper called, "Telling stories about collaboration: secrets and lies?" (Griffiths, 1998b).

I learnt a lot about collaboration for social justice from my participation in the Fairness project. I had been instrumental in getting it started with the help

of a fellowship from the ESRC. (I have written about it in more detail elsewhere: e.g. Griffiths, 1998a, 2002.) It had been a productive and happy collaboration so I was not worried about what I might find when I began to evaluate whether it had been successful in relation to its stated epistemological aim of bringing together different perspectives (on race, gender, sexuality, special educational needs, social class and from school, university, and education advisory services). But I should have been worried: trying to understand even a successful collaboration across power differences was very difficult, not just theoretically but also personally – which is why I was so glad to have found Marilyn's book which acknowledged, described, and explored the complexities, rather than assuming it was enough to have good intentions to act with equality, respect and openness.

I continue to be fascinated by the processes of collaboration and to study them, especially my own role in them. Like Marilyn, I enjoy theory, I enjoy argument and spoken dialogue, and I am comfortable with words. Studying the process of collaboration has brought home to me how formal argument is only part of a dialogue. To the question about what you know, the answer, "I know this fact," only reports a small area of knowledge. It misses great swathes of important forms of understanding, wisdom, intelligence, insight, and sensibility. Moreover any monolingual form requires everyone else to translate his/her own language, even when something significant gets lost in translation. I remember when I was a schoolgirl, I read a biography of Jacob Epstein. He had been asked to explain one of his sculptures. He replied that if he could have explained it he would not have gone to the considerable trouble of sculpting it. I have never forgotten this reply – but it seems I needed to re-remember it. Involvement in collaborative dialogue asks participants to be open to real and uncomfortable differences of perspective, of expression, and of ways of engaging with others as well as the continuing ambiguities of the process.

My self-studies of collaboration have helped me understand what Vicky was doing in her article about images (Perselli, 2002a). I think it is a measure of how much I have learnt about the processes needed to understand people who are different not just in their ideas but how they express them, that I so much appreciated her presentation of her self-study. She used the framework of an imaginary picture gallery, playing with the assumptions of her readers/ listeners about how she had established her framework. In effect, she addressed the deeply serious and difficult business of attending to different levels of understanding a mode of expression, as she simultaneously worked with the knowledge that the audience would be more likely to participate if they felt engaged.

Victoria Perselli

Knowledge from Paying Attention to Attentive Listeners to our Stories

I would like to pay tribute to some of the many people who have influenced my learning, by describing the ways that I created a "social stage" where these discussions and arguments took place. Earlier I mentioned some of the U.K. theorists of inclusion/special educational needs who are currently challenging

the status quo, whose work I read and largely sympathised with when I was working on my doctorate. None of these writers were engaged in self-studies, of course, and one mildly exasperating question I had when grappling with their texts was, what do they really know about how entrenched practitioners are in the systems that produce us? Ethnography is problematic in this sense too because it rarely reveals just how hard it is for a teacher to innovate from a "bottom-up" position in a very hierarchised situation, such as a school (or the university, as Marilyn points out).

One thing I was trying to illustrate was how you can have the will to include pupils with disabilities or other "markers of difference," but yet come up against practices as well as systems that exclude. When I wrote my case stories that centred on teaching and learning relationships with pupils with Downs syndrome, language disabilities and behavioural difficulties, I thought I demonstrated aspects of my own heroism in those texts. What I subsequently realised through sharing the stories (usually with my university research group, but more recently to wider audiences, such as S-STEP) was how much of the dominant discourse I had unwittingly replicated through my representations. Although the stories were transformatory in that they helped me to identify and reaffirm a commitment to inclusion for my pupils, they also revealed to me the immense contradictions and tensions between beliefs and actions. This brings me back to Tom Russell's observation, quoted earlier by Lis, in Section 1: "The issue of diversity … [means] identifying and overcoming one's unconsciously learned reflexive responses. …" This needs to be held in mind at all times, because for me, now, diversity is as much about developing self-awareness, as about seeing the problematic as located with the different "other."

Through the stories I became conscious of the dangers of overstating the self/other binary or, alternatively, of identifying with the other in ways that become consumptive rather than emancipatory. I needed an audience of attentive, conscientious listeners to bring this about! Megan Boler (1999) devotes a chapter to "The risks of empathy: interrogating multiculturalism's gaze," and although here she is speaking of "race" and ethnicity, the issue is the same: how to work with difference whilst avoiding "passive empathy … [which] satisfies only the most benign multicultural agenda" (pp. 157). She goes on to outline what she calls "testimonial reading, [which] denies the reader's desires for certainty; the emphasis on language as practice, as action, replaces coherence and resolution with vulnerability and ambiguity … testimony as an attempt to represent events in excess of our frame of reference" (Boler, p. 169).

As a teacher working with the topic of "disability," this was the challenge: to move beyond what I already knew (as a non-disabled person), and what I taught (as a support teacher) through my writing. When I found that my audiences of listeners were engaging in serious criticism of my story texts, rather than giving me the comfort and closure I thought I wanted, I initially experienced surprise and shock. After all, I believed in my abilities as a good and caring teacher. However, by working through these feelings, including my own resistance to

painful messages, I was eventually able to move forward in the work of scrutinising and revising assumptions (around normality, dis/ability and difference) that also drove the practice.

Boler (1999) isn't throwing out empathy, and what I particularly appreciated about her book was her ability to half-reconcile discomfort with comfort. There is a sense of adding layers of feeling to experience rather than of critique as something negative or destructive of one's selfhood:

> A pedagogy of discomfort offers an entrée to learn to inhabit positions and identities that are ambiguous. Once engaged in the discomfort of ambiguity, it is possible to explore the emotional dimensions and investments – angers and fears, and the histories in which these are rooted. (p. 198)

She also claims that:

> To question the familiar may lead to a greater sense of connection, a fuller sense of meaning, and in the end a greater sense of "comfort" with whom we have "chosen" to be and how we act in our lives. Second, the conceptual tool of learning to bear witness to ourselves allows breathing space. Rather than feel immersed in a torn, excavated, gutted sense of self we can understand discomfort as an approach: an approach to how we see. (p. 197)

When I read this I felt a sense of relief but also loneliness, because I don't know of many practitioners in the U.K. who openly share this conceptualisation. I suspect that most of us, most of the time, are concerned more with survival and getting through the day; asserting ideas as though they were truths, covering the curriculum and covering our own actions, rather than revealing our discomfort with the task (of education) in postmodernity.

In my thesis what emerged was a method, consisting of story telling, writing, performance, and critique that invites disruption, interrupts its own narrative line, and occasionally demonstrates the disjunctures between thought and practice, self and others (Perselli, 2001). Ultimately one needs to remember that stories are representations, not realities. There must remain an undecidability about what constitutes the best way to proceed. Indeed this offers breathing space as well as a continuous desire to connect in order to amplify meaning, not reduce it to reliable certainty. I see this (social justice) text as an extension of the social stage in so far as we, too, are actors who neither want nor need confirmation and closure, but rather the opportunity to ask more questions around the how? what? where? specificities of social justice in our working lives. The beat goes on.

Lis Bass

Knowledge as Transformation from Making Contact Across Social Boundaries
Matthew Arnold (Novak, 2002) saw very early that the key to shaping a humanized democracy lay in shaping a humanizing system of public schooling:

that, in a democracy, dehumanizing schooling would lead almost inevitably to dehumanized and banal forms of public life and that only a nation with the vision to help provide each of the individuals composing it with a rich inner life could form an authentically self-governing public with a rich national life (Novak, p. 595). I believe the classroom is the space where social justice begins, not in the family circle where loyalty to clan and self are born, but where each child is brought into the larger world context. This is the place where the training and values of the larger world are taught. Novak (after Arnold) claims that in order for democracy to be great:

> What is above all required is a set of educational policies designed to produce a social condition of universal magnanimity, where everyone is actively encouraged to develop a unique, large, and generous spirit. (p. 600)

How do we get there from here? Given the current "marketization" of education (Bell, Kanner, Weiler, & Maher, 2002) with its focus on, "A continual dance of ever-changing objects (in today's parlance, read "educational objectives"), what [students] will learn is only to attach themselves superficially and, in the end, impotently to a succession of such objects" (Novak, 2002, p. 624).

Globalization and consumerism will be reinforced by the educational system, leaving the world a poorer place both literally and figuratively. To counter this, progressive educators call for, "transformative pedagogies, the need to respect and encourage the voices of (all) students, curriculum which critiques popular culture and analyzes social inequity" (Bell, Kanner, Weiler, & Maher, 2002, p. 2).

Novak (2002) suggests we need a "class of teachers (who) would, in an exemplary fashion, be dedicated to transformative "social work," the kind of work that, in a human, face-to-face, way attaches social value to individual human beings. Teachers would work to bring each and every individual in a democratic society to connect, as Tocqueville (Novak, 2002) recommended, the "vastness" of his or her own being to the complementary depths of others' being and to the vast capacity of the human species to develop itself and beneficently transform the world it inhabits (Novak, p. 607). In other words, teachers would be the ones working in "the contact zone" – the space of possibility for both personal and social change that sometimes suddenly opens when members of social groups, between whom strict boundaries are normally drawn, intentionally or unintentionally come into contact (Pratt, 1991, quoted in Novak, 2002, p. 613).

But I am left asking, "Who am I to teach these students? And how is what I teach going to impact on them?" Self-study is a methodology for addressing these questions, and, I believe, for training oneself to face one's living contradictions and to teach according to one's values (Whitehead, 1993).

Some Other Relevant Studies

There are also discussions in the literature about research methods that are more likely to facilitate collaboration, and, thus, more equitable relationships between researchers and teachers. Much of the research in education was previously done

with quantitative research methods that required particular expertise that teachers did not have nor often appreciated. Quantitative methods may be useful for research questions that need numerical data and analyses, however, the overall methodological expectation for generalized results from large population is not an easy fit with the types of questions that self-study research generates. The interpretive character of qualitative research, by comparison, offers methods more easily adapted to collaboration between professors and teachers (Kyle and McCutcheon, 1984), to multiple perspectives and theories within a collaborative project (Johnston, Lee, and Thomas, 2002a & 2002b), and the reflective orientation of self-study questions (Hamilton, 1998). Inequities between collaborators or within research processes can be identified and examined because this methodology easily accommodates a range of questions, methods, and perspectives within the same collaborative group.

There has been considerable self-study work that looks at school/university collaboration that analyses issues of social justice, either as foreground or background. These studies come in many shapes and size with a variety of partners. Few of them, however, have social justice questions as a central core of their research. For some, questions of social justice are clearly highlighted. LaBoskey, Davies-Samway and Garcia (1998) work together as teacher educators across different institutional contexts to study their own practice. LaBoskey studies the preparation of "new teachers to deal with issues of race, class and gender so that greater social justice for my students and theirs might be achieved" (p. 156), and Garcia analyses her teaching through the self-narrations of her students at the end of the program focused on social justice issues. Their collaboration across institutional contexts supported their professional development.

Clift, Veal, Holland, Johnson and McCarthy (1995) describe a large cross-district collaborative project focused on professional development. They openly and honestly examine the difficult issues involved in this collaboration and their evolving realization that self-study was a critical part of this kind of work. They report: "We came to realize that we must study and analyze our own behaviors, including the norms, patterns, and routines that we perpetuate through interactions among our immediate research team as well as those across teams" (p. 30). Dealing with suspicion, resistance, and parity as well as who was to 'control' the knowledge gained from the research were challenges they faced.

Susan Noffke and Robert Stevenson (1995) edited a book with colleagues who focus on action research using a social reconstructionist framework. For Noffke, in particular, her central focus is teacher education as a commitment to social justice looking at the individual and social dimensions of schooling. Battaglia's project, described in this book, begins with a study of coaching in a school district in western New York that became a study of "a personal journey into the thinking, language, and even the disposition I bring to my work" (p. 76). The authors in this book use action research as their methodology. Throughout their work, social justice themes permeate the questions they ask about themselves and with their students.

Case Study B: A Working Interpretation (Victoria Perselli)

This case study is a "case story." It is told as a puzzled autobiography: the writer's remembered experiences of her younger self, teaching children in inner city London, are set against the dominant narratives of current educational policy. The story points back to Section 1, where definitions of social justice were discussed and to Section 2, where the importance of story telling was explored. Additionally the story also opens up issues of different modes of expression and of the links between the stories we tell and the larger structures within society. Also explored is the possibility of creating spaces for conversations in which poverty, diversity and different abilities to learn are not pathologised, and text, music and image are used to unsettle the status quo. Thus the story points forward to the next set of dialogues in Section 3, where professional knowledge is discussed in terms of "little stories" and "grand narratives."

In order to come to a working interpretation of social justice and diversity, I find myself drawing directly from my experiences of being a teacher and teacher educator. For me, social justice, diversity, and "equity," are inextricably linked to curriculum. But I guess I would also say that in the United Kingdom, teaching and teacher education is not a particularly safe space just now for those of us who harbour strong views about what curriculum is in relation to praxis and pedagogy. Many teachers still remember a time when it was possible to create a curiosity and wonderment about the living world within the classroom that grew from pupils' own experiences, interests and culture. The first class I taught in central London constituted a richly diverse population including 24 different ethnic or cultural groups and as many languages. We (the class and I) worked together to establish themes for learning and patterns of daily work which, as far as possible, enabled everyone in the class to be a participant, contribute meaningfully and develop their particular interests, skills, arguments and sense of "self within the social." At least, that's how I would describe now my intentions and actions as the teacher of that class. (Please don't think that I would have been able to express them so succinctly – or so unproblematically – at the time. Such is the advantage of hindsight.)

I came into the teaching profession – again using the benefit of hindsight – at a time when curriculum was perceived more as a verb than a noun; it was something living, mobile, plastic and therefore constantly changing in dialogic relations with its surroundings. For sure there were bodies of knowledge and discrete skill-sets consensually agreed among teachers as vital elements of primary education. Otherwise, coherence between teachers, classes, year-groups would never have been established. There were also preferred methods of assessment and reporting, devised either by the school or the borough, but these were relatively underemphasised. What actually took place in the classroom was what mattered most and as teachers we were fiercely competitive among ourselves around what our classes could achieve. Sports, performance arts, cultural events, school journeys figured high on the social calendar. At the time, it would never have occurred to me to "privilege" one curricular "subject" over another, or to

be overly concerned if individual children had strong curricular preferences. You stretched each activity from the students' initial level to wherever their curiosities might take them. We could afford to be explicit about our accomplishments (in public performances, local tournaments, project work, assemblies, parents' evenings) because no one was competing for putative prizes. By the same token we also felt safe to be experimental. In the main I believe that the teachers and children trusted each other and we understood that sometimes plans might take unexpected turns.

Fortunately I worked in London at the time when the ILEA (Inner London Education Authority, which, together with the Greater London Council, the Thatcher government later abolished) produced fantastic support materials and in-service education opportunities designed to raise teachers' consciousness around issues like gender, ethnicity and social class. On the top shelf in my office I have a collection of vintage ILEA materials that make for intriguing reading and still seem incredibly vibrant. Situated under the Westway (the flyover that links west London to the M4 and Heathrow airport), in the middle of one of the largest and poorest housing estates, the school always had so much going on in terms of curriculum that it would have been hard not to find some means to engage individual children. I now believe that this largely obviated the necessity for the various mechanisms and procedures of diagnosis, ascertainment, assessment, targeting, and remediation that came to dominate my working life more recently (see Hammerberg, 2002, for a critical discussion of present practices). I'm not suggesting that we never engaged in exact "differentiation" or micro-teaching as a means towards coming to understand pupils' difficulties in a particular subject area. However, when specific concerns arose within my large classroom of 22 pupils plus two professional support teachers on hand, it was a fairly ordinary occurrence to sit alongside a child or a small group and work through the problem together.

Since those days so much has closed down/in/around teachers and learners. When I joined the ILEA I believed I had arrived at the epicentre of the urban education scene. The vitality of my colleagues impressed and awed me with their creativity and inventiveness, along with their range of the differences in age, sexuality, ethnicity and political orientation. Being a probationer with a progressive (by which I suspect I mean liberal individualist) agenda, sometimes the politics irritated me. I thought I knew all of the answers already, although I had difficulty putting them into practice. Certain colleagues with strong views generated some fear in me and forced me to become self-aware in ways that made me uncomfortable. Indeed this was difficult knowledge (Britzman, 1998) – conflictual encounters in the staff room that produce resistance and trauma – direct, customised, and free of charge. This occurred in the early 1980s, and in actuality, the infrastructure of inner city schooling already was in an advanced state of decay; something my more mature colleagues, best positioned to read the "self in the social" and vice versa, must have known all along.

I still find it very difficult to reconcile that version of the past (my version) with subsequent events, and I know I'm not alone in feeling that to speak

unequivocally in favour of curricular freedom (Perselli, 2001) is a high risk activity. This occurs because of its contrast with the accepted ("historicised," Perselli, 2001, pp. 92–109) version of progressive education, and it flies in the face of increasing control by central government of teaching and learning, achieved via relentless legislative and quasi-legislative reform. Beyond curriculum there is the totalising regime of assessment – testing-monitoring-recording – that mitigates against Stenhouse's (Rudduck & Hopkins, 1985, pp. 96–111) doing and making of education (in the simplest sense of time taken) that ought to be at the heart of children's school experience. It seems to me that the current assessment fetish (picked up by Lis on her visit to London) fixates on various "deviant" behaviours and disorders of mind and body, pathologising learners, whether as individuals or groups. These are the tropes of teaching and learning that appear with monotonous regularity in training sessions and tabloid journalism alike. What they really do is steer the discourse far away from the open, engaged conversations one hears at a conference like S-STEP or the bickering matches we might have had in the staff room in those times when it was still safe to argue back.

So what might the project of social justice be? What does it look like? For a start there are what Mo calls "Little Stories" of which the above is only one. There is the knowledge that one's own little story may relate, or not, with the experience of another, and that engagement with each other's stories is the key – it's what keeps the conversation alive. In my doctoral thesis I set out deliberately to create social spaces, or a Social Stage, as I called it, where one might narrate one's story with a certain sense of freedom, not seeking consensus necessarily, but affirmation of a different kind. Clandinin suggests that readers of the story bring their own perspective to the understanding of it (Clandinin & Connelly, 2000).

There are also the margins and boundary spaces, the distance between the centre and the periphery, which I inhabit in my practice in order to come to understand the processes of centralisation and marginalisation, inclusion and exclusion currently taking place – at least here in the U.K. How is it done? What are the technologies that select, sort, shift, label and pathologise human beings and how do human beings resist these forces? How do we, as individuals or collectively, testify against tyranny, how do we recognise it in ourselves, in others? Is my teaching (now in higher education) enabling dissent and disagreement or merely tranquillising and assimilating students? Is there any place, currently, for a feminist critical pedagogy in initial teacher education (as there surely was when I first came to London)? And if not, where has it gone? (In the last job application I made I was told that academia needs more young people, especially women. How young is young, I wonder, and in this instance, how woman is woman?)

There are, finally, the spaces we create, which are also theoretically robust, politically defensible areas, for voices other than our own: as practitioners, as researchers or scholars. Patti Lather and Chris Smithies (1997) achieved this in *Troubling the Angels* as did Michele Wates and Rowen Jade (1999) with *Bigger*

than the Sky, and Peter Clough and Len Barton (1998) with *Articulating with Difficulty*. Here method and methodology are directly linked to a transformatory political intention (Gitlin, 1994). Once read, these books changed the way I worked with my primary pupils, and they presently inform my work with undergraduate students. Whilst none of these writings claim "improvement in practice," all of them seek to educate through language and text. This would be true too of some of the more offbeat examples at S-STEP. Although I hold fast to the idea of direct action for social change, circumstances make me far less confident or convinced in this area than I used to be. Text, music, image are also a means to unsettle the status quo, explore alternative perspectives, engage in interdisciplinary bickering and wrestle against/with method and methodology. None of this work is incompatible with the "classic" self-study – merely different.

Section 3: Professional Knowledge

The previous section looked at knowledge in general in relation to self-study and social justice. This section looks in more detail at professional knowledge gained through self-study. It contains discussions of professional knowledge as uncertain and situated – and as all the better for it. It can be understood in distinction from the more traditional view of ideal knowledge as certain and universal. It is argued that professional knowledge is disruptive of other forms of knowledge, and in being disruptive, contributes to it. At the same time it also uses and gets illuminated by the big, monovocal, linear, wordy, male, white, dominant, academic, forms of knowledge. It is also argued that professional knowledge is expressed in a variety of ways. We make our professional presence felt through stories, performances, pictures and other kinds of creative publication.

Morwenna Griffiths introduces the phrase, "little stories and grand narratives," as a way of expressing professional knowledge in relation to other forms. The dialogue then explores the idea: maybe we should be talking of "counter narratives"? How do little stories and grand narratives hook into each other? This dialogue uses a range of forms of exploration. Some of it is done through little stories, some of it is through reflection on experiences of working within "a system we can no longer believe in." This discussion of professional knowledge, draws, precisely, on the writers' own professional knowledge. As professionals we express a concern for the implications of what is said: Victoria Perselli and Marilyn Johnston consider postmodern disruption and its implications for pedagogy and for ways of challenging policy "truths."

Mo Griffiths

Knowledge and Little Stories (1) Little Stories in Relation to Grand Narratives

Professional knowledge is knowledge of and for specific circumstances and issues. At the same time it draws on knowledge and abstract theory that is more general and generalisable. The idea of social justice itself is a general framework, which

has to be understood in particular contexts. It is difficult for professional knowledge to hold its own against abstract, general, theoretical knowledge, which has higher status and which is produced by people in more powerful roles and with greater chances of making their views known. Self-study can help bridge this gap, bringing both kinds of knowledge into a fruitful interaction. Self-studies give a space for acknowledging diversity, struggle, voice, localised struggles and the claims of the particular and context-bound.

What kind of theory is being produced in such specific contexts and for such specific issues? I like the term "little stories." If generalisable, abstract theories are "grand narratives," then to tell a "little story" is to assert the significance of a particular context (Griffiths, 2002). (Alternatively, they might be termed "modest narratives" as against "tall tales," in order to change the connotations.) At the same time a story and a narrative are, recognisably, similar. The two can link up.

The term "little stories" did not come from me originally. I came across it, at a conference in a paper by Richard Smith, a British philosopher of education. He told a story relating to his own professional knowledge. (See Smith, 2001; Blake *et al.*, 2000.) He was outraged by the way that the Dearing Report into higher education in Britain (Report of the National Committee of Inquiry into Higher Education, 1996) portrayed the work of university lecturers like himself – in managerial, impersonal terms. He said that his understanding of his own work as a university teacher had been ignored and obliterated. He said he felt this as an injustice. In order to talk about this he had found Lyotard's discussion of "grand narrative" and "little stories" (*petits récits*) illuminating. I was so impressed by the idea that I have been using it ever since – but whether either Smith or Lyotard would like how I have used it I do not know. However, I have certainly found that it is a term that has an extraordinary resonance for many people who are concerned with social justice.

Lis Bass

Knowledge and Little Stories (2) Little Stories as Counter Narratives to Grand Narratives

For me, the traditional grand narrative of US education, particularly free education, is a narrative of social justice that does not fit with Mo's dynamic state. The traditional view is that public education provided for a meritocracy – anyone with the raw skills, intelligence, and talents would receive training so that he or she could rise up the socioeconomic ladder. Thus, equality was well served. In the U.S., public education was created to support the most idealized and static version of democracy – wherein each individual could participate fully in the society. Free education was to provide the skills of literacy and science to equalize the playing field and bolster a meritocracy where the "best" would have access to all that he or she would need to fulfil not only his/her social potential, but also his or her personal potential. Without public education there would be no myth of social mobility – a cornerstone of the U.S. grand narrative of social

justice. Again, counter to Mo's definition, this one does not take into account the real inequities that exist in our society concerning "discrimination, exclusions and recognition, especially on the grounds of (any or all of) race, gender, sexuality, special needs, and social class" (quoted from Griffiths (2003) in Section 1).

This grand narrative also has a counter narrative that points to the need for Mo's revision of traditional definitions of justice. One needs only look at the literature describing the schooling of Native American children (*Tracks* by Louise Erdrich (1989) or *The Education of Little Tree* by Forrest Carter[1] (1976) to see how in practice this grand narrative only served to destroy those who would not conform to the dominant culture. Also, writers from the Latino culture like Richard Rodriguez (1981), from the working class (Rose, 1990) and researchers like Jean Anyon (2002) help us see education as implicit in the destruction of those not like the dominant culture and in the reification of class and cultural distinctions through a system that teaches the victims to blame themselves for failing to learn or gain power in the system. In my own field, Barbara Mellix (1996) wrote:

> My concern was to use "appropriate" language, to sound as if I belonged in a college classroom. But I felt separate from the language – as if it did not and could not belong to me. I couldn't think and feel genuinely in that language, couldn't make it express what I thought and felt … when I came face to face with the demands of academic writing, I grew increasingly self-conscious, constantly aware of my status as a black and a speaker of one of the many black English vernaculars – a traditional outsider. For the first time, I experienced my sense of doubleness as something menacing, a built-in enemy. Whenever I turned inward for salvation, the balm so available during my childhood, I found instead this new fragmentation, which spoke to me in many voices. It was the voice of my desire to prosper, but at the same time it spoke of what I had relinquished and could not regain: a safe way of being, a state of powerlessness which exempted me from responsibility for who I was and might be. To recover balance, I had to take on the language of the academy, the language of "others." (pp. 80–81)

But perhaps that is one of the little stories. …

Mo Griffiths

Professional Knowledge as Little Stories (1) Self-Studies in Relation to Grand Narratives of Social Justice

One of the main points of little stories for me is how they hook into grand narrative. Earlier I talked about linking up little stories and grand narratives, and one way of linking up is with a hook. I like the metaphor of "a hook" because on the one hand the little stories get their shape from the grand narrative into which they are hooked. On the other hand, they can hurt – even prick the balloons of grand narrative.

One of the wonderful things about doing a self-study is that it allows researchers to pay attention to the conditions of their own lives. To use a Marxist phrase, it allows them to discover how far they can make their own history, even though not in circumstances of their own choosing. The little stories of trying to make history can disrupt ideas of what those circumstances are.

What stops a little story from being a mere anecdote is precisely that they are told with a sense of what the grand narratives say about circumstances and why they are as they are. All of our case study sections are stories related to the grand narrative, the big idea, of social justice. But they link to that story. They are not just examples of it. They show, in the case of social justice, how the grand narratives of social justice can be disrupted, queered, deepened, given a fine grain and re-shaped, by little stories that pay attention to race, gender, (dis)abilities, sexuality, and social class, that pay attention to power, perspective, voice and self-respect. At the same time they contribute to a kind of professional knowledge that professionals need – not the smoothed out large exhortations, but the particular, illuminating "case-stories" to use Vicky's phrase, which make up our different professional knowledges as educators.

Lis Bass

Professional Knowledge as Little Stories (2) Self-Study, Autoethnography and Epiphanies of Social Justice

My life as a teacher is a little story. For my first self-study, I wrote a 36 page critical autoethnography – a personal narrative that focused on my experiences with literacy learning (because I teach English). I created this based on the critical autoethnography written by Linda Brodkey (and her examination of her graduate students' critical autoethnographies) in her chapter entitled *Writing on the Bias* (1996). She wanted her students to understand the class nature of teaching academic writing and to do that she had them write their stories. Similarly, other educators interested in social justice have written their "little stories." Gary Howard (1999) begins *White Teachers: Multiracial Schools* with a personal narrative he calls, "White Man Dancing: A story of Personal Transformation." Kane and Jones (2002) published their stories in "Walk that Talk – Beyond our Stories About Race."

Writing these autoethnographies brings to light the impact of our upbringings on our teaching and social justice work (for me, it was an empowering recognition that I was a border-crosser – economically working class but intellectually middle-class, Jewish in a Christian country, white in a black neighborhood). Howard (1999) refers to his first work in the neighborhoods around Yale University as his "naïve missionary period" (p. 14). Kane and Jones' (2002) work together taught them how much race impacts every aspect of their life experiences and how the epiphanies they have about racial divides are part of an ongoing dynamic of learning: "only pieces of an unresolved issue, which have finally come into focus in the perception of that moment" (p. 18).

I am a radicalteacher.[2] I don't teach politics, sociology or a subject area more

known as possibly radical. I teach reading and writing. What makes me a radicalteacher is less what I teach and more why I teach, how I teach, and who I teach.

I teach because I believe in ideas – that they enrich peoples' lives, that people are empowered and healed by them. I teach because through my self-studies, I have recognized that these commitments are an important part of how I have constructed my identity. Often, when teaching, I experience the "flow" that Fred Korthagen (2002) describes as occurring when one's essence is aligned with beliefs and actions.

Who I teach is crucially important for social justice. I teach remedial English at a large community college in the second poorest city in the United States. My students are marginalized in this society: predominantly working class, female, many are minority African American, Latino, Asian and immigrant, some have learning or physical disabilities.

How I teach is an evolving critical pedagogy that tries every moment to return power to the learner and fails constantly insofar as I fail, the institution fails, and the curricular demand – to teach the students the language of economic access to a capitalist society, to learn to write and read Edited American English (EAE) – denies the validity, in practice, of their own language and voice. That is my little story.

Victoria Perselli

Professional Knowledge as Little Stories (3) Personal Expression as Disruptive of Dominant Narratives

Here I'll try to disrupt and problematise further the (shifting, socially embedded) meanings of social justice in postmodernity, and the personal/political implications this has for my pedagogy.

Just going back over what we have told each other so far and revisiting some of the issues, there seem to me to be both situated (i.e. different) and communally shared ideas in our stories (Lis, Mo, Marilyn) in relation to what we separately and collectively understand as "social justice." An aspect of this which is particularly problematic for me is where Lis says: "The classroom is the space where social justice begins, not in the family circle where loyalty to clan and self are born, but where each child is brought into the socio-political context." (Section 2)

Speaking from my own situation, I wonder increasingly whether that distinction can still be maintained. I'm wondering just how family life can remain a protected space of shared values, beliefs, experiences (as I understand it from Lis's text) and the extent to which this space is negatively impacted by what we are now being expected to do in the classroom/lecture theatre: the personal/political axis that feminist discourse calls to attention.

My dilemma here is that whilst I do desire transformation, by which I mean the possibility for education to enable its subjects to escape systematic oppression and domination – bearing in mind that, for some children, family can also be the source of oppression – I'm increasingly worried about the ways that current

policy, legislation, practice, are eating into the domestic sphere, changing relations among family members and changing habitual, routine ways of being together. To get to the specifics, what I believe is happening across the U.K. presently is that terms like social justice and equity are being appropriated (hi-jacked, as Mo says) to justify a rampant form of advanced capitalism which declares that only through competition, market values, free choice and individualisation will the class system (which must also include class psyche) be broken and the very poor, the most needy, be "lifted out of poverty." Yet, as you, Lis, have already pointed out, material discrepancies between the very rich and very poor continue to widen, with those who are least able to "help themselves" for whatever reason, remaining at the base of this economic pyramid. The economic argument becomes the economic trap which blames its own victims, at the same time justifying and spawning a number of managerialist equivalences: leaders and teams (wherein the weakest team members are "voted out" by the majority), role models and peers (whereby the least homogenised are personified as Lurkers) and most damagingly of all perhaps, a collective perception, by the moral majority, of an economic and social "underclass."

This pyramidic, hierarchic conceptualisation is everywhere – it penetrates the psyche in ways that make the old divisions of labour and capital seem quaint. Currently in England we have Beacon Schools, Average Schools, Schools in Special Measures, and Failed Schools. We have schools spearheaded by "Superheads," Specialist and Technical Schools, and "bog-standard" comprehensives. Meanwhile, figures presented as hard facts regarding what is being achieved in education ("expectations," "targets," "attainment," the "raising of standards") are impossibly skewed, since catchments are continuously redrawn, school selection procedures rewritten and examination results reinterpreted.

As an educator and a mother I find neither coherence nor progression in education policy. What I hear is the mantra of education reform as the means towards economic prowess (and "freedom"). What I fear, as a convinced Foucauldian, is the extent that this curious form of work ethic colonises mind, body, time, space, irrespective of the personal needs and social concerns of the individuals involved. What I feel for my kin and myself – spiritually, sensually – is held together by an act of will that says – don't let these rhetorics get beneath the skin, exorcise them with something else – a narrative stream which creates rather than just describes (See Perselli, in press, a, b, c). Practice your care of the self, as best you can until this burns itself out, until things change for the better,

Am I making any sense here, or is it entirely different for you?

Marilyn Johnston

Professional Knowledge as Little Stories (4) Little Stories as Critical of Policy "truths"

The scary thing is how similar things are across the Atlantic. Our national rhetoric uses different words, but it is loaded with similar injustices and thus

similar pressures on students and educators. Our "new" national policy, "No Child Left Behind," is pernicious. To make sure that no child is left behind, we will test every year to make sure they are not lagging behind. Accountability abounds as children continue to fail in urban districts across the country because nothing is different except the hike in accountability. Like measuring a cow every day to see if it is growing without attending to its diet or environment, the repeated measuring of "learning" without addressing issues of poverty and inequity that directly impact the quality of educational "opportunity" is a failed policy. The slogan belies the reality of teachers and students' lives in schools that do not show increased test scores.

Children are labelled by their failure on test scores, not by what they know and are able to do, or what they understand about themselves and their world, or the enormous efforts they make to reconcile their family lives and cultures with school knowledge and requirements. Principals and teachers work incredibly hard to help students learn and are forced into instructional and teach-to-the-test practices that ensure superficial learning.

As educators we are implicated. Like you Vicky, many of us are in a system that we no longer can believe in, in a system that denies the very opportunities promised in the slogans. We are burdened by demands and busyness that make political action and critique unlikely. We too are disheartened by promises that are used, not to sustain growth and social justice, but to put every child in his or her place related to the opportunities afforded or not to each by birthright and privilege.

Case Study C: What Am I Teaching my Amazing Students? (Lis Bass)

This case study expresses personal, professional knowledge, which is counter to, hooked into, and critical of orthodox knowledge about teaching. It also points to some of the internal and external barriers to doing self-study: the subject of the dialogues in Section 4. Many of the intersecting reasons for diversity are here – color, culture, religion, gender, poverty – together with how they result in deep injustices due to lack of kinds of cultural capital which would give them access to power. The study is also about the resilience and courage of people most affected by these injustices. Thus it has links with the first section, discussing definitions of social justice, and with the second section, discussing the kinds of knowledge self-study can give. This case study examines the transformations in both teacher and students, dependent on making spaces for careful telling, listening and personal contacts across divisive hierarchies and in the teeth of damaging, large-scale injustices embedded in the way our society operates.

What is a white, middle-class, educated, Jewish woman doing teaching African-American and Latino working class adult students? And what am I teaching them? I have the most amazing students. I teach remedial English at Camden County College, in Camden, New Jersey, the second poorest city in America and recently listed as the most violent. Most of my students are poor African-American, Latino, or recent immigrants. Many are women who became single

mothers while in their teens. My students come from the kind of high schools that inspired Jonathan Kozol (1991) to write *Savage Inequalities*, the kind that make education an anathema. Teachers feel caught in the same prison-like demands made on the students.

Yet they are motivated students. These men and women deal with relentless crises to attend classes. They come sour from emergency rooms where their children lay in asthmatic comas, they come three days after giving birth, after leaving ailing family members with medications and water in easy reach, and most often they miss class because of too-many and too-young funerals, non-negotiable welfare appointments, subpoenaed court dates, jail, and staggering anxieties.

My students are the survivors of their families and neighborhoods. As one woman pleaded with me, the students do not want to be a statistic, but they live the statistics. Almost all of the women have been physically and mentally abused; almost all the men confront street violence on a regular basis; but here they sit in these bare, beige classrooms trying to learn.

Unselfishly, many come to school for their children, not for themselves. Few speak Standard English, read books or newspapers, or write anything if they can avoid it. They lack fond memories of school and remember instead many moments of humiliation that churn below the surface. Yet they come to school for the very children who make it hard for them to succeed. One student for whom discussions of sharing childcare were useless, ultimately told me of how a relative, asked to mind her children, had raped her seven year old daughter. This woman will not leave her children with anyone. She will not let them walk to or from school alone. She will be there for them as no one is there for her, constantly and anxiously. And she will drop out of college because she does not have the time for herself.

My students cleave to education religiously. They believe that education will change their lives completely. These are students with great ambition – to drive away poverty and its ensuing ugliness of spirit. They seek to solve their families' and friends' problems with the good job they are assured is waiting for them at the end of their degree. Their belief in that which is the center of their lives is so steadfast as to make me pause and question my own beliefs about education.

My first self-study was about how the best current theory and educational practice succeeds and fails us both. This study examined the impact of a transformative curriculum and pedagogy on the experiences of a class of minority adult students and this teacher/researcher during one semester's remedial reading and writing courses. Recent theory suggests that transformative pedagogy, which indicates progressive methods such as an inclusive curriculum, collaborative learning, learning communities, authentic assessments, and critical pedagogy, will empower students, particularly non-traditional students. I used narrative analysis to examine the impact of these pedagogies on the students' developing academic literacy and on the students' views of themselves. The belief is that the transformative classroom is effective in bridging different worldviews.

I have seen urban teachers wrestling with evidence and personal experiences

that suggest urban minority students are not faring as well in school as their white middle class counterparts. The stories teachers tell vary from the insightful to the offensive. These new pedagogies assume that it is in part the distance between marginalized students' lives (and home literacies), and what is taught, and how it is taught, that is to blame for this difference.

When marginalized groups enter the academy there are language issues most recently theorized by the term 'academic literacy'. Rather than claim that people who do not read and write as academics are deficient (and then try to "remediate" them), academic literacy theory clarifies college skills and language requirements by providing an operational definition of academic discourse. This theory is considered progressive though, in practice, it fails to be that, insofar as it fails to be critical of hegemonic language practices. On the other hand, to "not-teach" these students academic discourse is to deny them access to power in our culture. The transformative classroom pedagogy attempts to teach and transform, allowing other voices to rejuvenate academic culture without denying the students the best education we can provide.

Many theorists and teachers believe that the traditional liberal arts agenda fails to support marginalized students' needs. In each classroom the educational contradiction of assimilation (when the student learns, uncritically, a traditional worldview), versus respect for diversity (wherein marginalized students' lives and experiences would not be left on the margins) is played out. Since the 1980s, numerous studies in feminist, multicultural, and radical classrooms have informed transformative pedagogy requiring that this educational contradiction be addressed. These experimental curricula and transformed pedagogies aim, in part, to make marginalized students successful. These methodologies also aim to promote social consciousness and activism among traditional students.

First, I created a classroom where the content overtly aimed to simultaneously help students strengthen individual voice and social dignity and gain academic literacy for economic access. Specifically this involved reading materials that reflected their own lives rather than those of the traditional white Christian middle class. The curriculum was multicultural and inclusive. Students read works: by Malcolm X, about the prophet Muhammad, concerning life issues like parenting and political issues like welfare reform. In the writing sections, many of the essays were based on personal experience, not just writing about other texts. And in both reading and writing, students kept personal journals where their thoughts were not corrected by the teacher, but were accepted as a part of developing practice in academic literacy.

The self-study research reinforced that these curriculum and methodologies do support the environment that Novak (2002) calls for:

> … in the all-important battle against "anarchy in the moral sphere" fought most fully in peaceable ways: through eloquence and example, through human understanding, and above all, through careful arrangement of an environment with the capacity to foster reflection. (p. 624)

But since so much of teaching feels intuitive, the what and how we teach is implicit in who we are as teachers.

My next self-study addressed Gary Howard's question (1999) in his narrative essay, "White Man Dancing: A Story of Personal Transformation," "Why would a white person choose to become involved?"

I gave myself a similar assignment, writing a critical autoethnography focusing on my experiences with difference. A critical autoethnography is an exploratory piece of writing. I began journaling short memory pieces. I focused on stories of difference and race. As is typical of both self-studies and critical autoethnography, I shared my narrative with others to help me reflect, particularly asking questions through the filters of race, class, gender, privilege, religion, sexual orientation, and differing ability. I wanted to make sure of who I was when I was in Pratt's "contact zone."

My story became a (huge) quilt of short vignettes. For example: From Childhood.

> I always begin with kindergarten because that was my first clear memory of difference. I had educational experiences before public school, at the Hebrew Sunday School, and it was there that I learned the story of Hannah. In the story (from Judges) Hannah has to pray hard to get a precious child. She is so fervent in her prayers that once she is accused of being drunk. Finally, she swears that she will give her child to the Lord's service and she bears a son. She is true to her word and her reward is manifold: she bears seven sons. But then, her joy is challenged. In one story, King Antiochus demands that her children eat pork or die. One by one they are tortured and murdered before her eyes. In another version, the King's demand is that the family bow down before idols. Again, one by one she watches her precious children being killed rather than break her word and Jewish law.

> Hannah was my first female hero story. The drama of her desires, her faith, her faithfulness, and her sacrifice touched me. This woman was a sister of the Maccabees – the freedom fighters – and she too was a fighter in a particularly female fashion.

> I suppose I aspired to be Hannah. I too was a Jewish female who did not eat pork. My parents kept a kosher home. I also knew that we were not a family to bow before idols. In fact, that was one of the big Ten [Commandments] – to have no other God before him, which I interpreted literally as not to bow before idols. After all, the early Jews spent a great deal of time running around Canaan smashing idols. Having seen churches with all the statuary and comparing it to synagogues that have no graphic representations, I was taught that we were quite different than Christians.

> All of this would have been lost in memory if it weren't for the day in kindergarten when the teacher taught us to pledge allegiance to the flag. And perhaps it wouldn't have been so bad if the flag hadn't been brought front and center into the room, hanging high above us. But it is just true that all these things conspired to terrify me. I knew in the instant that the teacher asked us to put our hands over our hearts and pledge our allegiance

that I couldn't do it. Jews do not bow before idols. And this idol, a frayed colored cloth, loomed larger than the golden calf. This was my first ethical crisis. I would not break my word, whatever the consequences.

I refused to do it. It plagued me through elementary school. I have never, in fact, managed to hold my hand over my heart and pledge my allegiance to a flag. Oh, some years I didn't want to create a stir so I held my hand over my heart (or lower on my stomach) and looked at the flag, but I never said the words. And every time I am somewhere where people say the pledge, I look around me and feel their vast conformity and my difference.

When I forced myself to reflect on my life, I brought to the fore the experiences of circumstance, activism, and friendship that connected me to the African-American and Latino working class community. I felt empowered to return to my classroom and learn from and with my students. Social justice teaching can by authenticated by the practice of self-study reflection and collaboration.

Self-study also does what Tocqueville suggests: "attach less value to the work and more to the worker" (Novak, 2002, p. 672). Who we are as teachers is vitally important if we are to make classrooms humanizing spaces. We either make them places to inculcate social justice, or they will do just the opposite – reinforce crass consumerism, untempered self-interest, and disconnected identities.

Section 4: Why Is There So Little Self-Study On Social Justice Issues?

This section focuses on a thorny issue for us. We notice how few self-studies focus on social justice – or even mention it. So we have to ask ourselves: Is social justice really so relevant/crucial/inescapable in self-study? Or is it perhaps that these issues are avoided because of the pain and difficulty of dealing with them? The argument of the chapter has come round in a spiral as we re-consider the issues raised in the first section, about how daunting it can be to address social justice as part of a self-study.

The starting point of this dialogue could almost be a case study in itself, although we have not presented it as one. In the introduction we explained that we had all met at the fourth Castle Conference. At the closing session a suggestion was adopted that the fifth conference should be themed around diversity. After everyone had returned home, we were all fascinated by the emails that circulated on the self-study listserv about this suggestion. We read the long string of emails, some expressing deep concern and others expressing strong support. It seemed that this correspondence held a clue to understanding the issue of why there are so few published self-studies on social justice issues. We have not attempted to tell what happened about this particular case, either in the short or the long term. How this particular situation was resolved is not our concern here. Rather, it is significant for the way it highlights some perennial issues about self-study and social justice.

Marilyn Johnston opens the dialogue; she has more questions than answers. The ensuing dialogue then explores our feelings that there seems to be a wish to avoid

issues of social justice in self-study and our puzzlement about the possible reasons for that. Suggestions are made about why avoidance (if it is there) would be significant for self-study. It is possible that if more attention was paid to social justice, that the self-study movement itself would begin to look very different. Some reasons for cautious optimism are suggested. They will be taken up in the Conclusion, "What Now?"

Marilyn Johnston

Why Do Self-Studies Avoid Social Justice Issues?
More Questions Than Answers

I was really fascinated by the short flurry of list serve discussions around the suggestion for a future conference theme *on diversity* that occurred shortly after last year's conference. I don't remember other such discussions about themes for previous conferences (although maybe I have a bad memory).

I think it's all very provocative, not because of the responses themselves, but the fact that there were responses. If someone had suggested a more temperate theme, would there have been such a hearty discussion? Would the worried tone about a theme have been evident if someone had suggested research methodologies or artistic representations in self-study? The fact that responses focused on whether we should have a theme, whether a theme would be constricting to those not focused on the theme, whether teacher education necessarily includes, or should include issues like diversity, suggests to me avoidance and uneasiness.

The discussion of the proposed theme obviously touched an edge, as issues of social justice almost always do. In some cases, there was avoidance in speaking directly about the issue and, as always when these topics are discussed, silences at the edges of the conversations. A few people sent their support in unqualified and eloquent prose. Others questioned the process of selecting a theme, sidestepping the issue of this particular theme, or proposing that their own interests were focused on teacher education or self-study, not social justice.

Of course, many people in the organization did not respond – I didn't. I hardly ever respond to these quick-time discussions. But I sometimes puzzle about them for days, and this one, because it was related to our own writing of this chapter has perplexed me since it occurred. There is so little in our self-study literature related to issues of social justice even though many people in the SIG have deep commitments in this area. Why is it that diversity is so often set aside as an issue not relevant to a particular area of study? Why do questions of difference, othering, prejudice and discrimination get marginalized?

From where I stand, there is no corner to hide in teacher education where diversity is not an integral part of what we do as teacher educators, even in a program with homogeneous appearing white female students who will student teach in all-white suburban schools. Unless these students and their future classrooms are closed off to the rest of the world, they, more than anyone, need to attend to these issues because they are missing diversity in their immediate

experience; they are lacking the resources to help them grow in their understandings of social justice. We live in an increasingly complex world where the media, instantaneous news reporting, and threats of terrorism in our previously safe and protected "homeland" have helped to shape a more pressing and pervasive agenda for education related to issues of diversity.

Who are we as mostly white folks managing the educational institutions, at least here in the United States? Who are we as, "innocent identities carved in opposition to people of color" (Fine, 1997, p. 3)? From our privileged whiteness, are we oblivious to the viewpoints of those who are disempowered or marginalized for their difference, even those with white skins? How is it possible to teach a teacher education class without situating it in the privilege we have accrued as white, educated folks. As we prepare ourselves (this is the site of self-study) and our future teachers to teach students who are different, what subject is free of issues related to social justice? Why shouldn't all of us be required to attend to these issues in our work, even if our work is defined by questions not explicitly related to social justice?

I find myself here writing in questions rather than authoritatively or autobiographically. I clearly have more questions than answers. I don't understand my colleagues' resistance or silences on these issues. Can we excuse them because they have different foci – they're interested in school/university relations or mathematics education (as one email magnanimously explained)?

I worry if a community like S-STEP, which is open, supportive, intellectually rigorous, and passionate about teacher education, cannot easily and openly embrace issues of social justice as a non-binding theme of a conference, how much more difficult it may be to address these issues in other sectors of education that may be less open and supportive.

Lis Bass

Some Reasons Why (1) The Issues Are Hard and Stomach Churning

That is exactly how I've felt about the S-STEP discussions – the resistance is incredibly interesting. I find it significant that there is this resistance to theming the next Castle conference around diversity. There was no resistance to the last three themes. If someone's work wasn't connected to the theme, he or she understood that it was fine to do whatever they wanted to do.

However, there is resistance here and I am impressed by it. As I left the conference I spoke to a variety of people. Two people purposefully let me know that self-study has nothing to do with diversity. Two other people spoke of how although they find the Castle a special space – supportive, comfortable, collegial, and interesting – they were not sure they were coming back because sometimes supportive is not enough. Given the conflicting demands on one's time, money, and attention, the Castle is a big commitment. If one walks away without feeling challenged, intellectually stimulated, having learned some really new things, then is it worth a week and so much money?

In this way, the resistance serves to support the theme. The diversity theme

would give some participants what they want – a challenge. A good self-study always seems to chip away at one's resistance to produce new, powerful learning. Yes, I believe a good self-study is hard and stomach churning at times. For others, however, the theme would reduce the supportive, collegial atmosphere.

I believe the diversity theme is consistent with our teacher education work and is challenging both intellectually and emotionally. The value of a theme is that it might inspire researchers to focus on it though, of course, a theme does not dictate. Still, the synergy of a theme, when a group of researchers work on the same problem from the varied lights of their different contexts and selves, can produce a sum greater than its parts. I think it is time for S-STEP to push itself beyond comfort and support into this more difficult, topical, fascinating, and ultimately necessary domain.

Further, I would ask those researchers who are resistant to the topic to articulate their resistance, reflect on it, enter into a situation to see it in a reflexive light. As people, we rarely resist what we don't feel defensive about. We are rarely defensive if some part of our identity is not threatened. My experience with diversity work is that it does raise resistance, defensiveness, and a threat to who I am – but it is in just those arenas that I feel I have learned the most that leads me to become a better teacher in a multiracial, multicultural world.

Marilyn Johnston

Some Reasons Why (2) Apprehensions of Saying the Wrong Thing

As a self-study research community, we appear cautious about these issues. While many might agree that we should talk about these topics openly, it is difficult to confront sensitive issues and natural to feel cautious or afraid. Nevertheless, our email discussions also brought forth some eloquent statements of support for dealing with equity and social justice issues openly.

One of the things that has emerged so strongly from my own self-study of my teaching about issues of diversity is that even after we have spent a lot of class time studying/reflecting on our own cultural backgrounds/privileges, even after we have built a trusting community, there is a lot of discomfort lurking in the corners of students' willingness to be open and honest in class. They are afraid of hurting someone's feelings unknowingly, they are afraid of being misinterpreted, they are afraid of being culturally insensitive because they feel only superficially knowledgeable about other cultures and differences, and this comes up even when I think we have had a deep and productive class discussion. It seems clear to me that such apprehensions are evident in all groups, even S-STEP, and that the varied reactions on the list serve were related to these kinds of deep apprehensions.

Victoria Perselli

A Strategy for Trying to Overcome the Reasons (Whatever They Are)

Ordinarily I tend not to contribute to list-serv discussions, partly because they are so time consuming and partly because, as a colleague of mine put it, e-mail

also tends to be "at the sharp edge of meaning". That is, what you write is neither conversation, which is so locally embedded, nor writing in the reflective sense of the word. Without context, we can misunderstand the message. I therefore uncharacteristically joined the discussion on the S-STEP list-serv on diversity because I had an anxiety that (a) the diversity theme might get excluded, and I couldn't see any reason to justify that, not least because no competing theme or issue was being proposed, so I was baffled by the evident resistance, and (b) I sensed a boundary being drawn around what/whom constitutes S-STEP itself, which could inadvertently exclude those of us who are, for sure, concerned with both social justice and teacher education, but who approach these from oblique or unusual perspectives. However the indirectness I want to defend is in turn particular to my own current situation and past recollections of living and working in the U.K. – so there's a sense of vulnerability too. What gave me pleasure was to see how, in our chapter, a group of female scholars has managed to sustain such a fascinating dialogic relationship electronically; this has enabled me to make my contribution with real enthusiasm.

Case Study D: Complementary Roles? (Mo Griffiths and Joe Windle)

This case study was carried out by two people who hold very different positions in the academic hierarchy. Among other things, the study investigates how they work together to encourage academic colleagues to involve themselves in educational research. Since the self-study considers collaboration across hierarchy – and ways of overcoming a tendency to avoid looking at our own working relationships as structured by power – it is a case study of social justice. The study explores collaborative conversations as a way of dealing with issues of power differentials (a) between academics and support staff, and (b) across differences of power, age, income, social class, gender and educational accreditation. Discomfort with acknowledging differences of power was overcome. The silence around this most commonplace of working experiences has been breached. The result is that others can learn – and take courage – from the knowledge gained and the method used to do so. The study allows the reader to re-think issues of daunting conversations, diversity, stereotyping, recognition and redistribution. It also makes a space for stories to be told and heard; and for little stories to disrupt some of the dominant discourses of management.

This self-study is an investigation of our two complementary roles within the informal education of teacher educators as (better) researchers. It began its life as a formal study when we decided to present it to the fourth Castle S-STEP Conference. We work closely together in the Education Research Unit. We both love our jobs: helping our academic colleagues learn research by doing it. Mo joined the Education Faculty in 1996, as its first "research professor." Joe joined the Unit as its first full time administrator in 1997, at that time knowing little of universities and less of research. At the time we joined the University, the Unit was funded by the government through the national quinquennial

"Research Assessment Exercise" (RAE). It was hoped that the new Unit would lead to improved ratings for the faculty in the next RAE.

The study is a story of bread and roses. It is also the story of damage and repair. It is a story of the love of roses and threatened bread shortages. So it is a story of how we made our story, continue to make our story, but not in circumstances of our own choosing. For both of us the job combines the relatively humdrum but essential tasks of administration and budget balancing (*bread*) with a human, principled, personal engagement with individual researchers and their projects (*roses*). The study is one rather than two because we are mindful that for each of us our own role is defined with and against the other's role.

The import of the study was sharpened considerably when the whole Research Unit lost all its RAE government funding. The whole existence of the Unit was threatened. This was because we had received the same low RAE grade as we had five years previously. Bewildered, we grieved and felt devastated. Yet we knew that by the indicators used by the RAE, we had improved enormously, and what is more, an external evaluation (by Dennis Fox in August 2000) had reported on the strong support in the Faculty for how the Unit operates.

Plainly, this is a "passionate enquiry" to use Marion Dadds' lovely phrase (1995). As we wrote the study, we remembered our delights, griefs, anger, bile, tears, wry smiles and belly laughs. In April 2002 at a time when the future of the Unit was still in balance, we discussed why we cared so much.

> *Joe:* It's something close to my heart. The job and the Unit mean a lot to me. It's something we built up. It was very different when we arrived. I am devastated by what happened. It was ours, we worked so hard and it is so much better – and it has not been recognised. I feel so strongly about it. But though I'll probably be moving on somewhere else, I'll be able to act on what I'm told I have done right or wrong. I can work on one and what I have done right, I can emphasise more, enhance it.

> *Mo:* I want to set the record straight. It feels terrible being told you are rubbish, even if you know, and everyone around you knows, that what was built up was terrific. I want the evidence. And I want to know "what is worth fighting for," especially given that resources will be tight, to say the least. I would also like to know more about the mood of my colleagues now the first shock is over, and what they think should happen now. This feels like self-study at the sharp end.

But could we, should we, carry on? And if so, how?

In April 2002, as part of the self-study, each of us carried out three conversational interviews with academic colleagues. As researchers they were very experienced, very inexperienced, and somewhere in-between. There were three men and three women. We asked them to explain what they thought we do (or don't do) that helps (or hinders) them learn about research by doing it. We then jointly reflected on the conversations. The interviews told us a lot about how we were perceived in relation to what we hoped we were doing. It also gave us the

opportunity to discuss all of this with each other, especially how we viewed our own roles.

What we heard in the interviews was encouraging. It seemed that the Research Unit was perceived to be performing a very valuable role and to be doing it well. Colleagues valued us for the particular roles we played. They thought that Mo was supportive, challenging, patient and understanding. Joe was seen as being efficient, friendly and having empathy for others. They said:

> Trying out specific ideas on you, Mo. I feel pretty certain that if I put something to you as an idea that you thought was completely naff you might not say "That's completely naff," but you would jolly well challenge. Also with good ideas you still push. That feels OK with you. It's to do with the quality of engagement.

> Sometimes you need support from other people for the things you are doing and to support the ideas you've got and Mo is superb at providing you with this support and helping you to carry it through.

> This is going to sound silly but it was really important: going to Joe and saying, "I need a hand-held tape recorder and some tapes," and being given them! And it wasn't lots of questions and: "How long do you need it for?" It was: "Well, I think I can sort that out. Come round now. What would you like? Anything else you need?" And it was new. And beautiful. There was something about that.

They said they liked visiting us in the Unit (which is in a separate building from the most of the Faculty). They said:

> The Research Unit, to my mind, acts as a sanctuary for battered souls.

> Its impact is something spiritual, about being welcomed and encouraged.

> Sometimes you think of things to research or you talk to people about ideas, but you need backup, infrastructure, support, facilities, someone to talk the idea through with and most importantly you need somewhere to escape. The Unit does this for me.

> I feel very warm and welcome there. It's everyone over there.

In the light of this evidence we discussed how we saw our own roles.

> *Joe:*   When I first started in July 1997. I had no idea what the job was. Initially I thought that I would be supporting Mo and the students. I hadn't given any thought to researchers in the Faculty. In fact that is the biggest part of it. I didn't realise how I would help *all* the academic staff. … Talking to people makes a real difference – and not to bully them about their research. I wanted to make sure that I was approachable because I saw myself as the first point of call. I would always say, "It's what I'm here for." When I'm on the phone to somebody in the Faculty, for example, I don't feel that I have to hurry them or that I can't spend time talking to them. I

think it clearly works. It's very effective. The Unit is a sanctuary. It's not just for researchers, and people can see that.

Mo: I arrived in this university in 1996, shaped by my experiences in other universities of being "managed." I have also been strongly influenced by my (enjoyable) experience of teaching at primary and tertiary levels. I hate managerialism. I hate its obsession with pinning people down into systems, with audits, with performance indicators, with strategic planning by objectives. I hate its basic lack of trust in human beings. I don't think it encourages good research.

As we discussed our self-study, and, especially, how to present it at the Castle conference, an aspect of the study started to loom larger: the relationship between us, as determined by our roles. This aspect of the study had always been there, if only in our beginning assumption that we both define our own roles in relation to the other's. Now it came out of the shadow, out of the periphery, and into the light, into the centre. Perhaps just because we share a commitment to the work of the Unit, perhaps just because we work well together, we are able to lift the shade and look directly at how we work across considerable differences of power and role. To emphasise: one of us, Mo, is a member of academic staff, the other, Joe, is a member of support staff. Mo is much older, more accredited, earns about two and half times as much as Joe and is also his line manager. Moreover, as we thought about the conference, we were both conscious that it was going to be very unusual indeed to have a member of support staff at the conference. Yet the Castle is a conference for teacher educators, all of whom work closely in one way and another with support staff!

Our self-study had begun with one aim (see the Castle 4 conference paper, Griffiths & Windle, 2002) and had now raised a new and, we think, important issue. Accordingly, at the Castle, we asked our audience to construct some principles of collaboration with support staff. We also asked if any of them could describe critical incidents, which had helped them reflect on this common and under-researched power relationship. We had wondered if anyone would be interested in this at all. We need not have worried: the participants participated with enthusiasm and energy, producing sheets of ideas for us (see Griffiths, Windle & Jeckells, 2002). It was wonderful to see how an idea that had surfaced for us, with some difficulty, had now surfaced for others. It also appeared, or so we thought, that it was going to be difficult to push it back under the surface. The kind of knowledge produced in this self-study is not something to be remembered or forgotten. It is felt as a personal discovery that can then not be "undiscovered" again.

Conclusions

Victoria Perselli

What Now? Inconclusive conclusions …

One thing that occurs to me here is the tension I am now feeling, as a result of our conversations about equity and diversity, between the individualistic and

the collective. In one sense, you could say by definition, a self-study is bound to be individualistic. This can and probably should be countered by making it a collaborative venture, which will also enable the self-study to become more explicit, more amenable to critique and open to change. For example, a self-study on the very relevant theme of gender and social class helps me to understand in greater depth the complex economic and social conditions of many of my students. Researching this tentatively together we can begin to think about the varying circumstances of women's lives and the constructs of power and economy that define us.

Some students are very young and are away from their homes and families for the first time; struggling with the problems of housing and travel costs in the South East. Some have come onto the programme via access routes and are already used to funding their own education as well as juggling a range of other commitments. Some are older and have waited a good number of years to fulfil their dream of becoming a teacher.

When we discuss these aspects of our professional development, we find ourselves frequently resorting to stereotypical descriptors and assumptions about each other. Our growing awareness and sudden self-consciousness about our use of language, the forms of words we choose when struggling to communicate our various positionings, really helps in the reflexive process which I believe is necessary to becoming a very good teacher. For example, some students are able to be on the course because their partners earn a sufficient wage to subsidise their studies. Money, therefore, is apparently not the bugbear it might be for others, and some of these students have far more material security than the ones who are "going it alone." But by the same token, it can't be assumed that these women have economic independence: their own bank accounts and non-shared income; a fact the solo students may not have considered. Neither have they thought about the fact that many mothers will complete the course and become teachers in order to gain a steady income so that, in turn, their daughters will be able to go through college.

I think these discussions really help us to develop our sense of respect for the parents we encounter in schools, because they help us to see how behind stereotypical categories and descriptors there are always alternative stories to be heard. There is both the "aha" factor of coming to a common understanding and the "yes but …," which hopefully marks nuances of difference of experience, inhibiting coercion or empathetic consumption of the other. In this way schools (like college), can be understood as a heterogeneous collective where diversity will not be perceived by the emerging teacher as a threat to her authority, and where the most disadvantaged will not be demonised for society's (or the individual's) failure to address fundamental issues of power, privilege and discrimination.

When Mo and I met up to discuss this section of the chapter, we found that we each had immediately identifiable views on certain aspects of how to end what should really be seen as a beginning. Firstly, I particularly wanted to emphasise the word "approaches" to social justice, which we had used in the title of a previous project. This signals an on-going commitment, rather than a

set of answers, that is important in all our work, I feel. Secondly, Mo was adamant that she could never see herself as a cheerleader for social justice; which I interpret as meaning, each one of us must be responsible for our own positioning in relation to the issues – and that is where a self-study might start. Finally, I began to say something about how, as a young person I had come into education because I wanted to change the world, whereas now (being older and supposedly wiser or more world-weary or something) I was more concerned with living my life in a way that did not cause anyone major harm. Being a good student of my own teaching, I had to reflexively double back here, because this too is a rather ageist stereotype, which fails to acknowledge the incredibly difficult task of living the self within the social at a particular point in time when very few of us can act with confidence regarding change, and those who do seem to be remarkably un-self-aware about the potential harm this could cause. It is a trans-generational and trans-world difficulty, but hopefully not a paralysis. In our self-studies we may (only) be changing the world at the micro level, however we are at very least locating that in dialogic relations with others, deliberately seeking perspectives that cut across the dialogue and shake up our cosy existence. We hope that you, the reader, might be similarly inspired.

Some Other Relevant Studies

We include here some recent studies, as yet unpublished except as dissertations, theses or conference papers. They give a flavour of some of the directions that self-study may be taking.

Anderson-Patton, V., & Bass, E. (2000). While not overtly about social justice, this chapter examines two uses of teaching portfolios in graduate education classes to increase the possibility of individual teacher voice, the diversity of possible responses to teacher development, and creativity in representation of teachers' knowledge.

Bass, E. (2002). This self-study examines a narrative written to make overt the author's experiences, biases, identity in relation to issues of race and privilege so that she can become empowered to make change.

Bass, L., & Allender, J. (2001). Here two educators examine their ideas of social justice theories and the impact these theoretical commitments have on their current pedagogy.

Haushildt, P., & Wesson, L. (1999). In this study the authors describe their study of their own pedagogical practices studying six graduate education courses using an action research methodologies. They describe their gradual shift toward postmodern thinking that is reflected in their pedagogical approaches.

Pardales, M. J. (2001). In this dissertation study, the author does a self-study of his own teaching. He analyses the theoretical discourses in constructivism and considers how he as a teacher tries to enact a postmodern social constructivist pedagogy while remaining faithful to both subject matter content and students' ideas, experiences, and understandings.

Perselli, V. (2002b). Here Perselli uses the metaphor of a visual artist revisiting her one-woman show in order to represent and reconceptualise her doctoral

research: seeing each of its most important issues and instances as a painting, a photograph or a piece of sculpture, and thus adding further commentary to her original data analysis.

Perselli, V. (2001). Here Perselli performs a section of her doctoral research as a dialogue, in order to explore its central concerns of "difference" and "dis/ability," as they affected her work as a primary practitioner.

Perselli, V., & Cullum, B. (2001). A commentary from a feminist perspective on the technical rationalism prevalent in preservice teacher education in England.

Summers Eskridge, L., Wyatt, T., Thomas, M., & Johnston, M. (2000). In this paper, two African American graduate students and two professors describe their experiences in a yearlong conversation group and self-study in an M.Ed. certification program. Issues of racism and social justice pervade their conversations. The paper discusses what each person learned from this experience from his/her particular vantage point.

Acknowledgment

Notes

1. This text has drawn fire in the U.S.A. on the grounds that it was not written by a Native American, and is therefore fraudulent. As a piece of fiction, however, it shows how the form of traditional education is abusive to those who have alternative conceptions of learning and of one's relationship to the world.

2. Here is the full definition from the journal:

    Radicalteacher (rad I k'l te char) n. First used in 1975, as two words, when a magazine of that name appeared, edited by a group of dissident college teachers of English. By 1982, small groups of academics throughout the United State and England thought of themselves as radicalteachers and began a process of self-examination on this issue. By the year 1999, it was written in its present form as one word and was synonymous with (the archaic) "teacher." 1. one who provides a student- rather than teacher-centered classroom; nonauthoritarian. 2. one who shares rather than transmits information. 3. one who aids in student growth and empowerment by drawing out what is already there and latent. 4. one who respects students. 5. Radicalteachers have a relatively coherent set of commitments and assumptions from which they teach, and they are aware of it; this awareness distinguishes them from rocks, mollusks, and nonradical teachers. 6. Radicalteachers possess the capacity to listen well and the self-control not to always fill silence with the sound of their own voices. 7. Radicalteachers believe that theory and practice are not separable. 8. Radicalteachers are concerned with process as much as product. 9. Good intentions are not enough to create a radicalteacher. 10. Radicalteachers do not divide neatly into four component parts: scholarship, teaching, service, and institutional need. 11. Radicalteachers understand the power of language and do not refer to their part-time faculty colleagues as part-time persons (or people). 12. The teaching of radicalteachers (radicalteaching, v.) is holistic: it assumes that minds do not exist separate from bodies and that the bodies or material conditions, in which the potential and will to learn reside, are female as well as male and in a range of colors; that thought grows out of lived experience and that people come from a variety of ethnic, cultural, and economic backgrounds; that people have made different life choices and teach and

learn out of a corresponding number of perspectives. 13. Radicalteachers work with themselves, their classes, and their colleagues to discover, name, and change sexism, racism, classism, and heterosexism. 14. Radicalteachers demand a lot from their students; e.g., "we refuse to accept passive, obedient learning and insist upon critical thinking" (Adrienne Rich, "Taking Women Students Seriously," Radical Teacher #11, 1979). 15. There are varieties of radicalteachers; e.g., feminist radicalteachers are not in every respect identical with socialist radical teachers. 16. Radicalteachers do not assume they know it all. -Pamela Annas, editor, New Words: A postrevolutionary dictionary, 2008.

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18

EXAMPLES OF PRACTICE: PROFESSIONAL KNOWLEDGE AND SELF-STUDY IN MULTICULTURAL TEACHER EDUCATION*

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Abstract

This chapter examines the development of professional knowledge in multicultural teacher education by providing examples of quality self-studies that speak to the need to prepare teachers for diverse student populations. The chapter begins with a description of the persistent challenge of White, middle-class, English-speaking females learning to teach for diversity and then describes the process of transformation, through which this challenge can be addressed. Transformation is the continuous evolution of one's own understanding and perspectives in order to meet more effectively the needs of all students. It is generally marked by a disruption of values or cultural beliefs through critical reflection with the goal of more socially just teaching. The chapter provides analyses of self-studies that show how teacher educators studied their role in transforming preservice teachers' beliefs, attitudes, and assumptions regarding culture, race, sexuality, etc. In the process, the teacher educators also recognized their own beliefs and assumptions that impacted their ability to prepare effective teachers. The studies reveal many insights, some relevant primarily to the practitioner, but many others that speak to the improvement of the preparation of teachers in general. The chapter concludes with ideas about how these types of studies provide incentive for more careful attention to and research about the preparation of teacher educators who prepare teachers for diversity.

In this chapter, I will highlight teacher educators' self-studies that seek to better explicate the transformation of preservice teacher beliefs about multicultural

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education by looking at one's own transformation in beliefs and practice. In addition, I will suggest that these kinds of self-studies in teacher education can contribute to a professional knowledge base. Hiebert, Gallimore, and Stigler (2002) suggest that there are useful ways that practitioner research, in addition to traditional educational research, can build the knowledge base for teaching. While the authors focused on knowledge created in K-12 classrooms, in this chapter I will extend their ideas to suggest that teacher educator practitioners can contribute to the professional knowledge base following the same guidelines.

Hiebert *et al.* (2002) contend that in order for practitioner research to become professional knowledge it must meet three complementary and overlapping requirements. First, professional knowledge must be made public with the intent of not only communicating it to others but also making it open for discussion, debate, verification, and modification. Second, once this knowledge is public, there is a need to store it and make it available, over time, to other educators who may use it. Finally, professional knowledge must be verifiable and continually improving. Knowledge that is public and easy to access is much more likely to be tried and evaluated in different contexts. The knowledge created from these trials is then able to be shared publicly, thus revising and improving on the burgeoning knowledge base.

The requirements put forth by Hiebert *et al.* are very relevant to thinking about how self-study of teacher education practice can contribute to better understanding how preservice teachers are prepared to teach diverse student populations. All practitioner knowledge is integrated with problems of practice. Self-study demonstrates that these problems of practice are also indelibly connected to the educator, and that recognizing these connections can serve to bridge one's beliefs and actions in order to improve one's knowledge about one's practice. "Such knowledge informs future action and illuminates instructional decisions, creating praxis – informed, committed action that gives rise to knowledge" (Tidwell & Heston, 1998, p. 45). Cochran-Smith and Lytle (1993) assert that this creation of knowledge will not only add to, but will alter the knowledge base in education.

What follows in this chapter will be a description of the challenge of cultural homogeneity in teaching and how self-study of multicultural teacher education practices can serve to better prepare teachers for diversity. A variety of teacher educator self-studies will be reviewed, measured to a standard of quality, and analyzed for contributions to the professional knowledge base in education. The chapter will conclude with suggested directions for similar research.

Setting the Problem

Let me begin by restating the often professed but rarely solved dilemma in teacher education today. The majority of teachers and teacher education students continue to be White, middle-class, monolingual females (Zimpher & Howey, 1992) who often come from small towns or suburbs with very limited intercultural experiences (AACTE, 1987, 1989). These characteristics make it more difficult

for "typical" teachers to be culturally responsive through curriculum, instruction, and management (Ladson-Billings, 1994). In addition, the mostly culturally homogenous populations of preservice teachers are continuing to be prepared by teacher educators much like themselves (Howey *et al.*, 1994; Zeichner & Hoeft, 1996) who are often lacking in the same kinds of intercultural experiences as their preservice students (Zeichner, 1996).

This marked homogeneity in the teaching force as well as the colleges of teacher education presents a pervasive challenge. How do we prepare teacher educators to prepare teachers to transform schooling into a just and equitable learning experience for all – given that many of them have not experienced marginalization by unjust or inequitable schooling? I will argue that self-study of teacher education practice is at least one way to reflect on and learn from these inequities, and it benefits both teacher educators and those they teach.

The social reconstructionist tradition foregrounds the relationship between social conditions of schooling and practices that take place in classrooms in order to promote social justice (Liston & Zeichner, 1991). Within this framework, there is much research about what teachers need to know to overcome the imbedded structures and practices that work against better education for a pluralistic society. In order to effect change, many teachers must begin by recognizing and then, if necessary, transforming their own attitudes and beliefs about teachers, students, and schooling shaped by the socialization patterns in education. Social reconstructionism also indicates that teacher preparation must equip prospective teachers to, "challenge established practices, institutions, and ways of thinking and conceive new and alternative possibilities" (Pai, 1990, as cited in Ladson-Billings, 2001). But Goodlad (1990) found that most preservice teachers are not participating in teacher education programs that support the social reconstructionist tradition (as cited in Ladson-Billings, 2001).

Much of the research to date emphasizes the difficulty in significantly transforming preservice teachers' beliefs so that they might better be prepared to work with culturally diverse student populations (e.g., Zeichner, Tabachnick, & Densmore, 1987; Borko & Putnam, 1996). Teacher educators have examined their influence on students within a single course (Kennedy, 1998), in the use of action research (Gore & Zeichner, 1991), and through the supervision relationship (Borko & Mayfield, 1995) with poor results. In a review of learning-to-teach literature, Wideen, Mayer-Smith, and Moon (1998) reported that few studies on programs that have sought to change preservice teachers' beliefs were successful. Long-term interventions with a consistent message, small groups, and close relationships often characterized the programs that reported a positive change in preservice teachers' beliefs specifically about multicultural education. The most common recommendation made by researchers in the studies reviewed was that having beginning teachers examine their prior beliefs was an "essential first step in the process" of learning to teach (Wideen *et al.*, 1998, p. 160). Programs that were designed to build upon the preservice teachers' beliefs as opposed to trying to replace them were more successful.

In a comprehensive review of the teacher education research, Zeichner and

Hoeft (1996) agree that there is consensus in the literature that the development of one's own cultural identity is a necessary precursor to cross-cultural understanding. But they say this development is most effective when students are part of a cohort, placed in field experiences with a diverse student population, and provided opportunities for guided reflection. Rarely does the literature report that the reason these efforts are failing is, in part, because teacher educators are not adequately prepared to engage preservice teachers in the critical transformation needed to become more effective with diverse student populations (Merryfield, 2000).

The next section describes in more detail the concept of transformation and how it is used in preparing teachers for diversity. I will provide a review of the literature, some examples, and a caveat. This will be followed by a description of how studies related to transformation are situated in the educational literature.

Transformation and Teacher Education

Transformation is the continuous evolution of one's own understanding and perspectives in order to meet more effectively the needs of all students. It is generally marked by a disruption of values or cultural beliefs through critical reflection with the goal of more socially just teaching. It requires teachers to think critically and challenge ideas of how power and control are constructed in the world and mapped onto themselves. This process can help teachers understand their own cultural positions and to reflect on and analyze the reasons why they might find the behavior or perspective of a culturally different person confusing or objectionable.

One of the more common examples of teachers' cultural assumptions is the different interpretations of direct eye contact. For example, a teacher might request that a student looks at her when she is talking to him. If the student does not readily comply, a teacher may view this as disobedience or disrespect and punish him. However, if the teacher is aware of that student's cultural perspective on the appropriateness of eye contact, she will have a more appropriate response to the student's behavior. Other more subtle examples of cultural assumptions are related to language patterns, acquisition of authority, and the value of collaboration.

The transformation of teachers can also lead to more democratic classrooms where teachers recognize the power dynamics in educational processes and society. When teachers make these power dynamics explicit to their students, they also put up for examination the teacher's power within the classroom. The primary goal is that through better understanding themselves and their positions within their classroom, teachers will begin to better understand their students, especially those who are different from them.

Banks (1999) describes the transformative approach to curriculum as one that encourages student to take a critical stance on the curriculum. This should also include a careful examination of cultural perspectives, including one's own.

Banks describes Woodson, DuBois, and Franklin as historically significant transformative scholars and educators. Grant and Sleeter's (2003) multicultural and social reconstructionist approach to education also includes recommendations to engage students in examining their own life experiences to better understand systems of oppression and privilege. Both of these approaches speak strongly to the need for the process of self-study for all educators.

This concept of transformation has many other comparable terms in the literature as well: for example, cultural therapy (Spindler & Spindler, 1993); political clarity (Bartolome, 1994); critical pedagogy (Nieto, 1999; Brookfield, 1995); critical cultural consciousness (Gay & Howard, 2000); and, developing a minority perspective (Sleeter, 1995). In a review of the literature about professional growth of preservice and beginning teachers, Kagan (1992) provided a particular perception of teacher transformation by highlighting various studies that explained teacher change by means of "developmental stages" and "evolutionary patterns." Likewise, Sarallena (1997) described three stages of cultural awareness, and Tatum (1992) offered a theory of racial identity development. Howard (1999) contended that the goal for Whites is a "transformationist White identity."

Transformation is a continual process, not an end. As in teaching, one does not achieve a level of mastery and then cease to grow. It is not necessarily hierarchical stages of development, so much as it is a rounding out of understanding. The concept of transformation is not static. In fact, Wilkes (1998) suggests that we should expect our students to transcend our own level of transformation. She provides an excellent metaphor:

> There may be no end to this race, no finish line to cross. The ideas keep expanding and traveling from learner to learner, passed from one generation of thinkers to another, each one more vibrant, more exuberant than the one who went before. We have received the baton from our own teachers, mentors, models. We carry it for a time, but we run with it slightly differently than they did. Our arm movement, head movement, leg movement, and breathing patterns are our own. But we run as fast and as well as we are able. Ahead, we can see our team mate – ready and poised to take over the race. As we hand over the baton to them and watch them explode forward, we stand contentedly and cheer them on. (p. 205)

Wilkes' metaphor suggests this process of transformation is continuous movement between and among teachers and students. As teachers examine and reflect on their positions in society, they also model for their students how to continue this process creating a perpetual change action. Our life experiences and cultural assumptions shape how we make meaning of new information. Therefore, teacher educators must be critically aware of how these assumptions are effecting the way they interact with students and be transparent in that reflection.

It would follow that when teacher educators provide preservice teachers with experiences in challenging cultural assumptions, then those preservice teachers'

experiences will have an effect on *their* students' transformation process. In other words, by engaging preservice teachers in transformative experiences while simultaneously modeling one's own transformation process, a teacher educator is providing two experiences to the preservice teacher: how to be transformed and how to transform others. Thus, much like a ripple effect, the ability to critically reflect and challenge would further evolve and produce greater opportunity for change in society at large.

Brookfield (1995) referenced the process of critical pedagogy in which the teacher acts as a "penetrator of false consciousness" (p. 208) and, "students are helped to break out of oppressive ways of thinking and acting that seem habitual but that have been imposed by the dominant culture" (p. 209). Saavedra (1996) wrote preservice teachers, "need the opportunities to confront their own situatedness, as male or female, and as members of diverse racial, ethnic, cultural, and economic groups" (p. 272). Howard (1999) described his experience of transformation as "breaking the seal on his own cultural encapsulation" (p. 17).

Embedded in the many descriptions of the transformation process is the idea of dispelling common assumptions. Spindler and Spindler (1993) referred to the transformation process as "*cultural therapy*" stating, "For teachers, cultural therapy can be used to increase awareness of the cultural assumptions they bring to the classroom that affect their behavior and their interactions with students – particularly students of color" (p. 29). (Note the assumption of the teacher as White. This reinforces the idea that transformation is most often associated with the "typical" teacher population). Ultimately the benefit of this "therapy" is in helping teachers to understand their own cultural positions and the perspectives of those who have culturally different behavior.

Much of the multicultural teacher education literature describes how teacher educators are working to disrupt cultural assumptions through assignments, field experiences, and supervision. The next section will describe how some teacher educators are approaching this transformation process.

Challenging Assumptions with Preservice Teachers

In *Inside/Outside*, Cochran-Smith and Lytle (1993) highlighted Project START, a school-university partnership in Pennsylvania that promotes transformation by encouraging students to problematize what they know about diversity. The program seeks to accomplish this by having students look at, "typically unexamined assumptions about their own histories and the cultural and linguistic backgrounds of others; about the motivations and behaviors of children, parents, and other teachers; and about the most appropriate pedagogies for particular groups of learners" (p. 74). Cochran-Smith and Lytle (1993) noted that when teachers take an inquiry stance on diversity, "they make problematic much of what is usually taken for granted about culture, learning, language, and power … [they] attempt to uncover the values and interests served by the common arrangements and structures of schooling" (as cited in Cochran-Smith & Lytle, 1993, p. 74).

As a teacher educator, Samaras (1998) expressed her desire to assist in the transformation of her students:

> I wanted to create a classroom aura that prompted students to work at the rough edges of their competence and understanding. I had envisioned an environment of cognitive dissonance in which students' notions of teaching were challenged by moral and intellectual discussions with peers, cooperating teachers, and professors, and where students were permitted to make and share their mistakes. (p. 63)

Similar to Samaras, other White female teacher educators (e.g., Ahlquist, 1991; MacGillivray, 1997; McIntyre, 1997; Rosenberg, 1998) have also struggled in their own pursuits to gain insight into how they create these opportunities for cognitive dissonance with preservice teachers who are similar to themselves. It is a complex process whereby one is trying to pass on opportunities and experiences with a particular desired outcome, realizing that assumptions are made about both the process and the outcome. MacGillivray calls it a "struggle within and against myself" (p. 470). Ahlquist (1991) referred to it as a "double-bind situation" where she felt "simultaneously like the oppressor and the oppressed" (p. 165). Young (1998), an African American teacher educator, also described similar struggles she had with her predominantly White preservice teachers. She said her students were initially extremely cautious about talking about race, but open and honest discussion provided opportunities for students to "develop multiple explanations" and "argue multiple points of view" (Young, 1998, p. 111).

Some have criticized White educators for making Whiteness the center of multicultural pedagogy and reducing the complexity of learning to teach into a White teacher identity issue (e.g., Hernandez-Sheets, 2000). Certainly, the preparation of effective teachers for diversity includes a plethora of complex issues, not the least of which is race. However, the necessity for the transformation of student teachers is usually – though not always – based on the idea that most preservice teachers are White and have not experienced significant oppression because of this. Critical reflection about one's assumptions is necessary and can be a transformative experience for any person, no matter what race. However, those who belong to the dominant/power culture, as do most practicing and preservice teachers, may have less experience in recognizing their privilege, and thus others' oppression in our society (McIntosh, 1989).

In education programs, the process of transformation is usually promoted or directed by teacher educators who are also of the dominant culture, that is, White. This means both preservice teachers and teacher educators alike need to work toward transformation (see Garcia, 1997). In fact, the dual influences of white privilege among both teachers and students may indicate an even greater obligation for careful consideration of how that dominant social position affects equity in education.

Transformation: A Caveat

The examination of one's privilege is complex, often painful, and significantly risky. Brookfield (1995) explained that, "experiencing critical reflection sometimes involves us in a return to childlike emotional states. Faced with the prospect of rethinking familiar assumptions, and knowing that this means we may have to change how we act, we run for any pacifier we can find. We are infantilized by the loss of old certainties" (p. 226). Additionally, conducting this transformation in the presence of others (i.e., a university or school setting) can lead to "cultural suicide," which Brookfield said happens when, "people who make public their questioning of taken-for-granted assumptions and expectations find themselves excluded from the culture that has defined and sustained them up to that point in their lives" (p. 235). It is precisely this public vulnerability, however, that makes this kind of self-study of teacher education practice believable and more valid.

There are some serious ethical aspects to consider when challenging students' deeply held beliefs. Pekarsky (1994), in a critical examination of the purposes of the Socratic method, asserted that moral growth is commonly associated with this method and that this technique is often used in transformation, to bring a student, "from smug self-confidence to perplexity" (p. 123). He went on to make the point that "having brought the student from unthinking prejudice to a state of perplexity," a teacher should extend the process to the pursuit of truth. Pekarsky argues that although Dewey claims that perplexity may result in something less than the truth but possibly "a more adequate set of beliefs," teachers can not be sure of the outcome of such perplexity unless they have a sufficient sense of the student's belief system and emotional life (p. 126).

Creating cultural disruption for those not of the dominant culture should also be carefully considered because of the potential harm. Tierney (1993) examined the impact of value disruption on Native American college students. He wrote, "the system we have in place in colleges and universities is not culturally self-sustaining for minority students; instead, it is based on the belief that for success to occur, cultural disruption must take place" (p. 319). Tierney argued that for students who have a strong sense of ethnic culture, the threat of such a transformation could prevent them from attending college or cause them to drop out in order to preserve their cultural identity. This may sabotage attempts to recruit people of color into the field of education.

These warnings speak to the importance of teacher educators being experienced and skilled in the process of transformation, and becoming skilled in the process involves systematically and reflectively studying it. This is the juncture at which the practice of self-study becomes critical to the success of the transformation concept.

What follows is a glance at how self-study in general is referenced within the teacher education literature. Then, the following section will show how self-studies related to the transformation process are situated in the multicultural teacher education literature specifically.

Self-study in Teacher Education Research

A thorough discussion of the many definitions of self-study is beyond the scope of this chapter, but can be found in other chapters within this handbook. It is helpful, however, to look at how self-study, or research similar to it, is described in the teacher education literature. Because it neither prescribes to a particular methodology nor promotes a single goal, self-study remains difficult to define. In the fourth edition of the *Handbook of Research on Teaching*, Zeichner and Noffke (2001) described self-study research as using "various qualitative methods" to focus on a "wide range of substantive issues" (p. 305). They offered examples of self-studies in different genres and compare it to narrative life histories and action research without specifically defining it in its own right. Zeichner and Noffke also noted an increase in recent years of publication of self-studies in teacher education specifically.

In *The Teacher Educator's Handbook*, Richardson (1996) made a case for recognizing practical inquiry as an important contributor to the knowledge base, but she never actually used the term self-study. Within the practical inquiry genre, Richardson included reflective practice, clinical analysis, and action research, all methods that are employed in K-12 classrooms as well as in the context of higher education. Self-study would seem to fit in many of these categories depending upon the extent of the inquiry and the topic, or themes, that emerge. Richardson also points out that higher education faculty seldom conduct this kind of inquiry – inquiry that is rarely rewarded in tenure or promotion. In the second edition of the *Handbook of Research on Teacher Education*, Richardson (1996) defined self-study research as "teacher educator as researcher studies" and qualified them as "high-risk activities" (p. 114). Richardson reiterated that the field is lacking studies on teacher educators' beliefs and practices, and that more of this research "will be particularly helpful in the improvement of teacher education practices" (p. 115).

Ducharme and Ducharme (1996) also suggested that research on teacher educators as practitioners is an area that needs further research. They quote Hall and Koehler in saying that there should be more emphasis on, "*descriptive research* (to understand a phenomenon) as a complement to *improvement research* (designed with intended impact on practice)" (Hall & Koehler, n.d., in Ducharme & Ducharme, 1996, p. 1043). This is an excellent distinction that promotes self-study of teacher education practice as a potential knowledge source for the field, and not just good professional development for an individual.

It is slightly disheartening that there is not a single reference to the term "self-study" in *The Teacher Educator's Handbook*, which is subtitled *Building a Knowledge Base for the Preparation of Teachers*. This is probably due to the fact that the term self-study did not come into more widespread use until after the special interest group (S-STEP) was formed in the American Educational Research Association in 1992. Although the various teacher education handbooks provided ample indications for the need for teacher educator's to study how preservice teachers learn to teach for diversity, there were very few references

to the type of self-studies that focus on how *teacher educators* understand this practice. In the next section, I will show how these types of self-studies would be categorized within the multicultural teacher education literature.

Multicultural Teacher Education and Self-study

In the second edition of *The Handbook of Research on Multicultural Education*, Cochran-Smith, Davis, and Fries (in press) provided a synthesis of eight widely cited reviews that focused on the initial recruitment and/or preparation of teachers for a multicultural society (Grant & Secada, 1990; Ladson-Billings, 2001; Zeichner & Hoeft, 1996; Ladson-Billings, 1999; Weiner, 1993, 2000; Sleeter 2001a, b). Within these reviews of studies, there were many references to how teacher educators play a role in changing preservice teacher attitudes with regard to diverse student populations.

In addition to recommending ways to improve how we prepare preservice teachers, Cochran-Smith *et al.* outlined a variety of reviews (Gollnick, 1992; Haberman, 1996; Ladson-Billings 1999; and Sleeter 2001a, as cited in Cochran-Smith *et al.*, in press, p. 25) that propose new lenses through which to re-examine issues and approaches that may lead to reinventing multicultural teacher education. A theme present in this synthesis of syntheses was the need to move beyond traditional notions of research by including more practitioner research that represents the intersections of scholarship and practice. Cochran-Smith et al. were careful to note that this kind of scholarship should be held to high standards but that, "there may be different notions of what high standards look like" (p. 27).

Banks' Typology of Multicultural Education

In the first edition of *The Handbook of Research on Multicultural Education*, Ladson-Billings (2001) uses Banks' (1993) typology of multicultural education to categorize the research. Although the kind of self-studies being examined in this chapter may overlap in all five areas of Banks' typology, they are primarily studies that could be classified under *knowledge construction* or *prejudice reduction*. Knowledge construction was defined by Banks (1993) as the, "procedures by which social, behavioral, and natural scientists create knowledge and how the implicit cultural assumptions, frames of references, perspectives, and biases within a discipline influence the ways that knowledge is constructed within it" (pp. 5–7, as cited in Ladson-Billings, 2001). Literature in this category primarily focuses on what preservice teachers need to know about teaching for diversity. At least one study (Ahlquist, 1991) represented what would best be described as a self-study of the teacher educator. This study is described in more detail later in this chapter.

Prejudice reduction is the dimension of multicultural education that describes racial attitudes and strategies that can develop more democratic attitudes (Banks, 1993). The four pieces of literature included in Ladson-Billings' review were focused on aspects of teacher education that were effective in changing the

dispositions of preservice teachers. Although these sources provide helpful knowledge for teacher educators, rarely do these authors take into account how the teacher educators experience the process of transforming dispositions, preservice teachers' or their own.

Cochran-Smith's Questions Related to Multicultural Issues

Cochran-Smith, Davis, and Fries (in press) used Cochran-Smith's framework (2002, as cited in Cochran-Smith *et al.*, in press) of eight questions related to multicultural issues to categorize the research on multicultural teacher education. Although there is much potential for studies to overlap, the studies that will be considered in this chapter on self-study would be classified primarily under the framework's questions of *ideology, knowledge*, and *teacher learning*. The description of Cochran-Smith's question of *institutional capacity* dealt briefly with the impact of higher education faculty engaged in professional development related to multiculturalism and could include self-studies.

The *ideology* question within Cochran-Smith's framework involved the ideals, values, and assumptions about the purposes of public education in a democratic society. The studies in this category often referred to the need for both teacher educators and preservice teachers to interrupt ideological assumptions (Jenks, Lee, & Kanpol, 2001; Sleeter, 1995; Yeo, 1997, as cited in Cochran-Smith *et al.*, in press, p. 36) and help preservice teachers interrogate privilege and power (Cary, 2001; Ewing, 2001; Grant & Wieczorek, 2000, as cited in Cochran-Smith *et al.*, in press, p. 36).

The *knowledge* question has to do with the knowledge, interpretive frameworks, beliefs, and attitudes considered necessary to teach diverse populations effectively. In addition to having a significant knowledge base about the subjects they teach, teachers must *know* the attitudes and beliefs necessary to be successful with diverse populations specifically. Some of the studies reviewed in the Cochran-Smith *et al.* chapter suggested that preservice teachers need to examine their own cultures and "think of themselves as cultural beings" (Gay, 1993; Goodwin, 2000; Grant, 1991, as cited in Cochran-Smith *et al.*, in press, p. 39).

Cochran-Smith's question of *teacher learning* dealt with the pedagogies teacher educators use to prepare preservice teachers to teach for diversity. Studies in this category usually reflected how a teacher educator examining his teaching impacts preservice teacher outcomes. One area within this group of studies referred to the practice of learning to teach by inquiring into one's own experiences. All of the studies Cochran-Smith *et al.* summarized focused on teacher educators who engaged their preservice teachers in autobiographical writing, teacher research, dialogue journals, and oral inquiries.

With regard to *institutional capacity*, Cochran-Smith *et al.* briefly highlighted studies that supported faculty professional development in the areas of multicultural education. The studies that were defined as self studies or practitioner inquiries were based on narrative, analyses of a course, and collaborative dialogues among and between faculty colleagues to explore issues related to teaching for diversity. The authors acknowledged both the difficulty and the danger that

may be present with this kind of self-study work. One study recommended the need to better prepare teacher educators for this field (Wallace, 2000).

It is evident that the literature on multicultural teacher education provides adequate recognition of the need for teacher educators to engage in looking at their own practice in order to better understand the process of preparing teachers for diversity. The next section will provide additional support for the need for teacher educators to engage in both the transformation process and a reflective study of it.

Teacher Educators and Transformation

Little is known in general about the process that teacher educators undergo as they learn and develop in their professions as academics (Russell & Korthagen, 1995), but even less is known about how teacher educators make sense of their own identities, dispositions, and assumptions in the context of teaching for diversity. Jenks, Lee, and Kanpol (2001) suggested that most teacher educators have not had the transformative learning experiences necessary to provide them for their preservice teachers. Therefore, the field is ripe for studies that feature teacher educators negotiating the process of transformation both for themselves and their students.

Wideen *et al.* (1998) said that teacher educators' background, perceptions, and images of power, "must be regarded as valuable and fundamental areas for investigation within the learning-to-teach ecosystem" (p. 170). Other studies have indicated a need for teacher educators to examine their own ideologies much like they engage preservice teachers (e.g., Cochran-Smith, 1995; Graham & Young, 2000, as cited in Cochran-Smith *et al.*, in press). More directly than in any other professional preparation, teacher educators exhibit that which they want their students to be. Richert (1997) asserted that, "the cultural milieu of teaching renders it exceedingly important for teacher educators to reveal the learning requirements of their work and to model these learning processes in their practice" (p. 5). It is vital that teacher educators are willing to engage in quality self-study processes that we expect preservice teachers to use. In the next section, I outline a variety of indicators that describe quality self-studies focused on issues related to diversity and transformation. These will serve to contextualize the sample studies that will follow.

Indicators of Quality Self-study

It is important to note that my intent is not to prescribe what makes a study self-study. Rather, I will provide some indicators that will help the reader to recognize not only quality research, but also self-studies that effectively model the process of transformation as a result of, or in concert with, the self-study. Quality self-study in general is indicated by: 1) thorough descriptions of the context, data collection and analysis; 2) thoughtful problematization of the

researcher and her practice; 3) indications for how the study changed the researcher's practice; and, 4) a description of how it might contribute to the knowledge base for teaching.

It is important to remember that self-study is the focus of the study, not the methodology (Loughran & Northfield, 1998). Therefore, a variety of (most often) qualitative methods should be systematically employed to ensure scholarly validity. Feldman (2003) suggested that multiple representations and detailed descriptions of the data would lend to validity of the study. Often self-study is criticized for its lack of rigor or attention to the research process. This is not surprising given that I found very few studies that provided an extensive description of what data was collected and how the conclusions or actions were indicated by the data. I sought studies where the researcher provided adequate explanation of a methodology that reflected sound and ethical data collection as opposed to just the telling of one's story. This kind of story telling has been shown to be meaningful and even effective in professional development of preservice teachers (Carter & Doyle, 1995; Knowles & Holt-Reynolds, 1991), but it does not constitute necessarily a self-study. Even harder to find was an explanation as to how the researcher made the link between evidence in the data and the conclusions or suggested changes to his/her practice. A compounding factor may be the difficulty in articulating this process. Both transformation and self-study require someone to be highly intuitive and continuously metacognitively aware of one's own learning and teaching processes. This is often difficult to comprehend let alone to articulate.

In addition to an adequate description of data collection and analysis, high quality self-studies provide a thorough description of the researchers and their context (Bullough & Pinnegar, 2001). Within the broader multicultural education literature, researchers will regularly list a detailed description of the subjects of the study including their race, class, gender, etc. Often, however, they do not indicate how these specific demographics impacted the results of the study (Grant, Elsbree, & Fondrie, in press). Bullough and Pinnegar (2001) noted that self-study recognizes that who a researcher is, is central to what the researcher does, and this should be reflected in the results of a self-study.

A second criterion for quality self-study is the thoughtful problematization of the researcher's practice. Did the researcher not only appear to genuinely problematize her practice, but did she also involve others in critiquing the findings? This would involve the researcher in carefully examining her beliefs, assumptions, and behaviors through other perspectives. Without this critical perspective it might be seen as merely justifying one's actions or frame of reference, or worse, be considered self-indulgent "navel-gazing."

Many proponents argue that self-study involves an "other" (e.g., Loughran & Northfield, 1998; Bullough & Pinnegar, 2001). The "other" is often preservice teachers, or in many cases it is teacher education colleagues. Within multicultural education studies, the critique is often by the societal "other," people from marginalized groups. Researchers often seek a "critical friend" or someone to

provide another perspective, however sometimes it is this critique that initiates the self-study (e.g., Cochran-Smith, 2000).

Hiebert *et al.* (2002) suggested that when research is made public it becomes open to critique and debate. Published self-studies may act as a critique of or lens through which to view one's own self-study. For example, as a teacher educator engages in studying his own practice, he may read other studies that cause him to consider his data and experiences differently. Themes or dilemmas may be presented in another study that act as scaffolding, in a sense, for the teacher educator's current work. Thus, using other self-studies perpetuates the modification of ideas and creation of new knowledge for the teaching profession.

Genuine problematization portrays a sense of humility and authenticity on the part of the researcher. Loutzenheiser (2001) describes this as an active ignorance, "If I assume that I always have more to learn than I can ever know, especially about those less like me, those different from me, then I am never fooled into thinking that I am 'done'" (p. 199). However, authenticity should be indicated with reference to professional practice, not a purely personal reflection. Bullough and Pinnegar (2001) warned that, "tipping too far toward the self side produces solipsism or a confessional, and tipping too far the other way turns self-study into traditional research" (p. 15). They also cautioned that an, "authentic voice is a necessary but not sufficient condition for the scholarly standing of a biographical self-study" (Bullough & Pinnegar, 2001, p. 17).

Quality self-studies show actions the researchers took in response to the findings and describe how this ultimately changed their practice (Feldman, 2003). Even though the focus of a self-study is constantly changing, there should be a clear description within a self-study report that indicates how the self-learning is reflected in action (Loughran & Northfield, 1998). Without this step beyond reflecting, self-study would not serve as much to further the teacher educator's practice, or the field of teacher education in general. Hiebert *et al.* (2002) suggested that when researchers make public the changes that occur in their practice, others can read the study and apply aspects appropriate for their contexts. Thus, using other's self-studies contributes to the adaptation of ideas and creation of knowledge for the teaching profession.

Finally, a good self-study should explicitly indicate how it connects to educational theory and contributes back to the general knowledge base of teacher education. Questioning the theoretical underpinnings of a practical venture, "is vital to teacher education if the importance of the knowledge base for learning about teaching is to be recognized and valued in the educational community" (Loughran & Northfield, 1998, p. 8). Bullough and Pinnegar (2001) contended that, "for public theory to influence educational practice it must be translated through the personal" (p. 15). This personal study must then be situated back in public theory so as to extend the work of self-study to the broader realm of educational research.

At the very least, good self-study of teacher education practice should provide a thorough description of the educational context, as well as a descriptive analysis of the data and its implications for the researcher's practice. However,

I argue that when a researcher makes explicit her own identity and analyzes it in the way that she has problematized her students' identities, she provides more information about how she understands the context outside of herself. These studies, then, provide other teacher educators with a greater understanding of whether or not her experiences will be meaningful and relevant to their experience. This knowledge construction process will be discussed further in future sections of this chapter.

What follows are the analyses of self-studies that address these criteria, with an emphasis on those that meet the kind of identity problematization that I suggest is so critical to building a knowledge base to better understand the process of potentially transforming preservice teacher beliefs.

Self-studies by Teacher Educators

This chapter focuses specifically on studies by teacher educators preparing teachers for diversity. These studies were obtained through a search of ERIC (keywords: self-study and teacher education: 1992–2003), references in research handbook chapters (e.g., Ladson-Billings, 2001; Cochran-Smith *et al.*, in press), dissertation references (Schulte, 2001), various texts that featured self-study in teacher education (e.g., Cole, Elijah, & Knowles, 1998; Hamilton, 1998), consultation with colleagues with related expertise, and quite literally a random scanning of teacher education journals. It was very difficult to search for studies that could be classified in so many different ways. One way I discovered two important studies was by sitting down with a stack of the most recent *Teaching and Teacher Education* journals and reading through the titles and keywords of the articles. Even then, the keyword "self-study" may or may not have indicated the intent or types of studies represented in this chapter. The fact that these self-studies are not abundant in the general teacher education literature indicates the need for improving both the promotion of and status of the publication of self-study.

There are various studies where teacher educators seek to better understand their role in transforming preservice teachers' beliefs, attitudes, and/or assumptions about culture and race (e.g., Rosenberg, 1998; McIntyre, 1997; Young, 1998), sexuality (e.g., Mulhern & Martinez, 1999), the intersections of race, sexuality, class, gender, religion, and ability (e.g., Loutzenheiser, 2001), and language (e.g., Curran, 2002). These and other studies often focus on strategies or techniques in how to change those dispositions. It should also be noted that there are many other examples of educators who similarly problematize their identity within the teaching process (e.g., Ellsworth, 1989; Martindale, 1997; Orner, 1992; Palmer, 1998), however, this chapter deals specifically with those studies by teacher educators who work directly with preservice teachers.

Some teacher educators of color have published self-studies about the impact of their own race or cultural background on their teaching of multiculturalism (e.g., Oda, 1998; Obidah, 2000). In addition, both queer and straight teacher educators have studied their ability to "queer the curriculum" with preservice teachers (e.g., Ressler, 2001, p. 179). It is unknown what other characteristics or

experiences (e.g., physical ability, religion, class, etc.) might define the researchers' perspectives in the presentation of their research if these descriptors are not identified in the study.

Those researchers, who do choose to engage in this deliberate reflective examination of self, come to the study in multiple ways. Some teacher educators have engaged in self-study because they were actively seeking to align their practice with their theoretical and philosophical belief systems (e.g., MacGillivray, 1997; Regenspan, 2002; Meixner, 2003), or they were trying to better understand the transformation they expect of their students (e.g., Schulte, 2001). Some were moved to study themselves and their practice by White students' resistance to multiculturalism (e.g., Ahlquist, 1991), while still others were motivated by complaints from students of color (e.g., Cochran-Smith, 2000).

There are some men who engage in similar forms of self-study and write about it (e.g., Howard, 1999; Dinkelman, 1999), but it appears that a large portion of these "transformation self-studies" have been conducted by White women (self-disclosed within the report of the study), sometimes in collaborative groups (e.g., Abt-Perkins, Dale, & Hauschildt, 1998; Genor & Schulte, 2002; Guilfoyle, Hamilton, & Pinnegar, 1997). This is corroborated by Sleeter (2001b) who concludes in her review that research about multicultural teacher education in general presented an "overwhelming presence of Whiteness" (p. 94).

An important reason for analyzing these particular studies is that often the way in which we prepare preservice teachers to teach diverse populations is through their own study of self – their life experiences, beliefs, and biases. Loughran and Northfield (1998) noted that, "recognizing dissonance between beliefs and practice is fundamental to action" within self-study (p. 7). I contend that engaging in and examining this dissonance is necessary for teacher educators when preparing teachers to effectively teach students from cultures different than their own because it provides a reason to change. Prior to having examined a disjunction of beliefs, there would be no incentive, no suggestion that change was needed.

Transformation and Philosophical Alignment

One of the important benefits of self-study is coming to understand the contradictions and conflicts present in one's theoretical beliefs. Without a conscious reflection on these events and one's contribution to them, teacher educators would not understand as fully the modifications or adaptations needed for their practice and for others who seek to accomplish similar goals. This demonstrates the same type of commitment that is the goal for preservice teachers who teach diverse student populations. What follows are descriptions of self-studies that demonstrate a significant level of quality as well as address the issue of diversity. All of the studies were conducted by teacher educators who were interested in the concepts of transformation and multicultural education as it related to their preservice teachers.

Many educators conduct self-studies in an effort to align their practice with

their philosophical belief systems. Ahlquist (1991), a White female, examined her teaching of a multicultural foundations class in an effort to improve how she instructs her students, "to challenge the status quo in the hopes that they, as teachers of the future, will choose to take a stand in the interests of social justice" (p. 158). Ahlquist examined her teaching strategies and course materials to better understand how to more effectively engage the students in dialogue that led them to understand their role in contributing to and diminishing acts of oppression.

In this study, Ahlquist provided thorough demographics of her students' race, class, gender, age, and religious beliefs. She described them as not having had a lot of experience with people who are "different" or not having considered the effect of point of view on their perception. Ahlquist analyzed student surveys, belief inventories, and examples of students' writing. She also included her observations of class discussions and conversations with individual students. Although it is not clear what specific analysis process she used, it is evident that Ahlquist used these sources to better understand her students' behaviors. For example, because many of the discussions with students resulted in a debate about teacher authority, Ahlquist questioned her position as teacher and her own agenda. Based on students' reactions and comments, she believed her advocacy for social justice was perceived as imposition. She questioned what part she had in promoting the students' resistance.

As a result, Ahlquist challenged her role as authority within her practice in this study. She considered her position as an academic as well as a woman and how these characteristics influenced her ability to empower students. She problematized how students received her beliefs about multicultural education – weighing the balance between asserting one's worldview and imposing it. Ahlquist provided many ideas for how she might change her practice as a result of this study, however, her study was published before she implemented these ideas.

Ahlquist situated her study as contributing to the broader field of knowledge by outlining thirteen lessons she believes other teacher educators can learn from her study. These lessons included becoming more cognizant of the power relations in a classroom, continuing to expose and critique hidden ideologies, and alleviating student anxieties about dialogical teaching. She noted that this work is critical because most teacher educators have not had the benefit of the kind of education we hope our student teachers enact.

Many teacher educators working in the context of critical pedagogy have struggled with the impact of authority in the classroom. In Ressler's (2001) study, although she told her students she wished to be a facilitator, not an authority, she realized through reflection on her teaching and the students' reactions that she controlled all of the content of the course and tried to control the direction of some of the discussions. Ressler had interpreted the students' avoidance of some issues as resistance not realizing the students needed to explore their own understanding of identity before they could examine the issues with which Ressler was presenting them.

Ressler described this study as both participant research and action research. The study centers on a summer seminar about social issues in urban education with a focus on lesbian and gay issues in the classroom. Ressler provided a thorough description of the students in the course as well as the data collected. She described how she used drama as a primary pedagogical tool to facilitate discussions about the intersections of race and sexual orientation. Ressler explained that drama often allows students to more easily express uncomfortable or difficult ideas and practice new roles as supporters of lesbian, gay, bisexual, transgender, and questioning youth. Drama also allowed Ressler, as the instructor to, "move beyond my limited experience to appreciate the complexity of the experiences of my students" (p. 188). She says that once the students began to, "step into role, I stopped judging them or worrying about their political consciousness" (p. 188).

Ressler described a variety of ways she would approach this course differently if she were to teach it again. She acknowledged that she had done extended internal work around her own identity as a Jewish lesbian and other issues of equity. Ressler made an assumption that her students had similar experiences with critical reflection that would guide them in understanding specifically the oppressive conditions for gays and lesbians in schooling and society. Ressler suggested that it is important for education students to first understand identity and institutional oppression, and then they will be able to dialogue more effectively about how to challenge the, "normative concepts of schooling and society" (p. 190). This is an implication for all teacher educators seeking to transform preservice teacher beliefs relating to diversity.

MacGillvray (1997) provided another example of a White, female teacher educator coming to terms with the contradictions in her theory and practice. She conducted a study about her course for preservice teachers titled *Basic Reading and Study Skills*. Within a feminist and critical pedagogy framework, she used self-study to examine how her authority and preconceived ideas about appropriate interactions between herself and students influenced her ability to be an effective critical pedagogue. MacGillvray recorded data for the whole semester, collecting student work, exit critique cards, in-class writes, in addition to keeping a journal. She also sought a colleague's critique of a "teaching story" (p. 479). MacGillvray used constant comparative analysis to distinguish episodes that defined her criteria for an "appropriate critique" by students. Within the study, she realized that she only recognized a student's critique of her or her teaching to be valid if it was explicit, private, and from an academic stance. This raises an interesting dilemma in seeking critique within the self-study process. Does the researcher censor the type of critique she will hear, making the critique much less meaningful?

MacGillvray provided examples of interactions with various students and closely examined her often-negative interactions with one particular student who did not meet her standards for "appropriate critique." MacGillvray reflected on her own cultural and familial experiences as important determinants of her

beliefs about her relationships with her students. She wrote, "I am also questioning the level of my dedication to actually disrupt a system that privileges me in many ways even as it alienates me in others" (p. 486). MacGillvray articulated the need to live within the ambiguity of teaching. She recognized that the data collection and analysis, as well as the writing of the article shaped her interpretation of teaching and researching. This suggests that the writing of the research actually contributes, in part, to the transformation process.

MacGillvray suggested the need for educators and researchers to consider their own personal biases and how that may influence their understanding of their practice. What MacGillvray did really well was situate her understanding of her own theories and practice in the work of other critical feminists. She also provided a very detailed description of her data and analysis, actually providing a rationale by noting that she does so because she recognized that, "looking within ourselves is not a fully explored process in research" (p. 474). Instead of describing how she would change her teaching, MacGillvray explained that although she is learning how to consider teaching situations differently, she is still wrestling with how to change her teaching. Self-study, just as transformation, is a process that occurs over time and this often prevents researchers from thoroughly describing the effects of their study.

MacGillvray did exactly what Feldman (2003) suggested to make self-study more valid; she did multiple readings and representations of the data. She juxtaposed exit cards with her journal entries, looking for similarities and differences, and then questioning what caused her to decide they were similarities or differences. She defined these analysis procedures as constant comparative analysis (Goetz & LeCompte, 1984, as cited in MacGillvray, 1997) and reconstructive intersubjective analysis (Carspecken & Apple, 1992, as cited in MacGillvray, 1997).

Seeing the Unseen

The three previous teacher educators all noted an ongoing challenge in their studies of how they were responding, in some way, to their students' behaviors or resistance as they struggled to engage them in components central to their educational philosophies. In the next study, the teacher educator had spent years designing a program to accomplish these same goals related to critical pedagogy and had become relatively confident the program was accomplishing them. She discovered, quite surprisingly, that she had been blind to more than she had realized. In the article titled *Blind Vision: Unlearning Racism in Teacher Education*, Cochran-Smith (2000) described how she directed and taught in an education program she felt had been developed to focus on issues of race and racism in the context of schooling. She felt generally successful, until one event where students of color angrily critiqued the program. This led to subsequent discussions and Cochran-Smith's further study of not only the program in which she worked, but her own assumptions about anti-racist teaching.

In the article, Cochran-Smith suggested the need to read teacher education

as a text with explicit and subtext as well as a racial text. She wrote that viewing it as a text allows some "apartness" and ability to look critically at what we do. When Cochran-Smith examined the many sources of data derived from the evolution of the three courses she taught, she found that the attention to culture and race was increased, focusing on the inequities within schooling systems. However, the latter part of the courses focused on pedagogical theory that was drawn primarily from White teachers and scholars. Cochran-Smith wrote, "Reading between the lines of my own courses and of the larger teacher education curriculum revealed a White European American construction of self-identity and 'other'" (p. 181).

Cochran-Smith honestly and articulately described how, in her seminar class, she planned to respond to an impassioned critique about her attention to race in her courses. She revealed the contradictory position in which she discovered herself:

> I was about to teach them [the students] how a White teacher, who – notwithstanding the rhetoric in my classes about collaboration, shared learning, and co-construction of knowledge – had a great deal of power over their futures in the program and in the job market, how that White teacher, who fancied herself pretty liberal and enlightened, responded when confronted directly and angrily about some of the issues of race that were right in front of her in her own teaching and her own work as a teacher educator. (p. 161)

This study meets many of the criteria for quality self-study and offers other teacher educators a great deal. It provided a thorough description of a complex situation with very salient implications for teacher education at large. The researcher analyzed different courses within a particular education program over time. She served both as a director and teacher in this program, thereby increasing her opportunity to examine the issues from different positions. Cochran-Smith described her discussions with colleagues (some with whom she co-teaches) and preservice teachers that broadened her understanding of what the data revealed. She provided myriad of examples of how she attempts to improve her teaching and situates her work in the larger context of teacher education reform.

Cochran-Smith sought to consciously "alter the assumed definition of self and other" by constructing discussions where "we and they" shifted away from "we White people who are trying to learn to teach those other people – those people of color" to "we educators who are trying to be sensitive to, and learn to teach, all students – both those who are different from us and those who are like us in race, class, and culture" (p. 181). Often, much of how we teach "multiculturally" is based in a White perspective and delivered for White women. Therefore, teacher educators should not only teach teachers to critique the system but to think about how and from where the critique is framed. This only bolsters the argument that these self-studies need to be conducted by others than White middle-class women. What follows are two studies where women of color examine how their race and culture impact their teaching of multicultural issues.

When the "Other" is the Transformed

Oda's (1998) study is important in that it is one of a few studies where a person of color examined her own culture and its effect on her teaching of multiculturalism. She undertook the self-study with two purposes in mind: 1) to explore the effects of her Asian-American cultural influences on her classes; and, 2) to establish a foundation to help preservice teachers address multicultural issues. She taped and transcribed her course sessions and distributed questionnaires to the students. Using Kitano's (1969) anthropological values framework, Oda analyzed the data for themes from the Japanese culture (as cited in Oda, 1998, p. 116). She also reflected on her teaching style, prompted by a student response, in contrast to a colleague with whom she jointly taught a multicultural course.

Oda's major finding was that her cultural identity influenced her teaching. The data showed that she strove to maintain harmony, an honorable traditional Japanese value. "Living in harmony means that I consider and appreciate others. I give deference and credence to other people's thoughts, ideas, and actions … I try to defuse anger by imposing thoughtful reasoning. I try to reconcile differences and look for ways of capitalizing on the differences" (p. 121). Oda also recognized that maintaining harmony could also create future conflict. When students were expressing harmful or ignorant ideas, Oda wondered if her desire to promote harmony could actually prevent them from confronting those beliefs, or if her desire for harmony minimized her ability to be assertive or aggressive in the fight for equity. Oda worried that this might ultimately have miseducative effects in preparing preservice teachers for diverse populations.

This teacher educator described how she could use what she learned in this study to be more thoughtful about how she presented material and interacted with her teacher education students. Oda also suggested that self-study serves as an example of how teacher educators can model reflectivity in addition to providing insights into professional socialization and career development in the academe. I would also contend that Oda's study provides an important example of why this type of self-study should not be essentialized as being only for White teachers. Oda aptly demonstrates that we all have cultural assumptions, and it is important to be conscious of them.

In another study, Obidah (2000) suggested that some of us who teach multicultural education, "approach our classrooms far more confident about what we want to teach, than about how we will teach it" (p. 1036). Obidah described her theoretical framework as "critical multiculturalist" (p. 1036) and examined how her experiences and identity as an African American female with strong ties to her working class upbringing impacted the dialogues in her teacher education class *Education and Culture*.

After several of what she described only as "pivotal moments" in the course, Obidah decided to systematically study her practice and sought student permission to write a research paper about their class. The students consented, and what ensued was a collection of various data including course papers, class notes, email messages, personal conversations, and self-completed student profiles. Using case study analysis methods, Obidah analyzed the data for the

effectiveness of her pedagogy and her ability to create a liberatory environment in her classroom. Validity of the analysis was enhanced because Obidah sought feedback on the paper from students who took the course in order to check her perceptions.

The quality of this study is evident in the rich descriptions of five students, and the analysis of their respective transformative experiences using actual quotes and classroom experiences. Obidah also provided a thoughtful analysis of her interactions with these students and her own assumptions about them. She concluded that the impact of the class both on her and her students has made her more aware of the challenges in mediating and disrupting social norms of teaching and learning, especially with regard to race, class, and professorial boundaries.

The most unique aspect of this study was that the researcher presented her findings with her students at the Georgia Educational Research Association Conference. This offers an excellent model for three things: making practitioner research public; including students/preservice teachers collaboratively in presentation of the study; and, growing its status by presenting at an educational research conference. Obidah suggested in her article that reflection on our (educators') assumptions about how to teach multiculturally, "herald[s] the start of honing a more effective craft" (p. 1059). This speaks to the enormous potential of professional development in, especially novice, teacher educators. The next study further describes the significant benefits of self-study to beginning teacher educators.

Collaborative Self-study

What follows is an excellent example of not only collaborative research, but also one that models how self-study can contribute to the professional development of beginning teacher educators. Abt-Perkins, Dale, and Hauschildt (1998) are a group of White female teacher educators who had completed graduate school together and then wrote letters to one another for one academic year in an attempt to better understand how their backgrounds and experiences influenced their practice and commitment to equity in their new environments. Their work drew on the frameworks of other feminist researchers who address equity in schooling (e.g., Cochran-Smith & Lytle, 1993; Hollingsworth, 1994; Hulsebosch & Koerner, 1993; Miller, 1990, as cited in Abt-Perkins, Dale, & Hauschildt, 1998, p. 84). These teacher educators defined it as, "inquiry that is simultaneously personal and social as we seek both individual and institutional renewal and change" (p. 84).

This study provided deep and thoughtful descriptions of the participants and their former and current contexts. The researchers suggested that their letters to one another provided an alternative fulfillment of the research, "cycle of questioning, self observation, and ongoing analysis" (p. 85). In analysis of the letters, two common issues surfaced. One was how to prepare teachers to take into account students' cultural identities in their choices about instructional materials and

content. The other was helping preservice teachers to understand how the context in which they teach and their students' ethnicity affect how authority is interpreted in the classroom.

Through analyzing the letters, the three teacher educators learned that they shared many of the same doubts and fears about teaching the "other" that their student teachers had. The three women discovered they were positioning their preservice teachers as the "other."

> We learned that that perspective was part of our problem. We saw ourselves as teaching 'others,' as wanting to have answers, to give direction, to lead, to be 'expert,' rather than demonstrate through our own reflections how we, like the student teachers we taught, were engaged in a learning process of our own – one that did not differ substantially from theirs. (Abt-Perkins, Dale, & Hauschildt, 1998, p. 92)

Abt-Perkins *et al.* also realized that in teaching student teachers not to make assumptions, they often made assumptions about their student teachers. For example, Abt-Perkins, "coming from a working class background, assumed that her students' economic privilege meant that they were 'without social consciousness' and somehow 'deficient' for learning about equity and justice issues" (p. 87). They learned the value of collaboratively reflecting on their identities and contexts. They contend that it helped them to articulate a confidence in what they know, what they do not know, and what they must seek to know.

Both the honesty and vulnerability expressed within this study are precisely what makes this research useful for others who might carry the same hopes and fears. However, the researchers discuss the vulnerability in sharing this process with their workplace colleagues as opposed to the safe space of the group. They argue that the letter-writing format and their personal relationships with one another integrates "soul bearing honesty" within professional self-study. In sharing their letters with a wider audience, they "hope to model how women in academia can address their work in terms of teaching 'passions, politics, and power'" (see Fine, 1992, as cited in Abt-Perkins *et al.*, 1998, p. 86). The female authors promoted their work from a feminist perspective, but I would argue that this models for all teacher educators the enormous benefits of collaboration and self-study.

The aforementioned studies provided models for my own transformation and supported me in my self-study process. Reading their studies assisted me in ways of thinking about and studying my process of inquiry. In the next section, I will share how my knowledge base has grown as a result of participating in both self-transformation and my study of it.

My own Process of Transformation

For all intents and purposes, my professional study of self began when I started meeting in an action research group with two graduate school friends. We wanted to study our practices as beginning teacher educators through our

respective teaching assistant positions (see Schulte, Genor, & Trier, 2000). What surfaced for me was a need to closely look at how my understanding of my identity was changing and how that impacted my desire to help preservice teachers understand their own identities. It became clear that before I could try to make sense of how to teach teachers to teach for diversity, I needed to first understand my own identity and the transformation of my perspectives on diversity issues.

I was reading the multicultural teacher education literature in my graduate courses, studying White middle-class women and their need for experiences that led them to recognize their privilege. I thought, "Wait a minute! Those teachers we are talking about are me," and I thought that it was so problematic that I was being taught how to transform "those people" when I was not even sure I had experienced it in any depth. It occurred to me that if I figured out my own transformation process first, it would give me insight into how to assist preservice teachers in their own transformation, particularly if they drew on similar life experiences as me. In a way, this served as a terrific opportunity for me to learn *with* my students. However, given the cautions regarding the transformation process, I was unsure about how ethical or even practical it was for me to be attempting these experiences for the first time simultaneously. I felt conducting a study of it would afford me the opportunity to be more systematic and careful in my approach.

Although my professors were assigning me readings and engaging me in dialogue, reflection on my transformation process was largely self-directed and haphazard. I often was asked to think deeply about my identity and there were many personally transformative experiences, but no one really helped me to make sense of my own process in relation to preparing preservice teachers. It was through my dissertation that I structured a study of how I tried to make the connection between who I was and how that influenced what and how I taught.

In my dissertation study (Schulte, 2001) I examined two semesters of my practice as a student teacher supervisor. I collected data from the assignments and discussions in our weekly seminars, observations of the student teachers in their placements, a personal journal, and additional conversations and interviews I conducted with the students. I outlined themes that were present in my data that I categorized as challenges to transformation: white privilege, ambiguity, and the "good student" syndrome. Before I could advise them in how to teach multiculturally, I found I needed to address their individual racial (as well as other) identities and the discomfort many of them had with not being told exactly how to do multiculturalism (or teaching in general) "correctly." In addition to providing examples from many of my students, I created four student teacher portraits to more carefully describe what these challenges looked like in my relationships with these students.

As I wrote the student teacher portraits, I discovered that these challenges were also the same challenges I was experiencing as a *student teacher educator.*

I used these themes to more closely examine my practice and my own transformation. I analyzed my growth across two years as evidenced in my journal and various student feedback. Three ideas stood out: 1) my lack of experience with talking about race and interacting with people of color continued to be a sensitive and difficult issue; 2) I was as uncomfortable with the ambiguity of teaching multiculturally as my students were; and, 3) being passionate about teaching this way was both necessary and painful.

In the dissertation, I suggested a variety of areas that I feel need further study as a result of my experiences. First, the issues surrounding racial (as well as class, language, gender, sexual orientation, religion, etc.) identity need to be unpacked with preservice teachers first in order for them to understand how that identity affects their students and their own ability to teach them. In addition, there are many assumptions about students' identities and their experiences with examining it. Therefore, how a teacher educator approaches issues of identity is complex and varied, highly dependent on both the instructor's and students' experiences.

A second conclusion is that much of the literature that describes techniques and strategies for how teacher education ought to transform preservice teachers often does not address the inherent resistance to ambiguity present in many preservice teachers. Based on my experience, students' resistance to multiculturalism may be less about their non-acceptance of the ideas so much as their lack of skill in living with ambiguity of the concepts. This challenge of not having a "right answer" is true for other instruction related to learning to teach as well, most notably classroom management. I suggested that this stems from being traditionally "good students" who have achieved in the current education system by "doing school" well.

Finally, there is much to be learned from my study about how graduate schools of education prepare teacher educators. Although I consider my education to have been first class, there were certainly opportunities to consider more carefully the population of future teacher educators in relation to what they are being prepared to do. I have read other self-studies with similar dilemmas, and there are undoubtedly even more people experiencing the same challenges but not writing about it. It would further the field of multicultural education to take a closer look at this factor in the learning-to-teach equation.

I offer my dissertation as an invitation for all teachers to engage in similar study. When I read other teacher educators' self-studies, it creates a space for me to relate to another's experience that may also at the same time shed light on how I understand similar questions or challenges in my own practice. Obidah (2000) says such studies may act as, "the entry into our own uncomfort zones" (p. 1059). It also often raises new questions or dilemmas I had not previously looked for. For example, after I read MacGillivray (1997) I looked carefully at my own data to see if I was limiting student critique similar to what she discovered in her own practice. This is the starting point for creating knowledge that stems from the work of other teacher educators who are doing similar work.

Since completing my degree and entering into the "real world" of teacher

education, I continuously reflect on the lessons I learned from my graduate school study. Unfortunately, this reflection is again, largely self-directed and haphazard. The day-to-day work of teacher education does not provide for or support the systematic reflection needed for continued growth, development, and transformation. The next section describes how we as a teacher education community might remedy that situation.

Importance of Self-study in Teacher Education

In the conclusion of her chapter on multicultural teacher education in the first edition of *The Handbook of Research on Multicultural Education*, Ladson-Billings (2001) suggested that preservice teachers continue to resist engaging with multicultural issues because teacher educators are trying to implement superficial multiculturalism without effecting fundamental change in the classrooms and schools. I would further argue that this approach is superficial because it does not address the pervasive problem of teacher educators' lack of understanding and reflection on their own transformation process (see Merryfield, 2000). Although there is a significant amount of literature describing how to prepare teachers to be multicultural, teacher educators rarely share their experiences of coming to terms with their own identities and how that impacts their ability to prepare teachers to be multicultural.

At the heart of this work is Merryfield's (2000) question, "How can teacher educators, who have never examined their own privilege or who have no personalized learning of what it feels like to live as the Other prepare K-12 teachers to teach for diversity, equity and interconnectedness?" (p. 441). It is not clear how many teacher educators are doing this kind of critical reflection, but very few are sharing it publicly. That may be because this kind of research is not valued in the tenure and promotion process or it may be because it is simply too painful or difficult, but it is clear from searching the literature that there is room for much more published research in this area.

A commonality among many of the self-studies noted in this chapter is the novice status of these researchers in the teacher education field. This indicates a very specific audience in need of more studies that will offer insight and knowledge about how to become effective teacher educators. It is also important for experienced teacher educators to continue this type of research. Excitement and humility in continuing to learn about one's own social group memberships, one's access to privilege, and ways to empower one's self, not only make for better social justice education but also keep one in touch with the learning process in which students are engaged.

Self-study and most practitioner research creates very different knowledge than what is usually created through traditional educational research. This kind of knowledge is, "characterized more by it concreteness and contextual richness than its generalizability and context independence" (Hiebert *et al.*, 2002, p. 3). But Merryfield (2000) explains that, "it is the interaction of one's identity and contexts of power with the experiences that leads to consciousness of multiple

perspectives and a process of meaning making that can be generalized to other circumstances" (p. 440). It is evident that this kind of practitioner knowledge has potential not only for the researcher but also for others that read it. The following section will describe in more detail how this research contributes to knowledge base in teacher education.

Contributions to the Knowledge Base

What do the studies described in this chapter teach us? How do they contribute to the knowledge base of teaching about teaching, particularly with respect to multicultural education? I suggest they provide thorough and authentic descriptions of teacher educators engaged in the often-perplexing transformation process that leads to better understanding of issues related to diversity. The teacher educators were able to describe who they were in their respective contexts and the impact this had on their interactions with their students. By reading about their experiences one can learn how to think about or react to similar situations. Just as importantly as recognizing similarities in others' experiences is an awareness of other dilemmas or perspectives that one might have overlooked previously. The self-studies may act as cases to be analyzed and applied as appropriate to one's own context. This is a direct source of knowledge that improves the preparation of preservice teachers.

Another important contribution is that it provides an excellent reflective practice model. The knowledge created may be information about "how to" change practice, relate to students, or examine one's own identity. But maybe the greater knowledge contribution is how imperative this kind of critical reflection is for all teacher educators, but particularly those new to the field. Doctoral programs should be encouraging future teacher educators to engage very consciously and systematically in their own transformation process, personal and professional. If more teacher educators engaged in and shared their experiences with this process, it would contribute considerably to the knowledge base for how to prepare all teacher educators to prepare preservice teachers to work with diverse populations.

In her study of teacher educators who were effective in preparing teachers to make connections between multicultural and global education in their teaching and learning, Merryfield (2000) analyzed personal and program profiles of 80 teacher educators. She concluded that teacher educators who were most effective in preparing teachers for diversity had profound lived experiences with people different from them. Merryfield wrote that most White teacher educators had to have left their home country to experience being the "Other." Haberman (1991) suggested that there are similar criteria that determine the success of urban teachers that should be used in admitting students into teacher education programs. Graduate schools of education might consider how similar criteria could be used in admitting teacher education graduate students. If these criteria are not used for admission, then experiences that provide cultural disruptions that lead to a transforming view of education need to be facilitated for graduate

students. This may mean some kind of field experience abroad, given Merryfield's (2000) findings.

I make these suggestions knowing full well that such admission criteria may have prevented me from getting into a doctoral program. I grew up in a small White town, taught mostly White children, spoke only English, and had not traveled outside of the United States until graduate school. I epitomized that "typical" teacher population that are being prepared to work with diverse students, but I believe there is something to be learned from that as well. If one believes preservice teachers can be transformed, then one must believe that there is hope for teacher educators as well.

Directions for this Research

In their review of needed research in teacher education, Ducharme and Ducharme (1996) recommended that there be more research overall about the preparation of teacher educators. They write that the teacher education research should model the studies of preservice teachers and should include long-term investigations, life studies, and shadow descriptions. This research should also focus on clearer identification of what teacher educators need in characteristics and training. A heavier emphasis should be put on descriptive research (to understand a phenomenon) as a complement to improvement research (designed with intended impact on practice) in order to provide a sufficient base for conceptual and theoretical work" (Koehler, as cited in Ducharme & Ducharme, 1996, p. 1043). The study of transformation clearly fits both of these categories.

Self-study of teacher education practices is an important way of developing and articulating a pedagogy of teacher education (Loughran, 2002). In looking at the studies presented in this chapter, it is evident that careful and systematic reflection on one's practice leads to important insights about the impact of self on teaching and learning. Clearly, one of the themes is that the transformation process is complex for both preservice teachers and teacher educators. These studies do not provide the "Answers" for how to prepare teachers for diversity, but they suggest that there are many people struggling with issues that can inform how we know better. It is perhaps enough, for now, to simply know that. However, we need to move toward using this knowledge to impact teacher education in general.

The fact that these self-studies are not abundant in the general teacher education literature indicates the need for improving both the promotion of and status of the publication of self-study. There is a dearth of teacher educator self-studies in mainstream teacher education journals, and even fewer that deal with issues directly related to the issues of multicultural education. Although people of color, men, and queer teacher educators are conducting this vital research, the studies are not prevalent in the more mainstream teacher education publications. Especially helpful are the studies that deal with the complex intersections of identity in a coherent way (e.g., Loutzenheiser, 2001). Some would argue that

not even the studies conducted by White middle class females are as common as they might be.

The overall status of practitioner research, and self-study in particular, can be enhanced through continued publication and promotion of it. Obidah (2000) set an outstanding example when she described how she presented her research with her students at a statewide educational conference. This models the rare but valuable act of collaboration among teachers and students and improves the status of this work simply by being accepted for an educational research conference. Despite the aforementioned risks of making this work public, the professional knowledge created through self-study in multicultural teacher education will serve but a few people if it is not disseminated in quality and meaningful ways.

Conclusion

This chapter addressed the pervasive issue of the lack of diversity in both teacher educators and preservice teachers who are working to reform education to provide equitable and socially just education for all children. The concept of transformation supports this social reconstructionist reform effort by challenging teachers to think critically about how privilege and power are constructed in the world in general, and in education specifically. This process can help both teacher educators and preservice teachers understand their own cultural positions and to reflect on and analyze how those beliefs impact their teaching.

In reflecting on the self-studies highlighted in this chapter, it is apparent that many teacher educators are authentically interested in improving how they challenge their preservice teachers in ways that will prepare them to meet the needs of all students. It is clear that how teacher educators improve their practice is significantly impacted by who they are and the experiences they have had which challenged how they understand not only diversity, but also preparing teachers for it. Also evident was that although the significant homogeneity of the teaching force may have prompted the idea of transformation (as described in this chapter), this process is not exclusive to educators from the dominant culture. Thoughtful and systematic reflection on how we understand teaching and learning is a requisite of everyone involved in education, regardless of race, status, gender, etc.

These studies illuminate a variety of issues that are critical to better understanding the preparation of both preservice teachers and teacher educators. Teacher educators can use these studies as models not only for how to do quality self-study, but how to scaffold their experiences and understanding of issues related to diversity. We validate the research by making it public, using it, and continually improving on it to construct a new way of understanding how to reform education. This sets up that evolutionary pattern that Wilkes (1998) described in her metaphor of a relay race – knowledge about teaching is "passed from one generation of thinkers to another, each one more vibrant, more exuberant than the one who went before" (p. 205).

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19

REVISIONING AND RECREATING PRACTICE: COLLABORATION IN SELF-STUDY*

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Abstract

Self-study research is situated within the discourses of the social construction of knowledge, reflective practice and action for social change. The strong presence of collaboration in the practice of self-study of teacher education is a natural response to this ethical and theoretical location. *Collaborative agency* is the term that best expressed the way we saw educators using collaboration to make a difference to the outcomes and understanding at all stages of self-study research. We subdivided the many examples into three types of action: (1) Establishing the conditions of research; (2) Creating educational knowledge; and, (3) Recreating teacher education. This chapter explores the discourse of collaboration in self-study from three interconnected vantage points: *Section 1* invites readers to share our process as we prepared to critically review the literature; *Section 2* includes an overview of the public discourse of self-study; and, *Section 3* concludes with our assessment of key collaboration related questions that are emerging in the self-study of teacher education community. The chapter begins with anecdotes that situate and personalize the presence of collaboration in self-study research, and is enriched throughout by the words of current self-study researchers.

> We are the inheritors, neither of an inquiry about ourselves and the world, nor of an accumulating body of information, but of a conversation. … It is a conversation which goes on both in public and within each of ourselves … And it is this conversation which, in the end, gives place and character to every human activity and utterance. (Oakeshott, 1962, cited in Bruffee, 1993, p. 113)

The public and private conversation of the self-study of teacher education practices is a vital, lived and international expression of the inquiry and action of teacher educators engaged in the daily recreation of their work. The following anecdotes derived from published self-studies not only reveal the human and personal face of the work of teacher educators, they also reveal and situate the phenomena (and the dilemmas) of collaboration as it is described in the current discourse of self-study in teacher education. We found that collaborative self-study research has many faces. For example:

> … Jennifer and Sean integrated self-study into their team teaching of an introductory unit for new teachers in a bachelor of education program. They collected data individually and together (personal journals, reflective logs, student surveys, analysis of student work), and built reflection and responsive action into their weekly planning cycles. As students became more critically reflective, they not only raised issues related to their work with Jennifer and Sean, but they also began to ask questions about how the whole teacher education program was conceived and structured … Reactions and disagreement emerged in the faculty … Jennifer and Sean were told they were not being realistic …

> … Jeanne, Marie, Jon, Hilda and Carl met in graduate school. Ten years ago – as new teacher educators working many miles apart in different universities – they began an email dialogue. They were each engaged in the formation of their individual selves as teacher educators, and they were each drawn into the public dialogue of the reconstruction of teacher education at their own institutions. Increasingly their conversation became a precious space in which they learned from one another, opened up to different points of view, and enriched one another's ability to see local experiences from fresh perspectives …

> … Njeri took an action-reflection-action approach to her individual self-study of the process of introducing new teachers to critically reflective ways of looking at their experience in elementary school classrooms. She taped classroom sessions, reviewed student narratives and recorded her thinking and her action in a reflective journal. She described the process of knowledge creation as a dialogue or conversation with particular authors in the literature. As she gained deeper understanding of her individual self as a teacher educator she extended this conversation and the process of critical reflection to include students in her classes …

After teaching together for five years, Helga and Steven moved to new

positions and began teaching in different countries (using different languages). They continued to question their teaching and reflect on their practice together through email and phone. As they felt their partnership grow they began to talk about their ''presence'' in one another's work – teaching together long-distance …

Wherever we found self-study of teacher education practices, collaboration was also present: *some authors*[1] portrayed and analyzed collaboration as a critical element of their inquiry; *others* (the majority)[2] described collaboration as simply there, a pervasive presence, the background to the action, or a way of working (e.g., team teaching), and *still others* (a smaller group)[3] did not work directly with other researchers, but maintained a dialogue with voices in the literature, their life history and the broader discourse.

This chapter explores the discourse of collaboration in self-study from three vantage points:[4] *Section 1* invites readers to share our process as we prepared to critically review the literature; *Section 2* includes an overview of the public discourse of self-study; and *Section 3* concludes with our assessment of key collaboration related questions that are emerging in the self-study of teacher education community.

Section 1: Unlocking the Discourse from a Self-study Perspective

The juxtaposition of extensive acknowledgement of collaboration in the self-study literature, and minimal treatment of the topic in the discourse raised questions for us. We asked if there was an intrinsic relationship between collaboration and self-study research, or whether collaboration was just one of the many research tools used within self-study methodology (such as narrative inquiry, action-research, autobiographical research). The simple synthesis of the available information did not address this dilemma. As we struggled[5] to make sense of many examples, we recognized the need to establish "alternate frames of reference" that would enable us to interpret the "data" from self-study perspectives. Two processes shed light on our review of the literature: (1) identification of key understandings which formed the basis of our "self-study perspective;" and, (2) development of critically reflective questions which supported our analysis of the representations of collaboration.[6]

Key Understandings that Underpin a Self-Study Perspective on Collaboration in Research

In 1998, Loughran and Northfield noted, "the importance of collaboration may seem to contradict the personal nature of self-study" (p. 16). This pertinent observation highlighted contradictions that exist in the representation and study of the personal and professional "self" in self-study research and action, and also in the location of self-study research within the dynamic of social, cultural and institutional change. We found the "keys" to unlock these dilemmas in the

meta-literature[7] of self-study and in a review of cultural change and innovation in education.

1)   Self and Agency: The Unique Characterization of "Self" in Self-study

The characterization of the "self" in self-study research represents a quantum leap in the conceptualization of the role of the researcher and practitioner in educational inquiry (and by extension in the nature and process of research collaboration). The locus of the study of practice has moved from the abstraction, description and analysis of professional work (through statistical, qualitative or action research), to the recognition that the personal/professional identity and action of individuals is intrinsically bound to the creation and renewal of their practice.

   This reconceptualization relies on holistic or organic interconnections between personal and professional identity, action and belief, and between individual and collaborative action. The apparent contradiction raised by Loughran and Northfield (above) resides in a different form of abstraction, the privileging of the quest for personal understanding above personal/professional agency and action (Dalmau, 2002; Samaras, 2002).

2)   Collaboration as Essential to the Creation and Dissemination of Knowledge

Deeply based in the person and practice of teacher educators, self-study research transcends the individual through collaborative, questioning, dialogic, and action-oriented processes that have been described as "essential" to the dissemination of authentic educational knowledge.

> [Collaboration] is essential for checking that focus, data collection and interpretations do not become self-justifications and rationalizations of experience. Collaboration provides some confidence that experiences and interpretations can be offered more widely for consideration by others, an important aspect of any study. (Loughran & Northfield, 1998, p. 16; and also see pp. 11–17)

In fact, some form of collaboration is necessary if the personal reflections of individuals are to be translated into action and introduced for consideration within educational discourse.

3)   Implications of Continuous Learning and Action

Closely related to the conceptualization of the personal/professional self (described above) is the necessity for continuous learning and action.

> Learning through self-study unavoidably means that the results of self-study created new opportunities for self-studies. Therefore, as learning opportunities arise, they need to be grasped and acted upon. Thus, the situation of self-study is ever changing and developing because the researcher must continue to give first priority to managing the context that is simultaneously being studied. Researchers are therefore obliged to continually adjust their

activities to improve their interactions with others. (Loughran & Northfield, 1998, p. 14)

Interaction with others is thus deeply bound to constituent elements of self-study research – learning, action and knowledge creation – and the nature of this collaboration will evolve (and be understood) in responsiveness to continuous change.

4)   The Emergent and Overlapping Nature of Changes in Understanding and Practice

Self-study is engaged with change at many levels. It is an innovative and difficult to encapsulate field of inquiry that challenges existing cultures and assumptions about the nature and purpose of research into teacher education practice, plus its avowed and ambitious purpose is improved teacher education leading to improved school-education (Loughran, 2002; Russell, 2002). Kiluva-Ndunda's (2001) study of the efforts of Kilome women to transform their daughters' participation in education, illustrates the emergent and many-layered nature of change in educational and research practices.

> The women are not mere victims of public policy discourses, but they act upon these policies as individuals and as collectives. *They interact within the constraints and opportunities of existing structures at the same time as they act upon and restructure the social system.* (emphasis ours) (p. 42)[8]

> Likewise, self-study researchers work within the constraints and opportunities of personal histories and organizational cultures of teacher education and statistical and qualitative research, at the same time as they explore new paradigms and create new ways of working in self-study research. (Samaras, 2002, p. 5 ff.)

Thus the practice of self-study is continually evolving, continually incorporating and discarding elements of other modalities of research and innovation, and self-study researchers are continually learning, acting and building knowledge within the recreation of teacher education practice.

Questioning the Discourse

The public discourse of self-study research presents a rich, intricate, and ever-changing tapestry of all these perspectives and experiences, and it is within this movement and this richness that unique, self-study related forms of collaboration are emerging. In order to focus our quest we developed a number of perspectives from which to question both the examples we reviewed, and our own interpretations.[9]

- *What is the stance and role of the "self" in collaborative self-study interactions?* How is the nature of collaboration formed by assumptions about the "self" in self-study research? What is the construction of the personal

and professional self? How is individual understanding related to action? Is there a dichotomy between collaboration for self-understanding and affirmation and collaboration for goal-related action? What is the vulnerability of professionals engaged in self-study research?

- *Does collaboration create a safe place where the vulnerable and professional self can be explored and enabled to act?* The bureaucratic, competitive and measurement-driven world of teacher education can be an inclement environment for the study and renewal by educators of their own practice. How has collaboration been used to construct safe spaces where practitioners can support one another to make sense of a challenging world and rebuild energy and action? What is the impact of long-term collaborative research relationships?[10] Have "safe" spaces become a refuge or a place to gather courage for action?

- *Is it possible to navigate collaboration beyond the comfort zone of encouragement and affirmation?* Is there a trade off between the safety of a collaborative group and the need to critically question and revise practice? How do groups create and support environments that will allow them to go beyond affirmation to questioning and reframing? How difficult is it to challenge the status quo from within like-minded groups? Is the conflict that emerged for Jennifer and Sean (above) an expected outcome of effective collaboration?

- *Does collaboration narrow the world?* Linda Tuhiwai Smith's (1999) discussion of the many layered and "deeply embedded' values and practices present in research with indigenous peoples, highlights the importance of framing all forms of inquiry in ways that allow the impact of power and hegemonic thinking on knowledge construction to be revealed. What are the subtle processes of confinement of thought and action that occur in homogeneous groups? How has local and international collaboration been used in self-study to question these processes?

- *Can collaboration be experienced as a harsh and contradictory space?* Does self-study research protect teacher educators from the waltz of power and empowerment? Can oppressive, non-voluntary ways of working together be called collaboration? How are working relationships questioned and negotiated, particularly across different levels of institutional power (for example, professor and student teacher)? Does the literature show embedded questioning of the nature and the impact of collaboration for all involved, particularly the invisible or most vulnerable?

- *What is the dynamism of collaboration?* The overwhelming impression as we surveyed the literature was the constant connection between collaboration and action, and collaboration and knowledge creation. What is the synergy at this intersection of personal beliefs-knowledges-practices? How does it influence and generate professional practices? What happens when various knowledge communities intersect? What are the ensuing challenges?

Collaboration in self-study is, and will continue to be, found in the response of teacher educators to these dilemmas.

Section 2: The Discourse of Collaboration in the Self-Study of Teacher Education Practices

After an overview of the parameters of the public discourse of the self-study of teacher education practices, Section 2 presents a series of snapshots of the current utilization of collaboration in self-study research by teacher educators, and concludes with an attempt to distill a definition of collaboration in self-study.

The Public Discourse of Collaborative Self-Study

The public discourse of self-study of teacher education practices includes refereed and published literature, plus the less formal dialogue within the community of practice.[11] Both of these forms of communication provide information about collaboration in self-study, *and* once made public, become themselves a source of continuing collaboration in practice. In preparation for this chapter we reviewed a broad range of literature across the following categories:

1)   Practice-Related Refereed Self-Study Literature

These publications are extensive, including (but not restricted to) the proceedings of the four biennial Conferences of the Self-Study of Teacher Education Practices Special Interest Group[12] (S-STEP) at Herstmonceux Castle (Cole & Finley, 1998; Kosnik, Samaras, & Freese, 2002; Loughran & Russell, 2000; Richards & Russell, 1996), and edited collections of self-study works (Hamilton, 1998b; Loughran & Russell, 2002; Russell & Korthagen, 1995). We scanned these and other publications selecting a diverse group of papers for review.

2)   Meta-Literature

We used this term to refer to writings with a strong focus on the nature of self-study research and/or an overview of the practice-related literature. Two groups of authors stood out:

   (a) Editors (and section-editors) of self-study collections whose writings situate and frame practice related papers (For example, Hamilton, 1998a; Hamilton & Pinnegar, 1998a; Korthagen & Russell, 1995; LaBoskey, 1998; Loughran, 1998; Loughran, 1997; Russell, 2002); or members of the community who have written analytical overview papers (For example, Barnes, 1998; Loughran & Northfield, 1998).
   (b) Long term members of S-STEP who have taken in-depth (book-length) approaches to reflection on the agency of self-study research in their professional practice (For example, Allender, 2001; Austin, 2000; Loughran & Northfield, 1996; Samaras, 2002).

3)   Dialogue Within the Community of Practice

A knowledge community is defined by both its agreements and its conflicts and dilemmas. The ongoing conversation of S-STEP members through email lists, web sites, and conference programs provided lived examples of collaboration in action as well as the dilemmas that tested this collaboration.

4) "Outsider Voices"

Key challenges, elucidations or agreements from non- S-STEP approaches to self-study, teacher-education and collaboration (For example, Shulman, 1999; Vygotsky 1978, 1994; Zeichner, 1999).

We found three broad approaches to collaboration in the self-study community:

(a) Collaborative Self-Study: In this group of studies, collaboration is acknowledged up front as a critical element of the self-study (e.g., long-term research partnerships),[13] and cooperatively designed self-studies that present collaboration as a key element of the research methodology.[14]

(b) Collaboration in Self-Study: While collaboration was not presented as a methodological characteristic of these studies, we discovered examples of collaboration in the researchers' descriptions of data collection and analysis, knowledge creation, reframing, critical reflection and action.[15]

(c) Meta-Collaboration in the Creation of Self-Study: We also noted the emergence of a third form of collaboration in the self-study community. Since its inception the Self-Study of Teacher Education Practices Special Interest Group (AERA) has brought the self-study community together to share and review members' work, and clarify methodological, ethical and practice issues.[16] While the history and analysis of this process is yet to be written, we introduce the idea here that this international and inter-communal collaboration has been a major influence in the development of the discourse and practice of the self-study of teacher education.

These divisions were useful conceptually as we spanned the topic and selected publications to review, but they did not assist the discussion of the phenomena of collaboration in self-study research. The following notes from our early email discussions chart the beginning of our journey towards understanding the many ways that collaboration made a difference to the process and outcomes of self-study:[17]

> *What difference does it make to self-study if we collaborate or if anyone who is doing self-study collaborates? It's not so much that it's more democratic (though in the current world it's a worthy goal) … it's more about how is the nature of the research and the nature of the knowledge generation changed because we collaborate. What difference does it make at each stage of the self-study process? …*
>
> *… first, we ask a question related to how we can improve our practice in a particular area. Then, we gather data, as we work to try to improve our practice – action and data gathering are inextricably entwined and continuous. So is reflecting trying to make sense of what we find, and eventually come to new understandings? At all stages, we are continuously seeking to reframe our experience and look at it from fresh perspectives. As we continue with this process, we begin to see what we are doing and why it is useful or not useful, but we begin to play with the new knowledge that is emerging … collaboration may be intrinsic to each of the stages …*

… So, how does collaboration manifest itself in the self-study process? What does collaboration look like? With oneself? With other colleagues? With the literature? With students involved in the class (practice) educators are trying to improve? With the larger self-study community?

Collaborative agency[18] is the term that best expressed the way we saw educators using collaboration to make a difference to the outcomes and understanding at all stages of self-study research. We subdivided the many examples into three types of action: (1) Establishing the conditions of research; (2) Creating educational knowledge; and, (3) Recreating teacher education. Each of the self-study reports reviewed described many different configurations and integrations of these conditions of action, but for the sake of clarity we have described a number of these characteristics separately below.

Collaboration as Agency I: Establishing the Conditions of Research

A consistent reason for using collaboration was the desire to make research projects work better. We have included examples (below) of the way collaborative and dialogic processes were integrated throughout the research design, and used to support the participation and action of self-study researchers.

Collaboration as the ground of self-study

Collaboration seems to be one of the processes that came most naturally to self-study researchers. The following examples from Richards (1998), Tidwell (2002) and Hutchinson (1998) illustrate the low-key and persistent integration of dialogic and interactive processes that was typical of many of the reviewed studies.

Creating teacher self-portraits

Janet Richards (1998) wrote about her innovative four-step process of creating self-portraits as "a practical method for documenting and studying teacher practices" and "opportunities for teachers to identify classroom behaviors such as too much 'teacher-talk' that are not congruent with their students' growth" (p. 39). From the first step of the process, where she was prompted to focus on problems with "teacher talk" in her own work by the journal writing of one of her students, Richards' text traced an enacted conversation with the pre-service teachers that she summarized thus:

> Additionally, drawing and sharing self-study portraits of teaching behaviors allow teacher educators to collaborate as partners and to engage in a synergistic process of mutual learning that promote an enhanced understanding 'of the nature and the impact of their performance' (Osterman and Kottkamp, 1993, p. 19). For example, sharing my self-portrait illustrating too much 'teacher talk' stimulated my pre-service teachers to create their own self-portraits. In turn, reviewing my pre-service teachers' self-portraits helped to reveal the similarities in our classroom discourse as well as the possibility that my actions as a teacher educator have the capacity to impact my pre-service teachers' conceptions of teaching. (p. 39)

Thus Richards' strongly individualized method of reviewing personal/professional practice (self-portrait) relied for its success on collaborative dialogue with pre-service teachers in her classes.

Valuing the individual student

Deborah Tidwell (2002) outlined a self-study of her interactions with individual students of education at her university:

> When first conceptualizing this self-study research, I wrestled with the research focus … It became apparent that my first question was not *how do I incorporate* different ways of knowing, but *do I incorporate* different ways of knowing? This led to the realization that I needed to know more about my dynamics when working with different students. These dynamics would then inform me about what it is I actually I *do*. (p. 32) (Emphasis in original text)

Tidwell's text outlines a detailed and meticulous process of data collection, analysis of her interaction with students, and review of the completed case stories with a colleague.

From the beginning Tidwell acknowledged that she could only see and analyze her individual professional practice in collaboration with others (her students) and decided to study three cases representing levels of study (Bachelors, Masters and Doctoral). The first of the case stories (*Martin, Martin, where have you gone?*) reveals a difficult journey, for both Martin and Tidwell as they worked to negotiate his participation in a class. On reflection, Tidwell observed:

> Martin elicited conflicting views within my own thinking about the broader question of the purpose of higher education. His struggle to follow the course-work or to attend class led me to question my belief of the university as an environment that should be shaped for all students. Should the university be a unique environment for students possessing institutionally preferred ways of knowing? (p. 40)

Not only were these stories the personal reflections of a professor about working with a student, they also illustrated the agency of this collaboration in the ongoing work of the research. The contribution of a professional colleague was also important:

> It is that collegial nature of self-study that creates a sense of community that is both unique and powerful. In this self-study, the collegial voice was instrumental in helping me to see the context of my teaching … Questioning led to re-examining the data and patterns, confirming those patterns, and finally reconstructing roles to reflect a clearer explanation of the dynamics involved. (p. 41)

Reflecting critically on teaching

Nancy Hutchinson (1998) focused her self-study on the process of encouraging critical reflection in students. Hutchinson reviewed the practice by which she analyzed student contributions and her fieldnotes after each class looking for information about the students' critical reflection (and her own). She used an action-reflection-action approach and continually modified her teaching based on this process: "Self-study has enabled a focus on my teaching that has led teacher candidates and me to question our assumptions about teaching, whole-heartedly and together" (p. 138).

Even though Hutchinson described her work as an individual self-study, her students, faculty members and certain authors in the literature were active contributors. For example:

> The emphasis, in the group's midterm reflections, on epistemology, and the comments of one reflective teacher candidate came to mind when I read Kessels and Korthagen (1996). They argue ... [continues for two paragraphs – quotes K & K and others] ... Kessels and Korthagen answer my question with the following ... [their] analysis leaves me with many questions about the role of the teacher educator. (p. 134 ff.)

This account reveals a three-way conversation – between Hutchinson, her students and the literature (Kessels and Korthagen) – that extended our understanding of the parameters of collaborative dialogue.

As they reflected on their research projects, Tidwell alluded to the "collegial nature of self-study," Richards remarked on the "synergistic process of mutual learning," and Hutchinson referred to "questioning assumptions together." However, these reports did not present collaboration as a key element of the self-study methodology, but rather recognized it as a way of thinking and acting that was grounded in their beliefs about teacher education and self-study.

Collaboration as Method

The next group of researchers planned collaborative self-study projects. While there was also evidence of integrated cooperation with a range of actors, the primary focus of their collaboration was their work as a research team.

A cross-disciplinary team

Belinda Louie, Richard Stackman, Denise Drevdahl and Jill Purdy (2002) a group of teachers from three different disciplines (education, nursing and business administration) looked at the complex relationship between beliefs and practices. They began gathering data by writing stories of personal success and failure that they then discussed and analyzed:

> ... Until coming together as a research team, we, like so many university professors, failed to use our skills of critical analysis for the purpose of

improving teaching and learning ... our failure to examine our teaching beliefs has resulted in distorted assumptions about teaching. (p. 205)

They took a systematic approach to collaborative self-study because they wanted their results to go beyond self-enhancement to advance the scholarship of teaching. They found social support important because collaborative self-study gave them the opportunity to take "... advantage of multiple perspectives, creating a broad context for interpretation of one's beliefs and practices" (p. 196).

Teaching as research, or researching with teachers, and unpredicted learning

Jeffrey Kuzmic (2002) collaborated with six beginning teachers in their efforts to explore their practice through practitioner research. He also found a danger in doing self-study alone, as an isolated researcher. He recommended that we go beyond the self in self-study and reflect with others:

> Much of this chapter focuses on how the teachers with whom I work have challenged me to rethink the ways in which I understand research as a form of inquiry ... I [also] look beyond the self and raise a number of issues that have also emerged as a result of these interactions ... how we as teacher educators might see self-study as part of a larger project that seeks to extend our collective knowledge of teaching, learning, and schools in the context of wider societal relationships. (p. 232)[19]

This shared self-study enabled Kuzmic to deepen his engagement in his work as a teacher educator through critical reflection on his practice. It also positioned him to hear and understand how his students comprehended, made use of and participated in educational research.

Despite the idealism of his plan to work collaboratively with teachers, Kuzmic also recognized that once collaboration has begun and moved beyond what Hargreaves (1991) called "contrived collegiality" (p. 46), unpredictable and uncomfortable consequences often occur, particularly when collaborators develop a sense of agency within the study. He wrote:

> ... I have come to recognize a danger in the study of self ... My research is certainly connected to the teachers with whom I work, but I did not initiate or conduct this project for them. And yet in the ways I have come to see myself differently, it is through them that I own these understandings. *The danger here for myself (and for self-study perhaps) is in perpetuating and failing to challenge the very boundaries, marginalization, and relations of power and privilege I have come to better understand through my self-study* (emphasis ours). (pp. 232–233)

Kuzmic concluded with the challenge for self-study researchers to learn from these experiences and, "extend ... collective knowledge of teaching, learning and schools in the context of wider societal relationships" (p. 232).

Inquiry into my practice as community

Terri Austin's (2000) thesis contains a detailed narrative analysis of the values that she used as her "living standard of practice and judgment in the self-study of [her] professional life" (p. 1).

> ... I offer an invitation to you, the reader, to share my journey as I work to create and facilitate four different communities. ... My continual self-questioning leads to examining my actions and thinking, and this usually leads to directly (conversations or observations) or indirectly (reading) seeking more information from others. ... I demonstrate how a teacher researcher can create her own knowledge through a combining and recombining practice, personal creativity, intuition, theoretical frameworks, and critical judgement in various degrees at different times. Set in a narrative context, I present a living picture of helping to form and work with communities of students, parents, teachers, and teacher researchers which provides the life-situations in which I created my own knowledge and strive to identify and live out my values. (p. 10)

Austin's extensive text recounts her personal/professional work to build collaboration with colleagues, parents and students, and the power of that collaboration to inform and strengthen the self-study of her professional life and action. She also envisaged that her writing will begin a new form of collaboration as readers interact with her text.[20]

Understanding the interaction

Vicki LaBoskey (1998) highlighted the interaction between researchers as a key element in understanding the unique role of multi-party collaboration in self-study research:

> ... those involved in collaborative self-study are facing one another; they are interacting. Indeed, 'interactive' may be a more apropos referent for multi-party self-study than 'collaborative', especially because, in many cases, the researchers are not just interacting around an external data set; the interactions are the data set, or at least a part of it. (p. 151)

LaBoskey's reflections on the nature of collaboration are based on her understanding of self-study research. She suggests that interactive processes are not merely useful pragmatic strategies for the achievement of research goals, but that the nature of the interactions is in and of itself data about teacher education and a vital element in critical reflection, action and the recreation of practice.

Collaboration as Shared Research: Personal Support, Critical Openness and Strong Action

The bureaucratic, competitive and measurement-driven world of teacher education can be an inclement environment for the study and renewal by educators

of their own practice. In the inclement environment of teacher education, collaboration has been used to create safer spaces where practitioners can support one another to make sense of a challenging world and rebuild energy and action. This is not to suggest that collaboration was used as an escape from the challenges and difficulties of the real world. In the words of Mary Lynn Hamilton:

> My work with the Arizona Group, like my work in my classroom, has addressed my desire to remain true to myself – to converge my theory with my practice, my word with my action. Inspired by the works of Freire and hooks, I have attempted to live my ideas and model my beliefs. (Hamilton, LaBoskey, Loughran, & Russell, 1998, p. 2)

We have included more examples of this genre of collaboration, because these researchers have pursued the discourse of collaborative self-study. They have collaborated with other self-study researchers *and* engaged in shared self-study of their collaboration.

Together for the long-term

The Arizona Group (Karen Guilfoyle, Mary Lynn Hamilton, Stefinee Pinnegar and Peggy Placier) have maintained an active collaborative study for many years:

> Shortly after graduating from the University of Arizona in 1989 and taking positions at four different institutions, we began studying our development as teacher educators and academics. Using letters, journals, and e-mail, we constructed individual and shared stories of our development and played a role in redefining teacher knowledge from a self-study perspective (e.g., The Arizona Group, 1994, 1996). Our early work focused on our attempts to simply understand the social contexts of our practice. We documented our struggles to cope with new roles and new institutions, and traced our paths through the tenure maze. As untenured professors, we were warned against engaging in the politics of reform, although we sometimes ignored those warnings.
>
> After achieving tenure, we became more actively involved in deciding the futures of our programs in an era of reform. As women, we were committed to educational change that supported equity and justice (Weiler, 1988), and committed to teacher education reform if it could be constructed in ways consistent with our values. No longer beginners or outsiders, we faced an obligation to change the system we had often found so alienating. We have found ourselves confronting multiple ideological and structural contradictions as we attempt to collaborate with colleagues to rethink and restructure the context in which we work. (Guilfoyle, Hamilton, Pinnegar, & Placier, 2000, p. 20)

This group of educators continues an active contribution to the discourse until today, and their work has become part of the meta-literature of self-study.[21]

Their current writing shares their exploration of the "concept of dialogue in the self-study of teaching practices" (Guilfoyle *et al.*, 2002, p. 96).

> Using our most current work, an exploration of our resistance to the so-called teacher education reforms and the emergence of research work about this as examples, we explore the methodology of the professional dialogues in self-study of teaching practices. ... We use our dialogues to forward each other as teacher educators, and perhaps more importantly we use each other to support our resistance to the so-called reforms. (pp. 96–97)

The Arizona group's extensive presentation of collaboration includes the intense exploration of each individual's personal/professional experience and identity, in addition to the ongoing "conversation about the relationships among teaching, self-study, the social contexts of academic institutions, and teacher education reform" (p. 97). They have also recognized that their shared experience and their individual perspectives can become catalysts for a conversation within the broader community in which knowledge will be shared and created.

Not waiting for institutional support

Observing that "few professional development support systems and processes are systematically available", Vicki Kubler LaBoskey, Katherine Davies-Samway and Sara Garcia (1998) took the initiative to improve their practice by "working with other concerned teacher educators in their region" (p. 155).

> We are teacher educators who strive hard to improve our practice. ... We have found that membership in an informal, local group for teacher educators has been very helpful to us as we reflect upon and make changes to our practice. (p. 154)

When these educators studied the impact of membership in the teacher educator group on their work (individual action-research projects) they found that it had supported them in three ways: (1) *Motivational*: "the regular meetings provided us with the incentive to keep going"; (2) *Clarification*: the group helped "each of us to clarify our issues"; and, (3) *Providing specific ideas for change*: Shared ideas extended perceptions of possibility and opened up new directions (pp. 164–165). The authors concluded with the observations that: "It is unlikely that the studies would have been done at all had it not been for the group participation" and "the nature and form the studies took was influenced by group interactions" (p. 165).

Going beyond the comfort zone

Sandy Schuck and Gilda Segal (2002) studied life history with beginning teachers through workshop seminars and journal entries and reflections. Schuck and Segal worked as critical friends helping each other to explore the meaning of the data and plan action that might lead to reframing their practices. Through

this process they (unexpectedly) "learned a great deal about the difficulties of being critical friends in a self-study and of critiquing and advising each other ..." The incidents,

> [problematic interactions] highlighted for us the notion that being a critical friend in a self-study is rarely simple and straightforward. Loughran and Northfield[22] have developed a framework for the development of self-study of practice in which they argue that it is "working with an important 'other' that matters" so that the individual conducting the self-study is pushed to explore areas that might be uncomfortable. (p. 89)

This experience led Schuck and Segal to ask the question "How can you be a critical friend without alienating the person you are advising?" In response they made three recommendations: (1) "Building trust is an essential first step;" (2), "Both members should be partners in the self-study;' and, (3) "Critical friendship needs to be tested in private before it is disseminated to a wider audience" (p. 100).

Collaborative performance

Sandra Weber and Claudia Mitchell's long-term partnership in self-study using artistic forms of representation and autobiographical inquiry has opened up new ways of exploring professional/personal identity and action (Weber & Mitchell, 2002, p. 121).[23] Through the performance of their work at two successive Castle Conferences (2000, 2002) Mitchell and Weber also initiated creative and embodied pathways for communication with the larger community of the SIG:

> It was on stage, in the process of performing our own words, that we came to our first tentative and *embodied understanding* of the significance of performance to self-study and professional identity, not only as representation, but as form of inquiry (Weber & Mitchell, 2002, p. 121).

This performance (and the dialogue with the audience at the end of the scripted section) extended the dialogue and the inquiry beyond the research partnership to the meta-dialogue of self-study.

Crossing the oceans

Our own experience in researching and writing this chapter from four international locations across time-zones (Iceland, USA/France, Australia)[24] opens up the rich and problematic area of international collaboration in self-study. Email became a standard communication, but writing in this way lacks the synergetic potential of conversation and shared work ... and yet we strongly feel that this chapter truly represents our shared work and shared self-study. This quotation from another study expresses our experience.

> Our most exciting discussion was around the nature of collaboration. Were we supporting one another in our separate practices, or were we sharing

practice in new ways across the airwaves? … we came to believe that we were truly sharing practice, that in some way we were present on one another's work. (Guðjónsdóttir & Dalmau, 2002, p. 94)

International collaboration has been an important characteristic of the S-STEP community of practice from the beginning – it also offers a unique opportunity to go beyond parochial and local perspectives throughout the processes of research and knowledge creation.

Collaboration as Agency II: Creating Educational Knowledge

Research (including self-study) is about the educational community coming to know, *and* about how that knowledge influences practice and is in turn mediated by practice. The refereed and the meta-literature emphasize the importance of collaboration at each of these stages.

Collaboration for Reflection, Sensemaking and Understanding

At one level, reflective practice is intensely personal and individual, but as these examples will illustrate, collaboration with "trusted colleagues" completes this process by "validating one's experiences, ensuring that they make sense by asking for clarification, by offering alternatives and by reminding one of one's own values".

From reflection to reflexivity to change

After involvement in a variety of self-studies and "functioning as critical friends" for an extended period of time, Liz Bass, Vicki Anderson-Patton and Jerry Allender (2002) embarked on a meta-reflection on their experience. "[We] changed the focus of our research collective to re-analyze our previous self-studies" (p. 57). Through this process, they discovered:

… that small shifts of awareness were made visible through the self-study process. These shifts had significant, though subtle, impacts on how we taught. Throughout this process, we noted how working with critical friends helped make visible these shifts and pushed reflection to reflexivity. (p. 59)

Their appreciation of collective reflection embraces the difficulties and challenges of the process, but also celebrates its rewards.

Working with others is crucial and annoying. Moving beyond simple reflection into a collision of worldviews firmly places all knowledge into a particular context. It is perhaps too easy to think reflectively, for humans are well equipped with defense mechanisms to justify their actions rather than challenge them. (p. 67)

In their conclusion, Bass, Anderson-Patton and Allender note the connections between the self-study process and effective and transformative learning:

"Reflexivity, wherein worldviews clash from the input of critical friends and theory, can push reflection past defensiveness into transformative learning" (p. 67).

Collective self-reflection

Pam Lomax, Moyra Evans and Zoe Parker (1998) embarked on a joint self-study of their practice using "story as a means of representing their implicit theories about their practice." They call this process "living educational theory as it embodies … commitment to live educational values more fully in practice" (p. 167). So strong is their commitment to collective self-reflection, that they have included the personal stories (and poem) on which they based their analysis so that readers were offered the option of participating in the ongoing creation of meaning. Their format was "not intended to be comfortable but to demonstrate a dialectic between different orders of meaning that are signified by different types of text" (p. 175).

Mirrored reflections

Jerry Allender (2001) notes in his own self-study that he used his students as a "mirror that encourages reflection on [his] teaching." As he wrote, he invited his students to incorporate their reflections. This collaborative design provides the reader with a double-lens camera: one that sees the course of study through the eye of the instructor, and the other through the eyes of the students. The collaboration with students is textual. Allender's self-reflections on his teaching come to life and gain meaning and relevance in light of the reflections of his students who, themselves, reflect on their learning experiences and how it affects (or will affect) their teaching practices.

Hearing the voices

When the researchers in David Friesen's (1997) team were ready to present the stories they collected on the complexities, joys, and frustrations of being an aboriginal educator, they realized that they needed to provide more room for aboriginals' voices:

> As we talked to the teachers in a fact-to-face manner, we began to question what we were doing. We began to realize that their voices had not only been silenced because they were teachers but more so because they were aboriginal. How were we to affirm and promote these voices and yet as researchers supposedly produce knowledge about aboriginal education? … We decided to produce a number of teacher stories from the conversation transcripts. (p. 7)

Friesen realized how easy it is for reflective practice to miss the picture, particularly when perception is constrained by socio-cultural attitudes and power structures – a decontextualized and "objectified" knowledge picture in which aboriginal educators and their practices served as objects of study rather than

subjects did not address the real issues of power, discrimination, and disempowerment that define and constrain educational efforts in the region. He realized that "selves can never be defined without reference to those around them, what Taylor calls 'webs of interlocution' (1989, p. 36)," and that he needed to create these webs of interlocution with aboriginal educators if his self-study intended to be democratic and communal:

> Self-study is providing a new horizon pointing teacher educators toward a different way of 'being in the world'. … Teacher educator identity is … a continually shaped and negotiated communal identity always rooted in the context of others with whom we work (p. 20) … Self-study from a postmodern perspective reveals that we become something different as teacher educators as we engage in the game of making sense of our practices … It is coming to know oneself, not as an object, but in relation with others. (p. 21)

The work of Friesen and his team highlights a critical issue for reflection and collaboration (as does the work of the other authors in this section). Collaborative reflection may simply reiterate communally held prejudices and attitudes unless explicit processes are set in place to question perception from divergent perspectives (Loughran & Northfield, 1998). This process is often called reframing.

Collaboration for Reframing

The term "reframing" is often referred to the work of Donald Schön (1983). According to Barnes (1998):

> It was Donald Schön who used the term framing to refer to teachers' taken-for-granted views about the classroom, students and the curriculum. … Genuine innovation depends on changes in the unconscious frames of reference that shape their perceptions of what is possible in their lessons … the central talk for teacher education and the improvement of our work as teacher educators, must be seen as a matter of reframing, making changes in how the various aspects of the task of teaching are perceived by teachers … [including] university teachers. (p. xii)

It has also been claimed that some form of collaboration is essential if researchers are to change these unconscious frames of references and open up to new possibilities:

> Reframing is much more difficult from an individual and personal perspective than when acting in collaboration with others. This point has been highlighted by many authors in this collection[25] when they show that collaboration has been important in framing and reframing their studies. (Loughran, 2002, p. 244)

Modeling experience with a valued other

Amanda Berry and John Loughran (2002) taught a course on developing pedagogy to pre-service teachers with goals of creating a learning environment rich in experiences and supportive of risk-taking.

> Such learning about practice requires a consistent focus on recognizing alternative perspectives and approaches ("reframing" – Schön, 1983). By considering the development of practice in this way, we believed that dilemmas, issues and concerns of practice could be viewed as problematic, and thus we might create a situation through which a diversity of responses might be expected. This could highlight the value and importance of problem recognition as a response to curious and puzzling situations and reframing as a mediating factor in influencing responses and actions. (p. 13)

They saw their collaborative self-study as critical to creating this possibility …

> In order to model this approach, we decided that the first two sessions should focus on one of us teaching specific content to the class followed by a debriefing by the other … Unpacking teaching meant we needed to help student teachers learn to critique the teaching rather than the person, so it was important for us to do it ourselves before we asked them to take similar risks. (pp. 14–15)

Collaborative self-study was deeply embedded in their teaching – so much so that it became part of the teaching process. Berry and Loughran stated that "We believe that [issues] are more sharply brought into focus when teacher educators involve themselves in self-study of their practices and use their learning about teaching to inform their pedagogy" (p. 28).

They identified a number of key learnings from this project. One – "A shared experience with a valued other provides greater opportunity to reframe situations and confront one's assumptions about practice" – applies both to their teaching methodology and their collaborative self-study and demonstrates the interrelationship between both processes.

Reframing and learning in the unexpected

Diane Holt-Reynolds[26] and Sandy Johnson both "teacher educators with a high school teaching past", began a collaborative self-study project by reviewing assignments collected over the previous fifteen years, and "consciously exploring the feedback … received in the form of the students' responses to assignments" (Holt-Reynolds & Johnson, 2002, p. 14). In Diane's vignette, she describes how her engagement with students' work enabled her to reframe her understanding of the purpose and outcomes of her own work in unexpected ways.

> Curiously, I seldom learn very much from students whose responses to my assignment or prompt are exactly what I expected to read. Those papers never wake me up or shake me in any way. I do wake up and learn from

those responses that exceed what I thought I had requested. And when I encounter a student's response that technically fulfills the assignment's parameters but seems to me to have missed the point altogether, I not only wake up, I lose sleep trying to say to myself how that happened … (p. 16)

… when I read those two strong essays, I was able to learn what the authors had done to make their work so strong. I was able to learn how to revise my assignment. (p. 17)

Diane's work is based on two forms of collaboration: her work with a trusted colleague (Sandy) who shared her passion for authentic teacher education, and her thoughtful, silent "conversations" with students' responses to her assignments. Because of her openness, and because she valued and questioned the contribution of colleagues and student teachers, Diane was able to re-perceive, re-design and re-energize her work.

Lived tension or the opportunity to reframe

Carola Conle, William Louden and Denis Mildon (1998) brought up the topic of "lived tensions" arising from "the way in which issues passed through a series of personal filters in our sessions" … After illustrating this reality with an example from their experience that revealed "a continuing tension between citing authorities and writing in our own individual voices", the authors continued:

Arguing from authority does not have the same history within each of us, yet the histories could probably be related, since we live in similar cultures and have similar social value systems. There are, among the three of us, similarities and differences connected to that issue, enough similarities to have us recognize the issue, enough difference to make us name various facets of it. One might say, the issue is filled with a dialectical tension for us. (p. 182)

These tensions became the forum for "personal and group learning" (p. 182) as they moved through an intense and meticulously documented "communal situation, as we hear ourselves and others talk" (p. 192). They also became the opportunity for each member of the group to reframe their perceptions of their own history and current practice. The authors also raised a cautionary issue (somewhat related to Friesen, 1997, above): On the one hand their differences created the opportunity for them to question and re-perceive their experience, but on the other hand their similarities may have tended to restrict their worldview.

Collaboration for Knowledge Creation

In the following examples, researchers describe reaching beyond their personal reflections in order to extend their understanding through collaboration within broader forums. In doing so they contribute to the meta-literature of self-study.

Collaboration and collective knowledge

Howard Smith (1998) reported the development of collective knowledge by a faculty Self-Study Group (SSG) (Angela, Callum, Cari, Chris, Howard, Hugh, Peter, Rena, Sylvia and Tom) that met seven times in six months while the members were engaged in individual self-study projects. Towards the end of the period, group members were interviewed about their participation in the group.[27]

> The formation and workings of the SSG were generally very positive. A number of papers were critiqued and completed, there was some sharing of book titles and contents, and a wide range of academic and institutional concerns were discussed. ... [However] there is a general sense that the SSG did not achieve a full cycle of development. (p. 27)

Smith raised pertinent issues related to the negotiation of authority and knowledge within the group and the support offered to each individual. At the end we wished there had been more information about the shared knowledge of teacher education and self-study and the impact of this knowledge in the teacher education program. However, this paper raised the issue and the dilemmas of finding self-study based ways of researching and developing shared knowledge and action within teacher education.

Conditions of learning

John Loughran and Jeff Northfield (1996) developed a book length study of Jeff's "one-year teaching allotment in a secondary school when he taught mathematics and science and was the home group teacher for one class of students in their first year of secondary school (Year 7)" (p. x). Both Loughran and Northfield agree that collaboration is a "condition that made the experience worthwhile" (p. x) and without it Jeff's individual self-study would not have led to the new understandings and knowledge that are shared in the book. They describe the collaborative process, thus:

> The *first* [condition] was the involvement of Carol Jones. Jeff *needed the opportunity to interact about the student responses to his teaching* and Carol helped him to do this. Carol was also able to interview students and provide a student perspective on the classroom activities and *act as a colleague as the teaching and learning situations were interpreted from the perspective of all the participants and their background and aspirations.* The daily journal record and the variety of data gathered from the class *began to make some sense.* Carol therefore provided the conditions to begin learning from the experience. ... (emphases ours) (p. x–xi)

> The second condition for learning from the experience involved the first author [John] taking an interest in the journal and the data and so continuing the study. The book could not have been written without the involvement of the colleague who was able to remain at a distance from the

experience and see the trends developing over the year. (emphases ours) (p. xi)

Collaboration is defined as an essential condition of the knowledge creation and communication in this study for the following reasons: (1) Jeff's interactions with his colleagues enabled him to appreciate the experience of teaching and learning from all perspectives (rather than just his own); (2) Jeff could not make sense of the experience or begin to learn from it without the dialogue with his colleagues; and, (3) the deep knowledge and making sense (writing and publication) would not have occurred without the other colleague (John) who was removed from the daily experience but deeply involved in the flow and all the data to see the larger trends and enter the dialogue with Jeff from this macro perspective.

How does the community come to know?

After five years of collaborative self-study, Hafdís Guðjónsdóttir and Mary Dalmau (2002) became intrigued with the question of knowledge creation in self-study and practitioner research. In addition to all they learned from the teachers with whom they worked, four factors stimulated this discussion: (1) the return of Hafdís to Iceland and the consequent challenge to extend their action and inquiry to two countries and quite different systems; (2) the challenging discussion of their initial paper at the third Herstmonceux Conference (2000); (3) the opportunity to workshop their paper with a group of experienced self-study researchers at the S-STEP Pre-conference at AERA, Seattle 2001; and, (4) preparing to publish their paper and so extend the dialogue further (Dalmau & Guðjónsdóttir, 2002).

They found that the opportunity for local practitioner knowledge to become public educational knowledge was mediated by:

"(1) research partnerships, (2) critical and supportive contacts with 'questioning others', and (3) support to go beyond unconscious local assumptions about the status quo" (p. 116), plus the opportunity to interpret and test meaning in a range of local contexts and action, the extension of meaning into broader contexts, and a constant questioning responsiveness to ethics, social justice, and the impact of the "knowledge" created on the power and agency of all groups in the society. (pp. 116–117)

We are interested in the flow between the local, the practical, and reflexive dialogue. Knowledge is tested at two levels, both the rigorous demands of practice and the questions from the broader field work together in a dialectical process that keeps knowledge alive and growing rather than stagnant and repetitive. It is equally important that practitioner researchers and academic researchers are contributing partners in the dialogue of knowledge creation. (p. 117)

They recognized that educational knowledge was embodied and refined in the

evolving practice and collaborative self-study of practitioners at the local level, and extended through the living discourse of education (meta-collaboration).

The Ground of Knowing

Knowledge creation is not a simple or logical process that occurs independently of the values and dilemmas of the society to which education is inextricably bound. The modern assumption in western culture, that educational knowledge can be identified, proven and applied as discrete, validated and semi-universal "best practices," is currently under question in scientific, humanistic and educational research forums. Gibbons *et al.* (1997) make connections between the emergence of new forms of research and collaboration, complex changes in the environment, and new modes of knowledge production in contemporary society.

> Knowledge can no longer be regarded as discrete and coherent, its production defined by clear rules and governed by settled routines. Instead, it has become a mixture of theory and practice, abstraction and aggregation, ideas and data. The boundaries between the intellectual world and its environment have become blurred as hybrid science combines cognitive and non-cognitive elements in novel and creative ways ... The impact of this postindustrialism has mirrored and reinforced this drift toward confusion in the intellectual world. (pp. 81–82)

And Carspecken and Apple (1992) raise moral and ideological questions:

> Education does not stand alone, a neutral instrumentality somehow above the ideological conflicts of the society. Rather, it is deeply implicated in the formation of the unequal cultural, economic, and political relations that dominate our society. Education has been a major arena in which dominance is reproduced *and* contested, in which hegemony is partly formed and partly fractured in the creation of the common sense of the people. (p. 509)

In the twenty-first century, these macro-analyses confront all researchers. The difficulty (and the strength) for self-study researchers is that they face the implications of these questions within the day-to-day of the local practice of teacher education. This is the ground of collaborative knowledge creation in self-study inquiry.[28]

At every stage of the knowledge creation process, collaboration may become painful, problematic and confusing, as conflicting ethical, practical, and/or theoretical positions emerge in the discourse, and perhaps make it seem that collaboration is not possible. For example, the S-STEP email-list discussions[29] (in which major conflicts in the global arena entered the self-study conversation, and raised the question of whether or not self-study is apolitical), faced participants with choices: Was this conflict far removed from their work with students, was it inappropriate for a practice-related educational dialogue, or was it a reminder that education (and self-study) is lived amid such dilemmas of society and culture?[30] Episodes such as this may fracture collaboration in the short term,

but they may also reiterate the challenge to approach collaborative knowledge creation as a journey – sometimes exhilarating as new understandings emerge, sometimes enervating in the small steps of meticulous drudgery, and at others a difficult, painful and overwhelming struggle – but always reliant on the diverse voices, beliefs and knowledges of the community of practice.[31]

The following examples consider the extension of collaborative self-study to systemic reform, and also raise new challenges.

Collaboration as Agency III: Recreating Teacher Education

There is a growing concern in the public discourse of self-study about the contradictions and dilemmas that are emerging between the (macro) recreation of teacher education through the (micro) recreation of their practice by individual educators, and the reform of systems and programs of teacher education. This is an emerging discourse – often fraught with pain, questions and a sense of alienation. It also raises strong questions for the self-study community.

Collaboration for Reform

In this first group of stories, we see individuals collaborating to renew courses and programs as they begin to confront ripple out changes in institutions and systems.

Extending from the individual to the institutional

Linda May Fitzgerald, Joan Farstad and Deborah Deemer (2002) used self-study to improve their in-service teaching by writing about their own experience. They described a movement from individualistic conceptions of teaching and assessment toward recognition of the inter-subjective aspects of their practice. As reflective colleagues, participating in a mutually respectful, ongoing dialogue about our practice, we know that no one thinks and acts in isolation (p. 219) … We not only support each other to risk changing our pre-service teaching practice, but also try to change institutional assessment practices to make it easier for others to change their teaching practice as well" (p. 220).

Confronting social invisibility

Enora Brown's (2002) experience as "an African American female professor teaching predominantly European American students" (p. 145) challenged assumptions in the institution (and the culture) that:

> Written and verbal texts constituting the educative process are raceless, unbiased syntheses of a 'common culture', and that the beliefs and values embedded in teachers' and students' racial identities have no bearing on the knowledge that they mutually construct in the teaching/learning process. (p. 220)

Her text "examines *the significance of race in identity formation* processes, and

the pedagogical implications of racial identity for the teaching/learning process … a focal issue that grew out of my observation of the relative (in)significance of race in students' personal narratives" (p. 220).

Throughout the process Brown worked collaboratively with her students on course revision, as she offered them the opportunity: (1) to work on identity formation in the context of interpersonal and societal/structural relationships; and, (2) to explore the meaning, significance and complexity of identity construction for themselves. In addition, she herself reflected on her own history and identity formation process. The thought-provoking nature of the course created some tension and discomfort, but it also energized students as they considered the possibilities before them. Brown ended the paper with this observation about the immensity of the societal change that underlies her work with one group of students:

> The observations, self-reflections, and experiences in this self-study highlighted the disjuncture between our initial views of what it means to be human and the place of our own racialized lives in the phylogenic process. It was clear that the relative social location of one's racial group (social class, gender, and other forms of social inequity) in society may render it in/visible to preserve the social order. (p. 159)

Collaboration at every stage (Including system change)

Joan Gipe (1998) made collaboration an inherent part of her entire self-study, from its inception (colleagues at a conference), during its development (with her students), to its outcomes/implications (with her university and the broader educational community). She described her introduction to self-study during a conference session entitled "Creating Communities of Inquiry: Educators Exploring Together Who We Are" where she made a commitment to that group of colleagues to address "my personal dilemma of 'control' by turning over more responsibility to students for their own learning. I was to report back at the next year's conference on my progress at confronting this dilemma" (p. 142).

Gipe based her self-study around the construction of a Course Portfolio using a process that allowed her "to explain teaching practices" and their impact on what she hoped to accomplish (p. 143). Gipe also used the course portfolio as means of "documenting the scholarship of teaching towards purposes of faculty evaluation for promotion, tenure and/or merit" (p. 145). This work in turn, led to political awareness and action within the system: "I agree with Jack Whitehead when he points out the significance of economic and political relationships as they relate to educational inquiry. I, too, 'want to see the educational knowledge [that is] within the Academy and Society' (Laidlaw & Whitehead, 1995, p. 145).

Collaboration in Contradiction and Systemic Reform

Zeichner's (1999) comment recognizes the dilemmas and alienation experienced by self-study researchers as they move beyond the forum of their own classrooms.

> Researchers in the self-study movement on teacher education have employed a wide variety of qualitative methodologies and have focused on many different kinds of substantive issues. … A whole group of self-studies focuses on the tensions and contradictions involved in being a teacher educator in institutions that do not value this work. … (p. 11)

The self-study literature is in the early stages of grappling with these issues.

Reflections of a secret change agent

Mary Lynn Hamilton (2002) reports a personal experience of an attempt to change a teacher education unit. She explores the complex territory of how beliefs and practices do, and do not interact for both those learning to teach and those who teach them. Despite an agreement that the overall focus of the course would be on social justice, and despite an extended period of democratic dialogue on the topic, her colleagues, in the end decided that they were unwilling to adopt social justice as a program goal. Hamilton stood almost alone with *her* problem …

> In this situation the unexpected occurred and it puzzled me. For me, the best interests of our students were not being addressed, and I did not understand how that could happen. However, my colleagues did not understand my quandary. They felt that the best interests of the students involved *not* addressing social justice. Again, I questioned and wondered "How could this happen?" (p. 181) (Emphasis in original text)

Critical collaborative dialogue within self-study supported reflection and reframing:

> … I was conscious of the need to avoid a narcissistic, self-indulgent exercise in vindicating my position. I could see the need for my work to be a strong, careful self-study that moved from individual experience to program involvement that incorporated a well-grounded exploration of the methods used … Dialogues with colleagues outside the study have also been important. They have served as critical friends, and provided comparative perspectives from other institutions and teaching experiences. (p. 182)

The inquiry continued …

> … it precipitated a number of questions for me: "Was this an act of racism?", "Was it undermining me as the Director?" or was this a careful response to recent state-level (right-wing) decisions to remove elements from our state-mandated curriculum? As the Director of this redesign process and an advocate for a focus on social justice, I had a strong desire to unravel this experience and understand my colleagues' responses. As a scholar interested in the intricacies of the socio-political elements in the process, I believed that the unraveling of the threads of the tapestry may also be of help to others working through their own redesign processes. (p. 181)

> The impact of self-study on my practice included an understanding that my colleagues needed an opportunity to critically examine their views. To some degree they needed to express their resistance to change and my encouragement to keep their minds open. (p. 187)

… and broadened …

> Often schools and colleges of education are unsure about where and how to start their reforms. Importantly the students in our program have been denied the opportunity to study issues of social justice in the context of teacher education. As program planners we have modeled unjust social behavior. (p. 187)

And the dilemma continues in the life and work of this professor, this institution, *and* in all our institutions, in education, and in justice in our communities …

> As scholars, particularly white scholars – as many of us are – we must call attention to our role in confronting these structures as well as our failure to address the tenets of our unjust system. This includes the promotion of social justice. (p. 187)

Hamilton raises the possibilities of the contribution of self-study to the discourse of radical change …

> Research studies by white scholars confronting the hegemonic, racist structures within the institution have only been in the literature within the past ten years. Much of this work, however, has been theoretical rather than from a more self-reflective perspective. … Consequently, it is the aim of this self-study to address change agency and its many roles in confronting injustice, and the methodological quandaries of reporting this experience. (p. 187)

We have chosen to outline this complex situation in some detail[32] because it underlines the significance (and the seriousness) of the conceptualization of collaboration to self-study research in the face of increasing dilemmas. Collaboration, as described and experienced here has moved beyond the genre of writing that would simply identify collaboration with skills of consensus, negotiation, friendship or personal support. This is an emerging issue in the public discourse of collaboration in self-study that we believe will assume increasing importance in the coming years (we will continue with this topic in Section 3).

Theoretical Basis for Collaboration in Self-Study

Vygotsky (1978, 1994) and others,[33] have emphasized the importance of social interaction in problem-solving environments, to higher order intellectual activity and the construction of new understandings, and in 1997, Smith wrote about the "synergistic potential" of collaboration: "When people consciously combine

the various dimensions of critical analysis, interpersonal skills, practical abilities, and inner growth, they have synergistic potential for the development of capacity" (p. 253).

As illustrated in the examples from the literature (Section 2, above), the self-study discourse also emphasizes: (1) the importance of collaboration to reframing and reconceptualizing practice, construction of new understandings, and action to improve teacher education; (2) the intersection of the personal, practical, theoretical, ethical and systemic dimensions of teacher education; and, (3) the energizing potential of personal agency and capacity building. In light of this information can we specify the self-study community's response to these questions?

Does self-study exist without collaboration?
Is there a self-study related definition of collaboration?
Or is collaboration simply a research tool like any other with no unique relationship to self-study research?

We offer below our tentative responses – not to establish an elegant definition of collaboration in self-study – we do not believe that such a definition has yet emerged in the discourse. Rather we hope that the thoughts listed below will contribute to the ongoing and active discourse of the place of collaboration in self-study.

The Emerging Discourse of Collaboration in Self-Study
1) The fact that we found no examples of self-study that did not involve some form of collaboration suggests that there is a strong and intrinsic relationship between collaboration and self-study research.
2) Self-study research is situated within the discourses of the social construction of knowledge, reflective practice and action for social change. The strong presence of collaboration in the practice of self-study of teacher education is a natural response to its ethical and theoretical location.
3) If there is an intrinsic relationship between collaboration and self-study research (we think there is), we will understand this collaboration as we reflect on its agency within key dimensions of the self-study process. As outlined in more detail in Section 1, we believe these dimensions are:
   a) Self and agency: The unique characterization of "self" in self-study.
   b) The creation and dissemination of knowledge.
   c) Continuous learning and action.
   d) The emergent and overlapping nature of changes in understanding and practice.
4) Finally, we believe that collaboration must not be confused with consensus, unity and sameness. The synergistic potential of collaborative agency is always at risk from our (and our colleagues) inability to see beyond our shared comfort zones. "Subtle processes of confinement of thought and action occur in homogeneous groups (particularly if they are aligned with

unchallenged hegemonic discourse) … [and it is therefore important] to include research participants who come from multiple ethnic, national, cultural, status and gender backgrounds, and to ensure that their contributions are active and powerful" (Dalmau, 2002, p. 45).

We will return to a number of the issues raised above in Section 3 where we will provide a brief overview of key collaboration related questions that are emerging in the self-study of teacher education community.

Section 3: Continuing the Discourse: Key Issues as we Move Forward

The earlier sections of this chapter examined the nature, location, and implications of collaboration in self-study research, and revealed an emerging self-study perspective on collaboration that is best described as "collaborative agency" (i.e., the collegial, professional, purposeful and challenging synergy[34] that is intrinsic to understanding and action in self-study research). However, despite the strong presence of collaboration in the practice of self-study, its consideration in the current discourse is largely tacit and implied. Unless this situation changes, critical opportunities for the development of the self-study of teacher education practices may be missed. We therefore conclude this chapter with four broad areas for consideration in the self-study community.

The Characterization and Agency of "Self" and "Selves" in Self-Study

Loughran and Northfield (1998) described the collaborative relationship as a "shared adventure … [that] broaden[s] the understanding of the individual whose situation is the focus of the study and the significant 'other' with whom the sharing of the adventure occurs" (p. 15). Self-study research raises questions about the agency of both researchers and all the others who collaborate in the process.

Key issues for consideration in the discourse include:

1) *Conceptualization of the status and agency of self in collaborative self-study*

   Situating the self: What happens to our understanding of self-study research when the modern notion of an objective self that can reflect on itself as an object (transparent to itself), is replaced with an understanding of the self as interwoven with context and historical formation?

   Finding more holistic ways of thinking about the personal/professional self: What are the organic interconnections between personal and professional identity, action and belief, and between individual and collaborative action?

   Exploring the "contradiction" between the personal and the collaborative: What are the dilemmas faced by self-study researchers as this apparent contradiction is enacted in practice? (See discussion in Section 1).

2) *The agency of the collaborating other*

Questioning the role of the collaborating other: The intentional role of collaborator is variously described in the literature (e.g., valued other, questioning other, critical friend, shared adventure, joint involvement, synergy, partnership), while others whose contributions also formed the inquiry are represented passively and hierarchically (e.g., students, teachers, colleagues). What are the limits, opportunities and histories of these conceptualizations?

Going beyond affirmation to collaborative agency: Self-study research introduces the personal action and identity of individual teacher educators into the public discourse. In light of the vulnerabilities inherent in this process, collaboration has been used to create safe places from which educators can research and recreate their practice. How can this intellectual and critical support extend the safe haven of shared ideology while also nurturing the dynamism of shared agency?

Self-study writers framed the professional-personal agency of self through a wide range of methods of inquiry,[35] and as they responded to the dilemmas raised by the conceptualization of the personal/professional self in self-study approaches, they also informed and extended the possibilities of these methodologies.

Collaborative Pathways from Personal to Public Educational Knowledge

The contribution of collaboration to knowledge creation is already a significant thread in the current discourse as it relates to the development of personal and practical knowledge through self-study. Emergent stages of this discourse include the consideration of the pathways from practitioner to public knowledge, and critical questioning of the nature of public educational knowledge.

Key issues for consideration in the discourse include:

1) *The agency of collaborative dialogue as a pathway to new understandings*

Recognizing the "sense of unease" as the pathway to reframing: Zeichner (1999) identified problematization, deep interrogation of practice, and the ability to influence practice as critical elements of self-study. This form of questioning can lead to the "sense of unease" that was linked by Schön (1983) to reframing.[36] How does collaborative dialogue contribute to the iterative and ongoing process by which uneasiness, and even dissonance, becomes a catalyst for new perspectives, new findings and teachings, new action, and new questions – and a renewed sense of unease?

Re-creating knowledge through questioning dialogue or conscientization: Conscientization "… is a risk-taking and dialogic form of reflection that occurs over time, when educators, (1) recognize and challenge long held

beliefs, assumptions and knowledge, (2) consider the socio-cultural, histori-cal and political factors that shape their practice, (3) reframe and reconstruct their worldview, and (4) deepen their commitment to collabora-tive and transformative action" (Dalmau, 2002, p. 85; Freire & Faundez, 1989; Freire, 1985; Smith, 1997). What new forms of collaborative dialogue are emerging in self-study research? How is educational knowledge trans-formed through this process?

2) *Collaboration in the movement from personal/individual knowledge to public educational knowledge*

Enacting personal and public knowledge: In Section 2, we discussed examples of the work of self-study researchers as they grappled with the collaborative processes by which private/personal knowledge enters the public discourse. We also questioned current understandings of the nature of shared educa-tional knowledge. Does this knowledge consist of: (1) statistically proven best practices; (2) lived knowledge that has been translated in practice; (3) refereed literature; or, (4) other possibilities yet to be created? We believe that self-study researchers are well placed to contribute to this meta-discourse in the broader educational, cultural and political community.

Creating knowledge through meta-collaboration in the community of practice: In Section 2, we also noted the emergence of meta-literature on self-study, and meta-collaboration in the self-study community of practice. At this stage little research and writing has been devoted to these phenomena. We also believe that the critical analysis of this process will make a significant contribution to understanding both collaboration in self-study, and the pathways from private to public educational knowledge.

Bruffee (1993) coined the term "boundary discourse" (p. 224), to signify those conversations at the edges of knowledge communities in which new understand-ings are explored and created. He also noted that at times, these dialogues may seem unformed, problematic and off-center, but he also challenged readers to consider the benefits of this form of discourse to new understanding and action. Collaboration and meta-collaboration in the self-study community provide opportunities for openness to new ideas, plus critical reflection and discernment in the knowledge creation process.

Reaching for Openness through Collaborative Questioning Research

Self-study researchers' commitment to the recreation of teacher education from within underlines the importance of finding ways to question the difficult to see assumptions and privileges that are embedded in their daily work. Irrespective of individual background, idealism, ethnicity, entry-point or personal resistance, researchers' perspectives will be influenced and constrained by the culture, assumptions and ethnocentricity of academia and education.[37] In addition, edu-cators and academics have recognized the *privilege* of their role status (i.e., access

to education, resources, power, socially valued knowledge and position), and also recognized the importance of confronting and questioning both personal attitudes, and the systems and cultures that gave rise to these privileges.[38] What has not been so well recognized is the ivory tower effect of privilege, and the consequent *absence* of key elements of knowledge, understanding and experience, which are critical to the recreation of education. New forms of collaboration are therefore necessary if educators are to access the partners, viewpoints and capacities that will be necessary if self-study is to achieve its goals.

Key issues for consideration in the discourse include:

1) *Seeking out and questioning divergent perspectives*

   Deliberate and planned action: How could self-study researchers maximize opportunities to question their work from divergent perspectives through intercultural, inter ethnic, international collaboration?[39]

   Knowing how to differ professionally, passionately and constructively: Knowledge communities are defined and strengthened as much by their dilemmas as their agreements, and as Common (1994) observed, "differences are essential to knowledge of complex topics within a community diverse in experiences, interests and aspirations" (p. 266). However, this is not always the case. Conflict has also fractured communities, silenced voices and outlawed sensitive topics. What are the resilient and strong forms of collaborative conversation that will persevere in the face of complex and conflictual viewpoints and harsh realities?

2) *Questioning power, social justice, discrimination*

   Misuse of power, social injustice and discrimination are culturally and systematically generated, and therefore potentially embedded in the daily habits of educational communities and environments (including research relationships and processes). These *invisible* scripts may be either reinforced or challenged by collaborative research relationships (e.g., mutually reiterated assumptions about power and agency between students and faculty). How have researchers used collaboration with colleagues, students and significant others to raise consciousness about hidden oppression and misuse of power? How do educators constructively transform these challenges into possibilities for growth and communal knowledge?

Lipka (1998) and Freire (1993) suggest that issues of passionately held differences, asymmetrical power relations, and oppression can form the basis of creative new ways of working if insiders and outsiders, oppressors and oppressed recognize the legitimacy of voices, experience and knowledge and create new ways of working together and new systems in which to work.

Collaboration and Systemic Reform

Systemic change relies on collaboration at multiple levels. In 1999, when Zeichner wrote,

a whole group of self-studies focuses on the tensions and contradictions involved in being a teacher educator in institutions that do not value this work. … Much of this work has provided a deep and critical look at practices and structures in teacher education. (p. 11)

he highlighted both the sense of alienation that is emerging in the work of experienced self-study researchers (e.g., Hamilton, 2002),[40] and the potential of self-study research to contribute to the revisioning and recreation of teacher education. This emerging trend in the discourse raises critical questions about the nature and agency of collaboration in self-study.

1) *Collaboration for revisioning and recreation*

   In self-study, the collaborative processes of critical questioning and reframing within continuous action do not generate new "practices" to be applied by others, but rather open up processes, perspectives and questions which may be useful to others as they engage in self-studies of the practices and dimensions of teacher education. This extended level of collaboration and dialogue questions the processes and the media of communicating self-study.

2) *Collaboration from a position of alienation*

   Hamilton's (2002) "Reflections of a secret (change) agent" (See Section 2) poignantly exposes the human face of the "tensions and contradictions" described by Zeichner (above). What do we know about collaboration from a position of pain and frustration (in the face of conventional metaphors of collaboration center around friendship, consensus, and warm feelings of goodness and light)? What is the synergy of this position?

3) *Collaboration within the ecosystem*

   A possible future direction in the quest to elucidate and understand connections between individual and systemic collaboration in self-study is the organic and fluid concept of the ecology, and understandings of change within the ecosystem of education (Bertrand, 1995; Dalmau, 2002; Hill, 2002; O'Rourke & Dalmau, 2002).

4) *Meta collaboration on the journey to explore these issues*

   Meta-collaboration encompasses all the directional and collaboration issues raised in Section 3: we recommend this important area to the attention of the self-study community of practice.

Conclusion

Self-Study is a way of thinking, acting and living that becomes part of the very fabric of a teacher educator's professional and personal practice and identity. The examples we have used in this chapter, and the self-study literature they

represented, are simply "stills" lifted out of the dynamic reality of lifetimes of commitment to education and teacher education across the world. The literatures of self-study reveal both an attitude of collaboration, and purposeful acts of collaboration at each stage of the self-study process. We believe that the emerging self-study perspective on collaboration shows an intrinsic link between collaboration and self-study research, and we encourage all who collaborate within the educational community by writing self-study, to also share what they have learned about this process, and "to continue the shared adventure" …[41]

As we conclude this chapter, we do so in a world in conflict of horrific proportions where the very hope of human collaboration is threatened – a world facing questions of war, weapons of mass destruction, terrorism, poverty, ethnocentrism and oppression – a world divided on questions of morality, international law, and the very nature of democracy, governance and human worth. A world enlightened by immense international grass-roots hope for peace, justice and cultural open-ness. This is the milieu in which we strive to make sense of collaboration in self-study. The belief that the personal/professional identity and action of individuals is intrinsically bound to the creation and renewal of their work carries within it the recognition that what we do as individuals and together can and must make a difference … (April 2003)

Notes

1. Such as Jeanne, Marie, Jon, Hilda and Carl, and Helga and Steven (in the examples above); and for example, Loughran and Northfield (1998, p. 16).
2. Such as Jennifer and Sean (above); and for example, Hutchinson (1998), Richards (1998) and Tidwell (2002).
3. Such as Njeri (above); and for example, Gipe (1998), Hamilton (1998a), Hutchinson (1998) and Oda (1998).
4. These vantage points are interactive and emerged concurrently during our review – the linear organization is related more to clarity of presentation than the logic of argument.
5. Throughout the process of writing this chapter, but in particular through a three day meeting at Herstmonceux Castle before the Fourth International Conference on Self-Study of Teacher Education Practices, August 2002.
6. We have chosen to share this process because (1) we believe it is critical to the understanding of collaboration in self-study, and (2) we wish to engage the reader in the dialogue.
7. As outlined in *Section 2*: *Collaboration in the Self-Study of Teacher Education* we have used the term "meta-literature" throughout the text to refer to the growing body of studies that have contributed to an analytical overview of the self-study of teacher education practices.
8. See also: Brennan, 2000; Dalmau, 2002; Evans, 1996; Fullan, 1999; Lankshear, 1997.
9. We used these questions to inform and frame our analysis – and now we offer them to readers so that they are aware of our process also will have the opportunity to use these framing questions in their own reflection.
10. Such as the experience of Jeanne, Marie, Jon, Hilda and Carl (above).
11. Represented in the main by the Self-study of Teacher Education Practices Special Interest Group (AERA).
12. A special interest group of the American Educational Research Association (AERA).
13. For example: Bass, Anderson-Patton, & Allender, 2002; Berry & Loughran, 2002; Dalmau & Guðjónsdóttir, 2002; Guðjónsdóttir & Dalmau, 2002; Guilfoyle, Hamilton, & Pinnegar, 1997; Guilfoyle, Hamilton, Pinnegar, & Placier, 1996a; Guilfoyle, Hamilton, Pinnegar, & Placier, 1996b; Guilfoyle, Placier, Hamilton, & Pinnegar, 2002.
14. For example: Conle, Louden, & Mildon, 1998; LaBoskey, Davies-Samway, & Garcia, 1998; Lomax, Evans, & Parker, 1998.

15. For example: Hutchinson, 1998; Richards, 1998; Tidwell, 2002.

16. Through AERA programs (1993–2003) and Castle Conferences (1996, 1998, 2000, 2002).

17. The following citation has been extracted from an email exchange between Hafdís, Françoise and Mary between September and November 2002.

18. Agency has been defined as the "condition of being in action" and the "means or mode of action" *The American Heritage Dictionary of the English Language, Third Edition* Copyright © 1992 by Houghton Mifflin Company.

19. Kuzmic's work also illustrates the collaboration for reform (see below).

20. Austin's text, plus other self-study theses are available on the web at http://www.bath.ac.uk/ ∼edsajw/living.shtml.

21. For example: Guilfoyle, Hamilton, & Pinnegar, 1997; Guilfoyle, Hamilton, Pinnegar, & Placier, 1995; Guilfoyle, Hamilton, Pinnegar, & Placier, 1996a; Guilfoyle, Hamilton, Pinnegar, & Placier, 1996b; Guilfoyle, Hamilton, Pinnegar, & Placier, 2000; Guilfoyle, Placier, Hamilton, & Pinnegar, 2002; Hamilton, 1998a; Hamilton, 1998b; Hamilton & Guilfoyle, 1998; Hamilton & Pinnegar, 1998b; Hamilton, 2002.

22. Loughran & Northfield (1998, p. 7).

23. For example: Mitchell & Weber, 1999: Weber & Mitchell, 1995; Weber & Mitchell, 1996; Weber & Mitchell, 1998; Weber & Mitchell, 2000; Weber & Mitchell, 2000.

24. It seems that whatever time it is one of us will be asleep, and unfortunately we do not sleep all that much!

25. Loughran, J. J., & Russell, T. (Eds.) (2002). *Improving teacher education practices through self-study*. London; New York: Routledge/Falmer.

26. In sharing Diane Holt-Reynolds words and wisdom, we wish to celebrate her contribution to education, to self-study and to our personal lives over our years together in the self-study community. It is with grief in our hearts that we also celebrate the depth and the beauty of what she taught us about the ultimate *reframing*, as she shared the lonely journey from life, as we know it, to her passing on Friday, February 28, 2003.

27. Data was also collected from observations during meetings and written and email correspondence.

28. For example: See these anecdotes in the following section, "Confronting social invisibility" (Brown, 2002) "Reflections of a secret change agent" (Hamilton, 2002).

29. Referenced to our review of a public email dialogue on one of the SIG list-serves over several weeks between 2001–2003.

30. In discussing this event, we do not presume to evaluate choices for others – there will be many pathways to learn from and resolve conflict, and many reasons why conflict will be painful. However, in line with our mandate, it did seem important to us that we address the critical reality that collaboration may be more important in times of strong disagreement or against the background of conflicted inequity or social justice, than in times of peace or harmonious agreement.

31. The conflictual, and often oppressive history, of knowledge creation has been illuminated by many authors. Our work has been strongly influenced by the writings of Paulo Freire (Brazil) (1985, 1989, 1993), and Linda Tuhiwai Smith (New Zealand) (1999).

32. We of course recognize that we have not done justice to the complexity and painfulness of this issue, and recommend readers to follow-up with the complete text of this important study.

33. An enormous body of work has followed Vygotsky's exploration of the social, symbolic, and socio-historical nature of conceptualization, For example: Bruffee, 1993; Bruner, 1984; Chaiklin, 1996; Chaiklin & Lave, 1996; Freire & Faundez, 1989; Gallimore & Tharp, 1992; Lave, 1996; Lave & Wenger, 1995; Moll, 1992; Samaras, 2002; Tharp & Gallimore, 1988; Van Der Veer & Valsiner, 1991; Van Der Veer & Valsiner, 1994; Vygotsky, 1994; Vygotsky, 1978; Vygotsky & Rieber, 1997; Wertsch, 1985.

34. The interaction of two or more agents or forces so that their combined effect is greater than the sum of their individual effects (Excerpted from *The American Heritage Dictionary of the English Language, Third Edition* Copyright © 1992 by Houghton Mifflin Company).

35. For example: narrative inquiry, reflective dialogues, autobiography, performance and artistic representation, auto-critical self-portraits, and action research.
36. Also see Dalmau (2002) and Loughran (2002).
37. Researchers have raised the issue of the creation of dominant and defining patterns of schooling over a century of compulsory public education, and the development of the modern scientific, western and colonizing universities over the last two to three hundred years. For example, Bodone et al., 1997; Bourdieu & Passeron, 1977; Britzman, 1991; Brown, 2002; Carspecken, 1996; Dalmau, 2002; Ishak, 2000; Reagan, 2000.
38. For example Freire, 1993; Friesen, 1997; Gitlin, 1994; Guilfoyle, Hamilton, Pinnegar, & Placier, 2000; Hamilton, 2002; hooks, 1994; Kincheloe, 1998; Kuzmic, 2002.
39. For example: Brown, E. R., 2002; & Lipka, G., Mohatt, G. and the Ciulistet Group, 1988; Tuhiwai Smith, 1999.
40. Discussed in Section 2.
41. Thanks to John and Jeff for this expression which had great meaning for us as our every act of collaboration as we wrote this chapter literally spanned the globe.

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20

THE DIALECTICS OF PASSION AND THEORY: EXPLORING THE RELATION BETWEEN SELF-STUDY AND EMOTION*

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Abstract

Initially this chapter focuses on three issues that emerge from our reading of the chapters in the Handbook's second section. These issues include the relationship between the individual and the collective in the process and position of outcomes, the content of the knowledge produced, and the ways to, and the consequences for, that knowledge production. We consider the ways individual and collective aspects of self-study work merge and differentiate, the need for integrity and trustworthiness in this work, and strategies that allow expression in various forms. We explore the ways that professional knowledge relates to the pedagogy of teacher education and assert that understanding this pedagogy supports teacher educators in experiencing the satisfaction necessary to maintain the motivation and commitment they need to do their work. We argue that knowledge content needs to be broad and deep to complement the complexity and richness of teaching. We propose a framework that can be used to formulate, evaluate, and develop work in self-study. To do that we look beyond the technicist reductionism from the perspective of "knowing how to" toward a "being some-one who" perspective. We examine the moral dimension of knowledge that includes vulnerability in teaching, the integrity and trustworthiness necessary to do the work, and suggest the need for a language to address this dimension. We investigate the political dimension because the issues and dilemmas that simply appear to have moral ramifications may hide questions about power and interests. We suggest that we need to look at teacher knowledge more broadly and remember that relationships in educational settings are not without emotional currents and that emotions are a central part of teaching. We offer ways to bring these dimensions together

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that will keep the passion in teaching and support the development of professional knowledge.

From our own work and from reading the chapters in this section, we find that three crucial issues concerning professional knowledge in self-study emerge: the relationship between the individual and the collective – both in the process of self-study and in the position of its outcomes, the content of the knowledge that is or ought to be produced, and the consequences for the form of that knowledge and the ways to achieve them. Once we elaborate on these issues, we attempt to tease out the ways that attention to emotion can support the development of the professional knowledge of teachers using self-study of teacher education practices as a tool.

As we begin this chapter, we define self-study as a mixture of systematic reflection or a form of inquiry that tries to answer relevant questions through a systematic collection of data and their analysis. To our analysis we bring an interpretative, interactionist and contextualised view. Only from an in-depth analysis of the meaningful specificities of the local context, can we expect to develop insights that have relevance beyond that situation.

The Individual versus the Collective

In the next few paragraphs we address the individual and the collective elements of self-study. Can researchers involved in self-study work individually on their research? What is the role of the collective? Must there be a role? While these issues will be discussed in far more detail in the third section of this Handbook, we believe that it is important to consider them briefly here.

A cursory review of requirements for promotion and tenure in most universities (at least within North America) reveals that in the framework of traditional research, individual work is prized. Professors are warned that they should have more individually authored pieces than collaborative ones. When items on their vitae are done in collaboration with others, researchers are told they must report the percentage of effort they contributed to the piece.

In contrast to the lone scholar sequestered in the Ivory Tower view, self-study research values collaborative efforts. If, as the Arizona Group (See chapter 28 in this Handbook) suggest, the fundamental research stance in self-study is dialogue, and dialogue suggests conversation, the collaboration would seem to be almost part of the essence of self-study and a required element if one wants to establish the credibility and trustworthiness or virtuosity of self-study research (see chapter 11 by Korthagen and Lunenberg for a broader discussion of these issues).

In the first section of this Handbook, one element of a functional definition of self-study research is that the work is essentially collaborative. Bodone, Guðjónsdóttir, & Dalmau offer a more elaborate discussion in this volume. While we accept that self-study is collaborative we always wonder, what does it

mean to work collaboratively in self-study? What does it mean to work individually? What kind of collaboration is essential to self-study?

We ask these questions in light of the fact that we each have had the experience of working on a project and redoing or restarting parts of a project, not so much because we were dissatisfied, but because as we surveyed our product we heard the voices of a teacher, a parent, a friend. Even though this person was not present, we heard their critique and it forced us to reconsider, rework, or in some way fundamentally alter our product. We assert, therefore, that whether teachers or teacher educators work on their self-study individually or in collaboration with others, they carry the collective voices of colleagues with them in their heads. As we examine our data and begin to interpret it, as we determine whether our findings are sufficiently supported, as we read individual interviews or consider journal entries, or questions posed in an e-mail, we hear the critical voices of others reflecting on and critiquing our analysis, our data, and our findings. As the ideas develop and the scholar sorts them out, the collective voices contribute to that process. An internal dialogue with one's self and the remembered voices of critical Others contributes to the development of ideas.

The ability to question and analyse our work is supported by Piaget's work (1977; Guber & Vonèche, 1977) in cognitive development and Vygotsky's work (1978; Wertsch, 1979) on learning. In the last stage of cognitive development we reach formal operational thinking. When we are cognitively mature, we are able to trace ideas and experiences from currency to historical beginnings. We are able to hold the values of all factors constant as we systematically vary the values on one factor after another. We can review a teaching experience that did not go well and re-imagine the results if we had done this or that. In our own minds, we are able to use this process to review and critique our experiences and what we learn from them without re-experiencing in the concrete world that particular experience.

More fitting, to self-study scholarship, however, is the work of Tharp and Gallimore (1988). In *Rousing minds to life*, they outline the ways that thinking develops through Vygotsky's Zone of Proximal Development. The first stage in the process of learning is the stage of assistance (by more capable others) where the more capable Other guides us forward in our thinking and action through questioning. When we move to the second stage of assistance (by self), this more capable Other has taught us a series of questions and statements that we can use to guide our action and thinking as we work in isolation. Next, our action become automatic and we no longer question or probe our action.

Two things can disrupt this situation. The first is we are confronted with a problem that on the surface appears like others that we have routinely solved, but as we work through the process we do not reach appropriate resolution of the problem. The second occurs when we knowingly and intentionally begin to consider our action watching and questioning what we are doing. In these two cases, we immediately move back to stage two where we use the voices in our head – the questions and the thinking – to guide our action. Ultimately, when we cannot resolve the problem we seek out a more capable Other who can show

us where we have gone wrong. But notice, while person-to-person collaboration is essential in the first stage of learning something new, most of the time spent thinking about ideas or trying out actions in a thoughtful way involve stage two where through using our minds and the teachings of the more capable Other we are able to guide our own learning and action.

From this perspective, a teacher or a teacher educator engaged in self-study can be involved at the level of individual and/or collective. An individual can develop ideas in a solitary fashion, using a hermeneutical frame. That is, reading, critiquing, and reflecting on text and the voices of colleagues that supports and reframes ideas within the study. A collective can engage in conversation as they progress through their work as well as use text as a tool. After analysis of journals or other documents, a researcher can seek out others and together review, critique, expand, test, and reform the ideas of the individual. Thus, good self-study scholarship involves collaboration not just with the present others, but with those whose opinions and ideas we value (from personal interaction or from texts) and whose voices become part of our system for considering our own analysis, findings, interpretations, and ideas.

Examples of individual work in self-study include Dinkelman, (2003), Hamilton (2002), Kitchen (2002), Morgan (1993) and a host of others. To better illustrate our point about individual self-study we will briefly discuss the Morgan and the Hamilton pieces in more detail. While Morgan (1993) did not identify her writing as a self-study, the title reveals the focus: "Practical rationality: A self-investigation." This look at her own teaching practices reveals her interactions with self – using notes taken – interactions with research done – citing various texts in discussion – and, interactions with philosophical issues – presenting points in argument form.

In her work, Hamilton (2002) directly addresses the individual nature of her work. Recognizing that she has no colleagues that she might use as critical friends during her self-study of her classroom practices, she details her interactions and interpretations with the theories and perspectives of a particular artist, Winslow Homer. Using journal entries, theoretical texts and the artist's work, Hamilton examines her teaching practices.

Issues of integrity and trustworthiness (Hamilton & Pinnegar, 2000) must be addressed whether engaged in a self-study as an individual or as a collective. This means that we would demonstrate integrity by, "bringing together our beliefs and our actions" (p. 238) and we would demonstrate trustworthiness in the ways that we honestly act in relation to our students. In this way, single authors work individually on their ideas, but carries those collective voices of Others read and known as thinking partners. In this way those engaged in individual self-studies can critically ponder the perspectives they present. Alternatively, those authors working as a collective bring their ready voices to the conversation.

Regarding self-study work that begins at the collective level, examples of this work include the Arizona Group, (1995, 1997, 2000), Freese, Kosnik, and LaBoskey (2000), LaBoskey, Davies-Samway, and Garcia (1998), Lomax, Evans

and Parker (1998), and Kosnik and Beck (2002). Key in this collective work is the Loughran and Northfield (1998) discussion of the importance of a critical Other. For them, the critical Other is a colleague who helps in the self-reflective process by pushing on issues and examining ideas to help develop the researcher's perspective beyond the personal. Work presented in Handbook chapter 19 by Bodone, Guðjónsdóttir, & Dalmau delineates the issues surroungding collaborative self-study in more detail. In the many of the writings of the Arizona Group, who study their teaching practices within the context of their institutions, they discuss the collaborative nature of self-study. Their collaboration provides a range of collective experiences including conversations, artist renditions, and emails as well as interactions with students and texts. These scholars, like others who do this work, critically examine their ideas and experiences in the intimacy of a collegial group and in the public arena through writings and presentations.

Kelchtermans and his colleagues at the University of Leuven have found that when stimulating reflection (as a way to systematically explore one's own learning process – using Korthagen's model – see Korthagen *et al.*, 2001 for a full explanation) among themselves and their students, there seem to be conversational strategies in which they engage as well as more individual strategies. The conversational strategies inspire inquiring reflection when one has the opportunity to engage in a conversation with someone else (in person or through e-mail). The individual strategies work better if s/he can write and engage in a discussion on paper. This may also be stimulated by the school system: in the Belgian system students are required to write less (for example examinations are mostly oral answers to question and there are fewer papers in which one develops an argued case). On the basis of the Belgian experiences they have developed a balanced programme in which collective, individual or work-in-pairs (one-to-one-supervision) actions are all present.

The main points in this section include: 1) individual and collective aspects of self-study; 2) work needs to be done with integrity and trustworthiness; and, 3) strategies to do the work need to be a good mix of reflection and inquiry-based strategies that allow for individual or collaborative work and that allow for writing or oral expression (in whatever form). In other words, we seek out the voices others and their conceptions of what is so that we can consider their ideas against our own. What is essential in self-study is that we intentionally and systematically involve the voices of others in reflection and response to the ideas we generate in our study of ourselves in relationship to our teaching practices.

The Knowledge We (Should) Strive For

Goal and Perspective: Professional Learning and Pedagogy of Teacher Education

This section explores the knowledge for which we as teacher educators (should) strive. To do that we consider the pedagogy of teacher education and ways to broaden the view.

Self-study may be undertaken for many different reasons. One important and complex reason, however, remains the ambition of increasing the quality and depth of one's understanding of one's own practice. In other words, self-study becomes a tool for personal professional learning. Scholars generally acknowledge that becoming a teacher – and self evidently also becoming a teacher educator- is a complex learning process that continues beyond initial teacher training and continues throughout an entire career.

This professional learning results in qualitative changes in both teachers' actions and their thinking. For the teacher's *actions* this means more effectivity. It means judgement. Rather than simply taking action, a teacher or teacher educator makes a well-considered judgement about how and when as well as why to act. Teachers become more effective in choosing and implementing teaching methodology and strategies to help their students learn. Their professional knowledge base as well as the repertoire of their relevant skills becomes wider, deeper and richer (see Hamilton, chapter 10 of this Handbook for more discussion).

At least as important are the changes in teachers' minds. From the expanding research on teachers' thinking we know that teachers' actions are (at least partly) determined by their thoughts, their ideas, cognitions and beliefs. Apart from effective skills, professional learning also suggests changes in their *thinking* in the direction of more *valid professional knowledge* based on a more in-depth understanding of what is actually going on in (our) practices as teacher educators. Further, for many teacher educators, and teachers too, the desire is to take a local focus on something that may have generalizable results that may be accessed by all interested parties.

This is in line with Loughran's argument that we need a deepened understanding of the *pedagogy of teacher education* (Loughran, 1997, p. 3). Although this understanding demands knowledge (subject matter knowledge, knowledge of students' needs and concerns, knowledge of strategies to create learning opportunities and challenge student teachers' beliefs, etc.), this knowledge should not be conceived of in instrumentalist terms (applying means to ends) only. It cannot ignore the context:

> Teaching strategies are both content and context dependent ... knowing how to use a strategy is one facet of teaching, knowing why to use it is crucial, *but* being able to adapt and change, to be responsive to the teaching and learning environment is fundamental to good teaching. (Loughran & Russell, 1997, p. 169)

The professional teacher (educator) not only masters a subject and a set of teaching skills, but is also capable of judging and understanding the specificities of an educational situation in order to make the choices that do justice to a particular situation with the particular people involved. Pedagogy" refers fundamentally to an encounter of people, a relational engagement of persons. *Pedagogy is about a "somebody" who engages in a committed and responsible relationship*

with others to support them in their learning and development. This "somebody" is a person, with his or her personal history and background, his or her appearance, etc. It is not "anybody" but this particular "somebody" that lets him or herself get involved. Van Manen argues that teachers tend to focus on the "pedagogical" – the complexity of relational, personal, moral, emotional, aspects of teachers' everyday acting with children or young people they teach" (Van Manen, 2002, p. 135) and he concludes that, "pedagogy is the condition for the instructional dimension of teaching ... pedagogy makes the practice of teaching possible in the first place" (Van Manen, 2002, p. 137). Understanding pedagogy implies understanding one-self as a "pedagogue" – this places the person, the 'self' of the teacher (educator) and his/her interpersonal relations as a teacher educator, at the centre of professional learning.

Understanding the pedagogy of teaching and teacher education will allow teachers and teacher educators to do "a better job." "Better" can mean two things. On the one hand, it means more successful in its effects (results by the students). Of course we want (teacher) education to be effective. On the other hand, it also means more satisfying to the teacher (educator). This second meaning is of crucial importance since this satisfaction is the necessary condition for teachers and teacher educators to continue to be motivated and sustain the necessary personal commitment. In our own work, as researchers and as teacher educators and in-service trainers we have heard teachers repeat time and again that "making a difference as a person" is what kept them going in their job. Satisfaction in teaching is not a judgement about independent virtuosity and a critical evaluation of skill alone. Satisfaction in teaching and a personal judgement of virtuosity is always relational. It involves a judgement not of skill but impact on influence in relation to the lives of others. Evaluations of teaching competency and skill in using particular methods and strategies of teaching do not produce in teachers the necessary emotional level of satisfaction to enable a teacher to continue to develop and grow as a teacher. Self-study can be a source for creating this depth of satisfaction because even in different situations it can provide teachers and teacher evaluators with evidence of their current influences and signal to them directions for professional growth that can increase their influence.

If self-study wants to contribute to genuine professional learning as well as to a pedagogy of teacher education, what then should be its content? What should the "knowledge" resulting from it be about? We want to argue that its content needs to be *both broad and deep to do justice to the full complexity and richness of "being a teacher"*. We provide a simple, but encompassing framework that can be used to formulate one's agenda in self-study, to evaluate the outcomes of self-study projects or to develop an agenda for future projects of self-study.

Towards a "Broad" Concept of Teacher Knowledge

Often conceptions of the knowledge needed for teaching are unduly narrow. Most often they focus on competence in technique, skill, method, or content.

Yet, teaching and learning are actions embedded in relationships and, therefore, all aspects that promote healthy human relationships must be part of the knowledge of teachers. Further, as Doyle (1986) has argued, classrooms are public places where many things happen at the same time that require immediate response. These actions are carried out in a context where events and actions have historical meaning constructed by participants. Relationships in such settings are not without emotional currents. As a result, only broad and sophisticated conceptions of teachers' knowledge reach a level of complexity that adequately accounts for what good teachers need to know and do. In this section we follow up on our discussion about knowledge and extend this to examine possible dimensions of knowledge.

Beyond the Technicist Reductionism

Although the importance of reflection and inquiry has become widely accepted, treatment in current teacher training programmes is often rather narrow. Reflection and teacher development are mostly treated as technical matters of acquiring knowledge and skills, aiming at improving the technical effectiveness of teaching. Technical reflection puts the *how*-questions at the centre. How can I change, modify or adapt my teaching to make sure I meet the goals? How can I overcome the gaps or holes in my professional knowledge and skills in order to broaden the range of my professional effectiveness?

Many discussions in teacher training institutes that are concerned with improving the organisation of training programmes, or implementing new teaching strategies, also confine themselves to technical matters. Quite often stimulated to do so by the latest trends and a superficial concern to appear up-to-date to the possible "clients" (student teachers; parents). This is "professional" knowledge in the sense of "medical" knowledge. Something that is static can be owned like property rather than seen as a state of being in relationship to others.

Basically all these efforts are driven by a concern for technical problem-solving, the effective application of means to ends (that have been established by others), the efficient ("cost-effective") use of resources, in order to achieve high (and favorably measurable) output. This thinking (and the research based on it) remains embedded in what Schön (1983) called a rational, instrumental and technical approach to reflection. A lot of research aiming at "knowledge for practice" (see Cochran-Smith and Lytle, chapter 16 of this Handbook for elaboration) also echoes this idea. At a more fundamental level this technicist reduction follows what Sachs (2001) calls the dominant discourse of managerial professionalism in policies on teachers and teacher development (Sachs, 2001, p. 151): the belief that effective management of means and ends can solve any problem. In this way, if a teacher education candidate or a teacher educator can display a skill for reflecting we can judge them competent to continue their professional learning. What is actually required to be reflective? (Allender, in chapter 13, offers another discussion of this issue).

Reflection can be viewed as a way of being rather than a competency to be achieved. Loughran (1996) recognizes reflection as "central to teaching and

learning" (p. 3). Before him, Dewey (1933; 1963) identifies the reflective process as conscious involvement with beliefs and understandings. Critical to Dewey's definition of reflection is his view of the importance of the scientific method approach, which contrasts with more current views of the process (Fendler, 2003; for further elaboration on definitions see also MacKinnon & Erickson, 1992; Richert, 1992; Korthagen, 2001). Dewey (1933) also identifies peoples' approaches to openmindedness, whole-heartedness and responsibility as critical attitudes that prepare them to engage in the reflective process (for greater elaboration on these issues, see Loughran, 1996.) Again, rather than competencies, these are approaches that contribute to a way of being.

Of course, technical issues are neither irrelevant nor unimportant. Teachers do need a solid knowledge base and the mastery of a broad range of teaching skills (Korthagen, 2001). Because teachers' technical concerns will often be so central in teachers' thoughts about their teaching, because they reflect the so-called *practicality ethic*: teachers acknowledge certain ideas or methods as valid when they have proved to work in practice (Doyle & Ponder, 1977–1978). Teachers live and work under the pressure of day-to-day practice. They must maintain the smooth functioning of the school. This pressures them to ask for simple, quick solutions, because "schooling has to go on". Osterman and Kottkamp call this the "fix-it model" and use it to explain why educational change so often fails and things remain the same in schools (Osterman & Kottkamp, 1993, p. 4). It also explains why knowledge of content, technique, and organizations are important topics but shallow without being in relation to others as the base of professional knowledge.

Finally, this dominant concern with technical questions is probably also an unintended side effect of the success of formal models for reflection, like the widely used ALACT-model (Korthagen, 2001). These models have proven to be very useful in guiding and supporting the development of reflective skills during the process of becoming a teacher, just because they are formal and can be applied independently about decisions on what counts as good teaching. Because of their formal character, however, they can easily be limited to instrumental interests of effectiveness, even though – for example- the ALACT model clearly emphasises the importance of taking into account not only the teachers' but also the pupils' perspective, and not only "thoughts" but also "feelings" (Korthagen, 2001, p. 210). This is so because it separates the action or skill of reflection from an ongoing state of "being" reflective.

To sum up, technical and instrumental issues of knowledge, skills and their effective use are important to teaching and teacher education, but teaching and becoming a teacher can and should not be reduced to it. *The reductionism lies in the fact that "knowing how to" replaces the "being some-one who."* In other words, there is more to teaching than technical and instrumental issues. In fact, we know that many teachers enter their teacher education programs with a desire to help others and provide support and service to their community (Brookhart & Freeman, 1992). This altruism affects them and their actions in their classrooms.

For our work, we use Hargreaves' claim that teaching includes a moral, political and emotional dimension (Hargreaves, 1995) as a guide to structure our arguments for a broader content of the knowledge aimed at in self-study. If the goals and outcomes of self-study really want to do justice to the fullness of being a teacher and teacher educator they will have to be broad enough to include all of these dimensions and thus restore the "*being some-one who.*" Listing the dimensions without developing an understanding of them in our teaching practices reverts the dimensions to competencies of practice rather than embodiment of practice.

The Moral Dimension

Teaching is "a profoundly moral activity" (Fenstermacher, 1990, p. 132): firstly because it contributes to the creation and recreation of future generations, and secondly because teachers constantly make small but morally significant judgements in their interactions with children, parents and one another (Hargreaves, 1995, p. 14). What seem to be technical decisions on teaching strategies, on the use of instructional materials, or on interventions for classroom management, are moral decisions in their consequences (Oser, Dick, & Patry, 1992). The central question, referring to this moral dimension, is: *to what extent am I doing justice to the students that are entrusted to my responsibility and care as a teacher/teacher educator?* The moral dimension in teaching fundamentally refers to the question of what is educationally in the best interest of the students and thus what I should do as teacher/teacher educator? There is, however, no agreement about what is best for the students and what actions might best achieve that purpose. Hargreaves aptly characterises the complexity of teachers' moral choices:

> Attending to the moral dimensions of teaching usually involves distinguishing between better and worse courses of action, rather than right and wrong ones. There are no clear rules of thumb, no useful universal principles for deciding what to do. … They must live their moral lives in the swamp, … especially when moral certainties grounded in tradition or science are collapsing and people must rely on their own reflective resources as a basis for moral judgement. (Hargreaves, 1995, p. 15; also Sockett & LePage, 2002)

Kelchtermans (1996) argues that this lack of a firm ground to justify one's practice and the moral decisions in it, constitutes a pervasive source of *vulnerability in the teaching job*. Teachers' decisions (and their moral consequences) can always be questioned and with it also the teacher's moral and professional integrity. The social recognition of "being a proper teacher" – a very valuable working condition for teachers which includes their sense of identity – can thus always be withdrawn.

And yet, teachers cannot but act and thus chose among different values and norms. They find themselves continually forced to make decisions with moral consequences in dealing with the multiple, diffuse and even contradictory

demands made by the different actors in and around the school. In a recent study, Tirri and Husu (2002) show how teachers' moral stance on care and responsibility brought them to face ethical dilemmas in conflicts with parents, collegial conflicts and inter-institutional conflicts in the community. All the dilemmas dealt with human relationships and the different views on what was "the best interest of the child" forced teachers to, "mediate between conflicting private and public interests, including those pertaining to personal, professional, organizational, and societal values" (Tirri & Husu, 2002, p. 78).

Tirri and Husu argue for supportive school cultures of extended collegiality in which the evaluation of ethical conflicts becomes an intersubjective judgement and not a personal affair. Kelchtermans (1996) contends that autobiographical reflection and storytelling can be effective ways to explore and better understand the moral dilemmas and the sense of vulnerability they imply. This understanding and the narrative sharing of it can help to endure the inevitable vulnerability in the teaching profession.

Doyle's (1979) elements of classroom life: 1) simultaneity; 2) immediacy; 3) multidimensionality; 4) public; and, 5) history, are also important here. Since each event in teaching can support multiple interpretations and have multiple consequences, a teacher's response to a situation depends on which of the multiple perspectives involved are taken. A teacher is always vulnerable to negative judgement. In the work of Clandinin and Connelly (1995, for example), they identify the cover story as the tale used by teachers to protect the private experience as well as personal levels of vulnerability.

Hamilton and Pinnegar (2000) call for integrity and trustworthiness among teacher educators as well in recognition of their moral obligation toward their students and the students of their students. To facilitate that, Sockett and LePage argue for the urgent need to develop a language to address the moral dimensions of teaching:

> Teachers do not lack moral sophistication because they are not moral people. Just the opposite, most teachers are drawn to teaching because of their moral commitments. Moral language is missing in classrooms: but it is also missing in the seminar rooms and lecture halls of teacher education. (Sockett & LePage, 2002, p. 170–171)

The moral language may be missing because the discourse has to come from teacher educators whose discourse about teaching needs to include reference to the moral and a consideration of what is moral – which can be painful. For some, it is far more embarrassing to be accused of <u>not</u> walking their talk about moral action than their talk about technical, skill-related action. For example, a teacher educator might rather a student say, "you are lecturing us about constructing our own knowledge" than hear how an interaction lacks integrity. Keeping talk at the level of technical competence rather than moral makes the person less vulnerable.

A deeper understanding of the moral dilemmas, of the tension between individual normative beliefs about good teaching and the possibly different views from

others (parents, colleagues), as well as the development of a "moral language" constitutes a crucial agenda for self-study that aims at contributing to teachers' development and a pedagogy of teaching. This is even more true in a policy environment emphasizing accountability, effectiveness and efficiency in education. Hargreaves & Fullan (1998) find that, "It is time we had a new kind of accountability in education – one that gets back to the moral basics of caring, serving, empowering and learning" (p. 49). A more appropriate concept might be justification. Not in the sense of rationalizing, but rather as meaning providing empirical evidence that the person is acting responsibly as a teacher. This may be a more appropriate concept, since it does more justice to the moral aspects of teaching and decision making in teaching, than the technical term "accountability", referring to efficient production processes. Responsibility" refers to a moral relation in which one person "responds", answers to the questions, invitations, needs of an Other. Responsibility fits with the "pedagogical."

Moral dilemmas and living contradictions have always been a focus of the research undertaken by self-study scholars (see chapter 17 by Griffiths, Bass, Johnston and Perselli for an interesting look at these issues). We critique our roles as teachers and learners and ask our students to do the same. While exploring teaching, we explore studenting (Fenstermacher, 1986) inviting our students as well as ourselves to trouble the roles and responsibilities in educational settings. For example, Placier (1995) addresses a series of fiascos that focus on grading and student judgement regarding the appropriate action of a professor – herself. In her work Placier details the ways she engages students in an exploration of their notions about receiving excellent grades. At the same time she critiques her own views about university teaching and grading. We also reveal our dilemmas as Russell (1997) articulates when he examines the ways his teaching practices set examples for his students. His interaction with future teachers, the curriculum activities in which he engages them, and most importantly his response to and interaction with them are the things he wants them to take from teacher education into their work as teachers but he grapples with the uncertainty of perceived results.

The Political Dimension

Issues and dilemmas in teaching that look moral at first sight, often hide questions about power and interests. Who benefits from what I/we as a teacher/teachers do? In whose interests are we working? Who is actually determining the what? – and why? – questions in my/our work?

These are not just matters of values and norms, but refer to the political dimension of teaching and teacher development. *Power* and *interests* are words that carry a strong taboo in educational discourse. Many teachers feel very uncomfortable when these issues are brought up as linked to their work. The political is considered as something improper, marginal, just an unfortunate aspect of their particular working conditions or at best a peripheral phenomenon that does not really belong to teaching. And this denial makes it more difficult

for teachers to see the intrinsically political nature of their work and its fundamental relevance for their effectiveness, job satisfaction, and the quality of learning opportunities for their pupils.

These political issues go beyond the level of the individual teacher/teacher educator and his/her group of students (class) (for broader discussions of these issues, see chapter 14 by Brown and chapter 18 by Schulte). They also include issues at the level of the school as an organisation (e.g., relationship with heads of department, management staff, etc.) and at the policy level (e.g., decentralisation; quality control). Discussions about values, goals, and teaching procedures can in fact carry a strong political agenda that is sometimes disguised as technical or moral. Cole and Knowles address the university-related political issues in chapter 12 of this Handbook.

Other self-studies that address political issues from a variety of levels include the work of Beck and Kosnik (2000). Their study examines the interactions between a teacher education faculty and their university institution. Using journals and interviews they reveal the frustrating experiences that occur when work is not valued at the institutional level. In an interactive class view, Berry and Loughran (2002) discuss the politics of team teaching in a core course that is jointly constructed and where faculty team up with new people. Further, in the course after one person teaches they are publicly critiqued in their teaching by their co-faculty member in front of the students and then given a chance to respond to the critique – in order to reveal to students how they are thinking about teaching. In a view more focused on teacher/student relations, Tidwell (2002) explores needs of individual students, ways to address them, and consequences of attempting to do that. Each example has a unique political flavor.

We can refer here to the growing body of research on the so-called micropolitics within education that provides a more in-depth understanding of these political processes, both at the level of the school and of the classroom (Ball, 1994; Blase, 1997). Micropolitics refers to the, "strategies by which individuals and groups in organizational contexts seek to use their resources of authority and influence to further their interests" (Hoyle, 1982, p. 9). In a recent study about beginning primary school teachers, we found that coming to terms with this political reality in teachers' work is a very demanding task and explains a great deal of the so-called *praxis-shock* that they have to deal with. The focus of training is almost entirely on the classroom level, but once a teacher starts her career she becomes a member of the school organisation and has to find her way in it, deal with its traditions, its implicit norms and value systems, its complicated web of human relations and interests. They must simultaneously establish themselves as creditable and competent in classrooms and as a member of the school community. Beginning teachers and/or teacher educators are often not prepared for this political dimension. Essential in their professional development is what we have called "micropolitical literacy": the attitude and skill to "read" professional situations in terms of different interests that are at stake (Kelchtermans & Ballet, 2002, 2003).

The roles of the teacher educator are important to address here. Teacher

education is about a person-to-person relation. This relation feeds and fuels the teacher educator's commitment to teaching. When the teacher educators have judgements regarding personal inadequacy, they may not recognise a political or moral dimension but the implicit response may contribute to a bitterness that develops into attitudes of learned helplessness. When teachers or teacher educators do not recognize the political dimension, how do they respond?

However, when addressing the issue of professional learning, one should not narrow the relevant moral and political context to that of the school and its micropolitics. Teachers and teacher educators also work in a particular macro-political context of government policies. The research on the intensification of the teacher job, for example, clearly shows how life and work in schools is more and more looked at and evaluated from instrumentalist, economist criteria, that deeply affect teacher identities, educational goals and practices (for example, Apple & Jungck, 1996; Ballet & Kelchtermans, 2003; Gitlin, 2001; Troman, 2000; Vandenberghe & Huberman, 1999). Others have argued that this educational policy environment exemplifies how "performativity" has become the overall frame of reference for policy makers. Borrowing from the work Lyotard, these authors mean by performativity the "obsession with efficiency and effectiveness," with standards and tests, with general accountability procedures and even comparative rankings of schools in terms of quality (e.g., Blake, Smeyers, Smith & Standish, 1998). This particular policy environment deeply affects teachers' professional identities, as well as the goals, content and form of their professional learning (Sachs, 2000, 2001; Troman, 2000; Woods & Jeffrey, 2002). As we addressed earlier, in this environment reflection can be mistakenly viewed as a competency rather than a way of being.

The Emotional Dimension

No teacher or teacher educator will deny that emotions play an important part in their work. And yet it is often hard for them to see that emotions are not simply a matter of personality or idiosyncratic teaching style, but constitute a fundamental aspect of the job. In teacher education programmes the role of emotions is acknowledged and gets some attention, but is generally discussed only in terms of negative effects, such as uncertainty or nervousness, which in essence have nothing to do with teaching the curriculum.

Emotions are, however, a central part of teaching and becoming a teacher since the job demands a high personal commitment and involvement. In her introduction to a special issue of the *Cambridge Journal of Education* on "Emotions in Teaching", Jennifer Nias (1996, p. 296) nicely describes the emotional dimension in teaching: "Behind the ordered control and professional calm of all the teachers … bubble deep, potentially explosive passions, emotions bringing despair, elation, anger and joy of a kind not normally associated in the public mind with work". Once again, *in teaching there is some-one engaging him – or herself as a person in a relationship of care and responsibility for others, which makes it impossible to be emotionally indifferent in this endeavour*. Noddings (1984) asserts and Hamilton and Pinnegar (2000) concur that care is important

to bring to teaching. As teacher educators we must model for our students the care we want them to bring to their teaching.

Hargreaves and Fullan (1998, pp. 55–56) have strongly argued for teaching as a *passionate vocation*: "Emotions are dynamic parts of ourselves, and whether they are positive or negative, all organizations, especially schools, are full of them." More recently, however, Hargreaves warned about a too subjectivist or too social constructivist view on emotions in teaching: "Becoming a tactful, caring, or passionate teacher is treated as largely a matter of personal disposition, moral commitment, or private virtue, rather than of how particular ways of organizing teaching shape teachers' emotional experiences" (Hargreaves, 2001, p. 1057). For that purpose he launches the concept of "emotional geography", referring to different types of emotional distance and closeness that can threaten emotional understanding among teachers, students, parents, principals, etc. The emotional geographies are linked to a particular context, they are both subjective (experienced distance) and objective (for example the socio-cultural distance between a teacher and his/her students of other race or class background), and they reflect the complex tension between subject (agency) and structure. Teachers "make and remake the emotional geographies of their interactions with others but not in circumstances of their own choosing" (Hargreaves, 2001, p. 1062). Through investment of hard emotional labour they can achieve more emotional closeness to or more distance from the others. Clandinin & Connelly (1995) articulate the ways in which our narratives of our experience as educators always contain other educators. Our landscapes include them and their landscapes include us, but the terrain between us may not be easily navigated. Furthermore, in someone else's account the entire terrain may shift.

Hargreaves' concern with the organisational determinants of teacher emotions is taken further by Zembylas (2002, 2003a, 2003b; see also Boler, 1999) in his application of poststructuralist and feminist theories to the debate. Zembylas contends that during the past two decades, two waves of interest for emotions in teaching can be distinguished. The first wave established awareness of the role of emotions in teaching, its interactions with the school systems and (although more implicitly) the relation with teacher stress and burnout. During the second wave, the acknowledgement of teaching as emotional practice increased. Emotions were primarily seen, not so much as intrapersonal phenomena, but as emanating from social relationships and closely linked to issues of school policy:

> Most of the existing research on teacher emotion during the last decade marks a shift from earlier efforts aiming at establishing teacher emotion research as a legitimate area of study to exploring the role of emotion in teachers' social interactions. … However, missing is an exploration of teacher emotion as embedded in school culture ideology, and power relations. … Second, another issue that remains unresolved in the area of research on teacher emotion is the need to develop pedagogies that promote empowerment and teacher self-development. (Zembylas, 2003a, pp. 113–114)

In order to solve these problems, Zembylas looks at emotions in a different way, namely as resulting from discursive practices that are structured by "emotional rules, that determine how teachers should or should not feel about curriculum, teaching, and themselves" (Zembylas, 2003a, pp. 118–119). He argues for studies of emotion with the political agenda of inventing strategies of subversion of those emotional rules and provide teachers with opportunities to become the co-authors of their identities (Zembylas, 2003b, p. 108). The interesting research agenda he sets for the study of emotion in teaching, thus integrates, on the one hand, the issues of teacher identity and identity development, and, on the other hand, the moral, political and technical dimensions in teaching. The agenda makes clear that the argument for "passion" in teaching is not enough, but needs to be complemented by a careful (theoretical) analysis of the emotional reality in teaching and teacher education.

Research on emotions in teaching cannot neglect the *embodied nature* of teaching and learning. *Schools are places where some-bodies meet, engage and build relationships* (see for example Estola & Syrjälä, 2002; Van Manen & Li, 2002). A somewhat provocative example is Pryer's exploration of teaching and learning as "erotic acts." Using Neruda's verse "what spring does with the cherry trees", she concludes that:

> The processes of teaching and learning involve the ecstatic abandonment of self to the Other, the continual losing and finding of self in the Other, the intimate, sensual engagement of self with the world. It is eros, catalyzed by the bittersweet yearnings of ever-unfulfilled desire that moves each of us to seek union with the Other. This vital, erotic coupling of self with environment, giving rise to the reproduction and evolution of both self and environment, is educational in the broadest sense of that word. Clearly, an understanding of eros is crucial to the development of an ecological, non-dualistic ethic of embodiment, and holistic educational theory and practice. (Pryer, 2001, p. 86)

In her analysis she touches the issue of teaching as an embodied practice (see also Estola & Syrjälä, 2002), juxtaposing issues of vulnerability and passivity with risk taking.

Hamilton and Pinnegar (2000) suggest that, "acting in caring ways makes … teachers vulnerable" (p. 237) as it does teacher educators. This is underscored by the work of Wilcox (1998) whose self-study recognizes that teachers "witness" the learning process. As a result of the witnessing they are made vulnerable by the situation as well as held within a political power relation between themselves and their students. The act of caring for the student can foster or inhibit the learning experience.

To sum up, a concept of teacher knowledge that can operate as a guideline in our efforts on self-study needs to take into account the full richness and complexity of teachers' work. Thus, it has to meet the challenge of integrating all four dimensions: the technical, the emotional, the moral and the political.

Only then justice is done to the "breadth" of the job. Recent research agendas inspired by post-structuralist and feminist theory provide powerful and promising guidelines for this endeavour.

Towards "Deep" Knowledge: Moving Beyond the Action Level

If the knowledge that self-study aims at wants to contribute to professional learning, it not only needs to be "broad" or "wide" in its content, but also "deep" enough. By this "depth" we mean that it should move beyond the level of surface action to the level of underlying beliefs, ideas, knowledge, and goals. In a sense this image of "deep knowledge" connects to what Schön (1983) and Argyris (1985) have called "double loop learning." This contrasts with "single loop learning" that remains focused on instrumental effectiveness, without ever questioning underlying assumptions or beliefs.

The Personal Interpretive Framework: Professional Self and Subjective Educational Theory

In our efforts to conceptually grasp this level of underlying beliefs, we have argued (Kelchtermans, 1993, 1994, 1996; Kelchtermans & Vandenberghe, 1994) that teachers and teacher educators throughout their career construct a *personal interpretive framework*: the set of cognitions (ideas, representations, schemata) that operates as the lens through which teachers perceive their job situation, give meaning to it, and act in it. We reconstructed this framework on the basis of teachers' *professional biographies*, the narrative accounts of their professional experiences over time. Two interwoven domains could be distinguished in this personal interpretive framework: the *professional self* and the *subjective educational theory*.

As we already argued, teaching/teacher education is a job that inevitably demands an investment of one's person:

> it matters to teachers themselves, as well as to their pupils, who and what they are. Their self-image is more important to them as practitioners than is the case in occupations where the person can easily be separated from the craft. (Nias, 1989, pp. 202–203)

Contrary to many other jobs, who one is as a teacher and teacher educator matters as much – or even more – as what one knows or what skills one masters. In teachers' selves we analytically distinguish five interacting components, that allow for a more differentiated concept of the self (Kelchtermans, 1993, 1996).

First there are a descriptive and an evaluative component, the teacher's self-image and the self-esteem. They include one's personal answer to the questions "who am I as a teacher?" The selfesteem of the teacher refers to the evaluative beliefs and representations s/he has about him/herself: How well am I doing my job as a teacher? How do I feel about my work as a teacher? Am I satisfied with myself as a teacher? What are the sources of joy and contentment, or – in

contrast – what makes me doubt my own personal and professional qualities. The risk of losing the social recognition as "proper teacher" (and the positive self esteem that is linked to it), constitutes a major source of vulnerability for teachers (Kelchtermans, 1996).

Job motivation is the conative component in the self, referring to the motives that made one choose to become a teacher, to remain a teacher and possibly to leave teaching. An enlightening example of the central role of this motivational component in the self of a teacher educator can be found in Bullough (1997) where he presents a reflective autobiographical account of his 'becoming a teacher educator'. These motives emerge even more clearly in Baughman and Bullough's (1997) *First year teacher eight years later*. In the opening pages of the book, we learn that Baughman has decided to leave teaching. Through the book, the question of why she is leaving hangs over the chapters and each of the issues of what motivates teachers to teach is explored as the book documents her growth and change across eight years of teaching.

The fourth component in the self reflects the normative side of teaching: the task perception. Every teacher has a more or less clear understanding of what one has to do to be a good teacher, of what should one count as part of the job and what not. This component is about one's personal answer to the questions: what are the norms and values, the basic purposes and goals that I feel I need to achieve (or at least strive to) in order to be a good and proper teacher? And why do I include them in my personal professional programme? This task perception plays a key role in teacher's moral decision making, since it refers to the personally held values and norms that guide teachers' practices. The task perception is also at stake in the experience of ethical dilemmas or in teachers' resistance to particular changes, imposed by policy makers that challenge their personal value system (Kelchtermans, 1996; Gitlin & Margonis, 1995).

Finally, the future perspective is the prospective component in the self: what are my expectations for the future and how do I feel about them? How do I look forward to the rest of my years in teaching? These distinctions allow for a more differentiated and analytical study of the teacher's self, especially since any self-study that goes "deep" enough has to conceptualize and make explicit the idea of "self" it is using.

The second domain in the personal interpretive framework is the subjective educational theory: the teacher's personal system of knowledge and beliefs about teaching (content knowledge, beliefs about effective teaching strategies, and rules of thumb) (Kelchtermans, 1993). It is the teacher's professional knowledge, their own personal answers to the questions of how to act as a teacher and why to act that way. Subjective educational theory develops out of the teacher's formal and informal learning experiences and day-to-day practice. It is thus *embodied experiential knowledge*, embedded in the career experiences of the teacher. Subjective educational theory operates largely unconsciously as a form of *tacit knowledge* (Schön, 1983), and because of its partly unconscious and experiential character, it can be incomplete, inadequate or simply wrong. Through intentional reflection, careful self-study, however, it can be made explicit, confronted with

other sources of knowledge (literature, comments or stories by colleagues, etc.), checked and if necessary adapted to the needs of the particular situation.

This process of explicating and checking subjective educational theory is what we mean by enhancing the validity of one's knowledge, as part of professional learning (see above). For teacher educators it implies that the personal interpretive framework that student teachers bring with them from their own schooling needs to be taken as a starting point for explication, critical examination and further development. Of course, the same applies to the teacher educators themselves.

Critical and Contextualised

There is another reason why self-study should dig as deep as the personal interpretive framework: only then it can be genuinely *critical*. By examining and unmasking the moral and political agendas in the work context and their impact on one's self, one's thinking and actions, self-study can start to open up perspectives for empowerment and for re-establishing the conditions of working, teaching and learning that allow for "pedagogical" processes to take place in which people can regain the authorship of their (professional) identity (see also Zembylas, 2003a, 2003b).

The critical character also has to do with avoiding what we think is one of the strongest caveats threatening self-study: *self-sufficient navel-gazing*. Although personal relevance is probably the most powerful incentive to engage in self-study, the relevance of its outcomes (in terms of knowledge being produced) should lie beyond that personal agenda and address a wider audience.

This further implies a *contextualised* approach in which the particularities of one's working context (and thus of the object of one's study) are on the one hand carefully taken into account, but on the other fundamentally questioned. Self-study should aim at understanding one's actions in the context of that particular school, institute, at that particular time, in that particular social, political and cultural environment. Experiences and actions have to be looked at and understood in their context. But the analysis cannot stop there, but should be pushed to a level of more general conceptual phrasing that makes it possibly meaningful for other contexts.

Without this deep and critical character, self-study runs the risk of being only a procedure, a method or coping strategy that confirms and continues the status quo, producing knowledge that will not "rock the boat. In that case, self-study contributes to the strengthening of the existing power structures and agendas in the educational system as well as to a further devaluation of the professionalism of teachers and teacher educators.

Instead, self-study scholars must account for the particular, recognizing that their readers will judge for themselves the ideas presented regarding their application to the world beyond. The analysis must be deep enough for potential generalization, the presentation of ideas clear enough, and the contextual information detailed enough to allow judgement on the part of the reader.

Narrative-Biographical Approach as a Powerful Vehicle to Critical Knowledge

The Narrative-Biographical Approach

Like all humans, teachers have a personal life history. Their present actions and thinking are grounded in, and thus can only be properly understood from, their past experiences and their more or less conscious expectations and goals for the future. This is the core idea of the narrative-biographical perspective, an approach to teacher development that is enjoying growing international attention among both researchers and practitioners. As a theoretical approach it can be characterised by five general features: it is *narrative*, *constructivistic*, *contextualistic*, *interactionist* and *dynamic* (Kelchtermans, 1993).

Narrative refers to the fact that people tend to reconstruct and present their life experiences in a narrative form (Carter & Doyle, 1996). Ask a teacher why s/he is doing what s/he is doing and you will get a story, an anecdote about former experiences, funny incidents, a moment of golden advice from a colleague. There is little chance that s/he will answer by quoting a proposition from some generally approved educational research handbook. Events and incidents are transformed into stories, anecdotes, images, metaphors, and so on. Those stories are told, rethought, retold and continually adapted. The text is not fixed, but modified over time as new experiences are lived and the stories of these experiences are told.

Teachers organise their professional experiences into an autobiographical story. Therefore this approach is also *constructivistic*. They actively construe their career experiences into a story that is meaningful to them. The biographical approach focuses not so much on the facts or events in themselves, but on the meanings they have for the respondent. The stories are always *contextualised*, referring to particular experiences in a particular school at a particular time. This contextual element is important because it implies an *interactionist* stance. Human behaviour always results from meaningful interaction with the environment or context (social, cultural, material and institutional). Here one should acknowledge the contribution of postmodern and poststructuralist analysis to the conceptualisation between agency (meaningful actions, based on deliberation and choice) and the structural realities that determine this agency. Here we can make a link to what Clandinin & Connelly (1995; and see chapter 15 in this Handbook for greater elaboration) call the "professional knowledge landscape" that determines what can be told, what knowledge can be acquired. Also Hargreaves' notion of "emotional geographies" (Hargreaves, 2001) or Zembylas' use of the concept "emotional rules" (Zembylas, 2003a) refer to these structuring patterns of agency.

The work of Lomax, Evans and Parker (1998) addresses these issues. Within the text, Parker revisits and re-questions her autobiography. As she does, she seeks to liberate herself and her students in their teaching. To do that, she makes herself vulnerable to them and to her doctoral advisor, shifting back and forth in power relation and agency.

The *dynamic* aspect finally emphasises another core element in the biographical approach: the temporal dimension and the developmental dynamic. The teacher's current thinking and acting constitutes one moment, a fragment in a continuous process of assigning meaning to the perceived and experienced reality.

Teachers' professional biographies constitute a powerful starting point for the kind of broad and deep professional learning we have been arguing for as the envisaged outcome of self-study. First, narratives are both descriptive and evaluative. They have a referential and an evaluative function (Labov & Waletzky, 1973). The referential function refers to the narrative description of events from the past in their temporal order. The evaluative function connects these events to the present situation of the storyteller by explaining what the events meant to the story-teller. Narrative accounts thus reveal a teacher's subjective experience of events.

Second, the narrative form seems to be the way in which teachers tend to talk spontaneously about their work. In fact, they do so all the time: in staff rooms, during in-service courses (coffee breaks are particularly interesting times to hear them), at family parties and so on. Whenever teachers meet they tell stories. Most teachers love to talk about their classrooms and their pupils. All of them carry a rich load of stories about funny, challenging, or demanding experiences from their professional lives. It is their natural voice. Consequently, teachers' narratives are powerful and valid sources for understanding their actions and thoughts. The narrative approach not only recognizes this voice, but even argues that it should be given a central place in research, training and policy making.

Third, professional biographies do justice to the context in a double sense: experiences are narratively situated in time (temporal context) and space (spatial context).

Fourth, some events in teachers' professional biographies are recounted as particularly significant. They are experiences that created a problem or challenge, and forced the teacher to react by reconsidering or rethinking some of his/her routine actions, or more importantly his/her opinions or ideas. In other words, these incidents lead to a reconsideration, adjustment or adaptation of the teacher's personal interpretive framework. Therefore they are called *critical incidents*, or – if they consist basically of an encounter with a particular person – *critical persons* (e.g., a positive role model or its opposite, a model of the kind of teacher one would never want to be). These critical incidents and/or persons are particularly interesting because they "reveal, like a flashbulb, the major choice and change times in people's lives" (Sikes, Measor, & Woods, 1985, p. 57).

Two remarks are to be made here. Firstly, these critical incidents, persons and phases are identified in retrospect. Only afterwards and on reflectively looking back does the teacher realise clearly the scope of the experience and attribute a significant meaning to it. Secondly, critical incidents are often non-dramatic, ordinary events, which may look almost banal in the eyes of others. A critical remark by a parent, the unintended effect of poorly phrased feedback to pupils on their assignments, an unexpected classroom visit by the principal, can take on immense significance when it happens to a particular teacher at a particular

time in their professional career and leads them to change their thinking or attitude. Insight to one aspect of our teaching may make us blind to others. Just as in an American history lesson on the sixties, Lee Harvey Oswald becomes important at the death of John F. Kennedy, so in our teaching we sometimes must recover what was hidden during teaching and focus on what was typical or mundane when it reveals itself later as a "nodal moment" in our teaching.

Yet, exploring those critical incidents/persons in professional biographies has proved to be a very effective way of moving reflection beyond the descriptive level and entering the deep level of underlying beliefs, assumptions ("deep" inquiry).

To conclude, the experiences with collecting professional biographies through methods of autobiographical reflection:

> demonstrate how these stories can help teachers construct new discourses and enact new performances, as well as how these new discourses and performances can become political forces for changing the ways in which teachers interpret educational matters and for helping them constitute new forms of teacher subjectivity. (Zembylas, 2003a, p. 126)

Some Final Thoughts

From a distance one might wonder whether self-study demands an almost masochistic attitude. Is there something like the "unbearable heavyness of being" for those engaging in self-study? It seems clear that self-study does indeed make life more difficult, less self evident. The continuous questioning and studying of one's own practice and ideas, in the permanent critical checking on deeply held and often anxiously cherished values and personal truths, does demand a particular state of mind. One needs the strength to live with uncertainties, open-ended questions, doubts and hesitations. It makes life more difficult. Maybe a handbook on self study should therefore carry the warning: *Self study is harmful to your health … or at least to your peace of mind*. But at the same time, the experiences with self-study show this inquiring, questioning and searching attitude to be the most realistic road to professional learning and the best suited to successfully dealing with the complexities of the teacher's job. Success should then be understood both in terms of student achievements and personal professional satisfaction. It preserves one from unrealistic reductionism and superficial technicism, which will disappoint in the long run. And it keeps the passion in teaching.

Acknowledgement

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SECTION 3

Representing Self-Study in Research and Practice

Section Editor: Vicki Kubler LaBoskey

FOREWORD TO SECTION THREE

This section articulates and examines the "how" of self-study – how teachers and teacher educators engage in their professional practice and the investigation of that practice. In other words, the subject matter herein is the methodology of self-study. The first chapter, chapter twenty-one, serves as an introduction to the section. In it I summarize the epistemological, pedagogical, and moral/ethical/political theoretical underpinnings to the field that together serve as the conceptual framework for self-study methodology. I elaborate on the dominant trends in the three components of that methodology – pedagogical strategies, research designs, and research representations – and explicate the "why" for these choices by relating them to the field's conceptual framework and to one another. I identify five features of the methodology: it is initiated by and focused on self; it is improvement-aimed; it is interactive at one or more points during the process; it employs multiple, primarily qualitative, research methods; and, it achieves validation through the construction, testing, sharing, and re-testing of exemplars of teaching practice.

In chapter twenty-two Whitehead continues the general discussion of self-study methodology by considering the question, "What counts as evidence in self-studies of teacher education practice?" Arguing that the fundamental question of self-study research should be, "How do I improve what I am doing?" he concludes that something can only be deemed as evidence if it shows that improvement has been made – it has contributed to the growth of educational knowledge. He proceeds to clarify and support this contention by presenting rationales for and examples of five types of possible contribution: to educational theory; to educational standards of judgment; to educational research methodologies; to the logic of educational enquiries; and, to understandings of educational influence to self, others, and social formations.

The next six chapters explore in greater depth particular research and practice methods or methodological approaches that are especially prevalent in the self-study literature to date. In all cases, the authors provide brief indications of the historical roots for these methods in general educational research. But the primary aim is to summarize and clarify how and why these approaches have been employed in self-study. To do so, all offer general descriptors and rationales, as well as representative exemplars.

The first of these, chapter twenty-three, is devoted to the use of various forms of personal history, including for example autobiography, journaling, story telling, and recordings of one's teaching in various media. The authors, Samaras, Hicks, and Berger, suggest that personal history self-study is about self-knowing in the interest of personal and professional growth. They describe its nature as collaborative, contextualized, and conducted by employing diverse qualitative methods. They identify three uses for personal history in the field of self-study: to better understand and reform one's own professional identity; to influence others, especially one's students, by modeling and testing effective reflection; and, to "push the boundaries of teaching" by transforming practice and its institutional contexts – categories similar to the areas of influence identified by Whitehead. They use a self-study of Samaras' to illustrate and further explicate these purposes.

In educational literature self-study has often been compared to, or even made synonymous with, action research. Therefore the authors of chapter twenty-four, Feldman, Paugh, and Mills, discuss the use of action research in self-study through an exploration of the question, "What are the ways in which self-study is and is not related to action research?" Drawing upon previous analyses and their own stories of moving from action research into self-study, they conclude that what distinguishes self-study from action research is its methodology rather than its methods – a methodology they suggest has the following three features: the self has central importance in the investigation; the teacher educator's experience is a resource for the research; and, self-study researchers problematize their role as researchers in addition to their role as teacher educators. They then proceed to test and support these proposed features by applying them to an analysis of three self-study reports that utilize action research methods.

Weber and Mitchell, in chapter twenty-five, consider how and why self-study researchers have and could use visual culture and arts-informed research methods in both their inquiry process and in the representation of their work. They suggest several key features that might make these modes particularly useful for the reinterpretation, representation, and communication of self-study research. These features include: reflexivity; capturing the ineffable; being memorable; holistic communication; revealing the universal in the particular; carrying theory; making the familiar strange; embodiment; accessibility; making the personal social and more activist. They further explore and explain these features/qualities by applying them to their descriptions and illustrations of four of the most prevalent visual artistic modes in self-study thus far: performance; photography; video documentary; and, art installation/multi-media representation.

In chapter twenty-six Hoban discusses the use of Information and Communication Technologies (ICTs) in self-study and their historical and potential contribution to the construction of teacher knowledge. He argues that ICTs can help at multiple stages of self-study research and practice. First, they can provide different ways to both engage in and represent teaching that can capture its complexity and provide us with new lenses. Second, these tools can enhance the self-study research processes of representing, editing, accessing, analyzing,

retrieving, and sharing data. Third, and very importantly, ICTs can easily and powerfully disseminate the results of self-study work to the educational community. He highlights these strengths in the presentation of three case studies wherein he and the authors discuss the hows, whys, and benefits of different ICTs – e-mail, multimedia (e.g., videos, CD-ROMs), and the World Wide Web. He also identifies some possible limitations of, and concerns with, ICTs in self-study, concluding that we need to strive for quality and seek balance in order to maximize their current and future promise.

In chapter twenty-seven Lyons and Freidus take a similar approach to their focus method – reflective portfolio inquiry – by framing their task as an exploration of how this process for interrogating teaching and learning might advance self-study. They consider reflective portfolios to be simultaneously a mode of inquiry and a means for documenting and representing knowledge that has a particular structure including: collaborative effort; gathering of evidence; critical reflection; and, a final presentation in a form that comprises, at a minimum, a description of the intended course or strategy, a representation of its enactment, and evidence of its outcomes. They explain and justify the use of a reflective portfolio in self-study by encapsulating its historical roots and theoretical groundings. Identifying several strengths and a few possible limitations, they give greatest emphasis to the method's potential to embody a redefined validation process, one previously described in the literature and in chapter twenty-one as "trustworthiness." They illustrate the workings of this validation system by inviting the reader to engage in a representative deliberation of three exemplars of portfolio self-study.

In chapter twenty-eight the Arizona Group, Guilfoyle, Hamilton, Pinnegar, and Placier, portray professional dialogue as a research stance or methodology in self-study, "the purpose of which is to explore ideas, theories, concepts and practice so that we develop understandings that allow confident action." They do so by first identifying the core features and mechanisms of professional dialogue and its potential benefits through a presentation and analysis of excerpts of their e-mail dialogue regarding the writing of this chapter. They further clarify and justify their conceptualization by situating it within the historical and theoretical literature on dialogue. Finally, they support the idea that discourse is a way of knowing by reviewing their previous work and tracing through it the evolution of their own understandings of this epistemological perspective. Throughout their discussion they maintain the disparity in their viewpoints, thus emphasizing the value of diversity to professional dialogue and exemplifying that resultant findings do, and should, exist in a zone of inconclusivity.

In the final chapter in this section, chapter twenty-nine, I revisit the features of the methodology of self-study that I identified in chapter twenty-one and reconsider them in light of the intervening discussions. In doing so I highlight existing strengths of self-study methodology and make suggestions for future efforts regarding its explication, construction, and application. This chapter thereby serves as an afterword to chapter twenty-one and provides a brief summary of the section's key contributions.

Finally, I express my appreciation of Catherine Dunwoodie. Editing this section of the Handbook has been a long and time-consuming task made easier by her help and support.

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21

THE METHODOLOGY OF SELF-STUDY AND ITS THEORETICAL UNDERPINNINGS*

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Abstract

In this chapter I summarize the epistemological, pedagogical, and moral/ethical/political underpinnings of self-study, which serve as the conceptual framework for the field. I then offer a characterization of the methodology of self-study in relationship to those theoretical foundations by encapsulating the predominant pedagogical strategies, research methods, and research representations in the literature to date. I conceptualize self-study as "a methodology for studying professional practice settings" (Pinnegar, 1998) that has the following characteristics: it is self-initiated and focused; it is improvement-aimed; it is interactive; it includes multiple, mainly qualitative, methods; and, it defines validity as a validation process based in trustworthiness (Mishler, 1990). The chapter thus serves as an introduction to this section on the methodology of self-study.

Many have argued that the methodologies of research and practice employed by educators do and should derive from our conceptions of knowledge and learning (e.g., Cochran-Smith, 2002; Cochran-Smith & Lytle, 1999; Gudjónsdóttir & Dalmau, 2002; Eisenhart, 2001; Eisner, 1997; Fenstermacher, 1994; Gitlin, Peck, Aposhian, Hadley, & Porter, 2002; Paul & Marfo, 2001; Whitehead, 1989). In Eisner's (1997) words, "What we think it means to do research has to do with our conception of meaning, our view of cognition, and our beliefs about the forms of consciousness that we are willing to say advance human understanding – an aim, I take it, that defines the primary mission of research" (p. 5). Educational researchers need, therefore, to be explicit about our theoretical stance and take steps to ensure that our methodologies are consistent with those theories. As Fenstermacher (1994) argues, there is a, "quite tight connection between the form of inquiry one uses and the type of knowledge one

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produces" (p. 20). If we want to generate the knowledge and understanding that we need, we must engage in appropriate forms of inquiry. By implication, a discussion of the methods of research and practice in self-study must be situated within the context of its theoretical underpinnings.

Research in teacher education[1] is attempting to answer questions about how best to prepare new teachers and facilitate ongoing teacher development. Typically, when teacher educators raise such questions, we are deriving them from our own practice. In the investigation of these questions, we, like teacher researchers, are endeavoring to meet the "dual demands" of producing knowledge and informing "the complex and ever-changing process of teaching" (Gitlin *et al.*, 2002, p. 313). We feel responsible for the immediate implementation of any new understandings that result from our research. Thus, the rationale for self-study needs to extend beyond the epistemological into learning theory, beliefs about the nature of teaching, and moral, ethical, and political values regarding the means and ends of education. As Cochran-Smith (2002) has noted,

> Questions about how to prepare teachers can never be answered solely on the basis of research evidence. These questions also have to do with ideas, ideals, values, and beliefs about teaching and learning, the resources available to communities, and the purposes of education in a democratic society. Ultimately, we will need to debate values and beliefs, as well as the "research-based evidence" if we are to make progress in our thinking about how to prepare new teachers. (p. 285)

The epistemological foundations for self-study were explored in depth in the previous section. This chapter will highlight the key theoretical points that provide the grounds for and connections to the methodology of self-study research and practice, derived largely from post-modern, feminist, and post-colonial paradigms. The resultant perspective considers knowledge production and development to be context and culture sensitive; indeed the aim is not the identification or acquisition of knowledge as traditionally defined. In the words of Bullough and Pinnegar (2001), "The aim of self-study research is to provoke, challenge, and illuminate rather than confirm and settle" (p. 20). The advancement of the field is, therefore, exemplar-based and validity is redefined as "trustworthiness" (Lincoln & Guba, 1985; Lyons & LaBoskey, 2002; Mishler, 1990). Self-study researchers are concerned with both enhanced understanding of teacher education in general and the immediate improvement of our practice. We are focused on the nexus between public and private, theory and practice, research and pedagogy, self and other. Also relevant to self-study methodology, then, are theories about learning and the nature of teaching.

Wilson and Berne (1999) have delivered a mandate to researchers concerned with teacher learning: "All research on teacher learning and the acquisition of professional knowledge would benefit from more systematic theorizing about the mechanisms by which teachers learn" (p. 204). Self-study scholars are engaged in this effort. Grounded in social constructivist learning theory, the

evolving perspective of the field at this point includes such notions as: ''change cannot be effected from outside a person'' (Korthagen, 1995); learning is processed through previous experience so personal history and cultural context must be considered; and learning is enhanced by challenging previously held assumptions through practical experience and the multiple perspectives of present and text-based colleagues.

Again, the way in which self-study researchers are engaged in developing and testing these theories about teacher learning is through the investigation of our own practice, our own efforts to facilitate such learning. This means that we are simultaneously concerned with our own learning; indeed, evidence in the field consists of substantiation for ''reframed'' thinking on the part of the teacher educator (e.g., Loughran & Northfield, 1998; Schön, 1983), transformed practice, and the resultant effects on the reframed thinking and transformed practice of our student teachers. The impetus for the research often derives from a recognition of, ''shortcomings in [our] work and the gaps between [our] rhetoric and the reality of [our] practice'' (Zeichner, 1999, p. 12) or of what Whitehead (1989) refers to as ''living contradictions.'' This, according to Zeichner (1999), offers ''a challenge to academic theories of teacher education that are formulated at a distance from the practice of teacher education and new possibilities for reformulating and strengthening those theories'' (p. 12).

But we do not engage in the process of self-study research solely for the purpose of theorizing. We have pedagogical imperatives, responsibilities to our current student teachers, as well as their students.

> Self-study is about the learning from experience that is embedded within teachers' creating new experiences for themselves and those whom they teach. … Our goal may well be the reinvention of learning to teach, enabling others to understand learning from experience by showing them how we do it ourselves. (Russell, 1998, p. 6)

We recognize and accept the uniqueness of our circumstances – since we are teaching about teaching, we serve as powerful role models for our students, whether we acknowledge it or not. Thus, ''practicing what we preach'' must be an inherent guide to our pedagogy and one that needs continuous monitoring.

Because we are concerned about our immediate interactions with students, as well as the long-term transformation of educators, our student teachers, and ourselves, and of educational programs and the institutional climate in both universities and K-12 schools, we must also be guided in our self-study research by our moral, ethical, and political values and ideals (e.g., Bullough & Pinnegar, 2001; Hamilton, 1998). Equity and social justice are core values for self-study researchers. Interested in ''anti-oppressive education'' (Kumashiro, 2001),

> [We] are intellectuals with liberatory intentions [who] take responsibility for transforming our own practices so that our empirical and pedagogical work can be less towards positioning ourselves as masters of truth and

> justice and more towards creating a space where those directly involved
> can act and speak on their own behalf. (Lather, 1991, pp. 163–164)

We honor, therefore, the insider perspective and the marginalized voices and
consider the subjectivity of both researchers and their students to be important.

Like Coulter and Wiens (2002), who base their arguments on the philosophy
of Hannah Arendt, we acknowledge that knowing more may not necessarily
lead to good teaching. We must also strive to "foster educational judgment in
students, teachers, and researchers" (p. 23). Educational judgment "links actors
and spectators in two activities, acting and thinking" (p. 22) so that they can
exercise their freedom understood as responsibility: "If our aim is to foster
people who are educational judges, then separate discussions of acting and
thinking, teaching and researching, are incomplete. The challenge involves help-
ing teachers and researchers become both actors and spectators, that is, good
judges" (p. 23). Self-study researchers are both actors and spectators who act
and think with regard to educational questions; they are attempting to be "good
judges" who help others to be so as well.

These moral/ethical/political underpinnings of self-study interconnect with the
epistemological and practical to provide a guide for the selection and design of
pedagogical strategies and research methods. Approaches to teaching consistent
with this conceptual framework might be generally characterized as student-
centered, process-oriented, and inquiry-based (Guilfoyle, 1995). They are models
for what we hope our students will do with their students and they are context-
sensitive. We characterize our work in ways similar to Robert Bullough (1994):

> My task as a teacher educator is to encourage my students through a
> variety of means to identify the assumptions – many of which are hidden
> – that compose their implicit theories about teaching and themselves as
> teachers that are embedded in their personal histories. Then, I prompt them
> to reconstruct these assumptions in ways that are likely to lead to increased
> control over future professional development. In particular, my aim is to
> help them to develop a kind of understanding of self as teacher that will
> enable them to establish a role in a school and within the community of
> educators that is educationally defensible and personally satisfying, congru-
> ent with a desired teaching self. (p. 108)

Our instructional techniques derive from our theories of teacher learning so that
they will be most likely to benefit our students and our students' students. But
this conceptual framework also implies that we can never be sure; that this
intensely interpersonal, highly complex, always changing, moral and political
act requires continual monitoring and adaptation, which is self-study research.

Self-study methodology is, therefore, *initiated by and focused on us* as teachers
and teacher educators in relation to the others who are our students (Bullough
& Pinnegar, 2001). It seeks to determine whether or not our practice is consistent
with our evolving ideals and theoretical perspectives. The research is *improve-
ment-aimed*; we wish to transform ourselves first so that we might be better

situated to help transform our students, their students, and the institutional and social contexts that surround and constrain us. In order to guard against the inevitable limitations of individual interpretation so affected by personal history, self-study is *interactive* at one or more stages of the process. Since the aim is greater understanding rather than immutable law, the methods of self-study are largely qualitative; but they are *multiple* because "a mix of methods will tell you more than a single approach" (Hutchings, 2000, p. 6). As Craig Nelson, a Carnegie Scholar, pointed out, "Learning and teaching are complex activities where approximate, suggestive knowledge can be very helpful, and, indeed, may often be the only kind that is practical or possible" (Hutchings, 2000, p. 6). "Approximate, suggestive knowledge" cannot be validated in the same way as that aspired to by positivist paradigms. Therefore, validation, as Mishler (1990) has noted, is redefined "as the social construction of knowledge. With this reformulation, the key issue becomes whether the relevant community of scientists [teachers and teacher educators] evaluates reported findings as sufficiently trustworthy to rely on them for their own work" (p. 417). We advance the field through *the construction, testing, sharing, and re-testing of exemplars* of teaching practice.

How we do this – represent and share our self-study – is also derived from our conceptual framework. As Eisner (1993) makes clear, "The meaning that representation carries is both constrained and made possible by the form of representation we employ. Not everything can be 'said' with anything" (p. 7). So, in aiming to expand the depth, breadth, and nature of our understanding, we employ multiple means of representing our experiences, our knowledge, our emotions, and our values to ourselves and to one another.

There are many reasons, epistemological, pedagogical, and moral/ethical/ political for the methodology of self-study. These reasons, and the interconnections among them – the resulting conceptual framework – lead to particular ways of teaching, of coming to understand that teaching through research, and of representing that understanding to others. This chapter will expand upon both the theoretical underpinnings of self-study and the instructional strategies and research methods that derive from them. It will thereby serve as an introduction to the other chapters in this section, each of which explores the methodology of self-study in greater depth.

Theoretical Underpinnings

Epistemological

The call for a *knowledge base for teaching* is widespread and frequent. Many policy makers, community members, and educators want us to figure out what it is and how it might be fostered and assessed. The assumption is that once we understand this, we will have the foundations for successful programs of teacher education and professional development. A central challenge of this effort is that there are differences, whether explicit or implicit, in what people mean when

they talk about knowledge. Epistemological questions are not, of course, new, but the current environment has spawned renewed attempts to articulate and debate what we mean by such terms as knowledge, cognition, understanding, and scholarship.

According to Sleeter (2001), "Epistemology refers to how people know what they know, including assumptions about the nature of knowledge and 'reality,' and the process of coming to know" (p. 213). It seeks to examine these questions:

1. To what extent is reality "out there," to be known through detached sensory observation or systematic data collection? Or, to what extent is our knowledge of it a product of our own mind?
2. What is the nature of knowledge?
3. What is the nature of the knower and who can know? (p. 213)

She suggests that research on teacher education has been framed by four epistemologies that answer these questions differently: positivism; phenomenology; narrative research; and, emancipatory research. After considering each one, she concludes by proposing that all have their merits and have the potential to benefit the field in different ways. She recommends, therefore, that teams, whose members have different theoretical perspectives, conduct research – one possible way to resolve epistemological variation.

Fenstermacher (1994) argues that there are different forms of knowledge used by and useful to teachers: formal and practical. One has to do with knowing *that* and the other with knowing *how*. The former is knowledge about teaching that can be made available to teachers for their use: "Such knowledge is gained from studies of teaching that use conventional scientific methods, quantitative, and qualitative; these methods and their accompanying designs are intended to yield a commonly accepted degree of significance, validity, generalizability, and intersubjectivity" (p. 8). In contrast, practical knowledge is concerned with what teachers already know, as revealed in what they do – the aim of those who study this form of knowledge is the illumination of classroom practice. This knowledge might also become useful in informing future teaching, according to Fenstermacher, but only if it can be shown to meet appropriate evidentiary standards. He critiques much of current research in this area as lacking in epistemic merit, but suggests *practical reasoning* as a way to enhance such study. Thus, he, like Sleeter, concludes that there are different forms of knowledge, generated in different ways, which might be of benefit to teacher education.

These scholars have, at least to some degree, built upon the earlier groundbreaking work of Jerome Bruner (1985), who made the claim that there were two irreducible modes of thought – narrative and paradigmatic:

Each of the ways of knowing … has operating principles of its own and its own criteria of well-formedness. But they differ radically in their procedures for establishing truth. One verifies by appeal to formal verification procedures and empirical proof. The other establishes *not* truth but truthlikeness or verisimilitude … one seeks explications that are context free and

universal, and the other seeks explications that are context sensitive and particular. … one mode is centered around the narrow epistemological question of how to know the truth; the other around the broader and more inclusive question of the meaning of experience. (pp. 97–98)

Bruner suggested that, at that point in time anyway, "The psychology of thought [had] concentrated on one mode, the paradigmatic, at the expense of the other" (p. 102). Since then, researchers have attempted to equalize the field (e.g., Clandinin & Connelly, 2000; Lyons & LaBoskey, 2002; McEwan & Egan, 1995; Witherell & Noddings, 1991), especially since many have come to believe that narrative knowledge, which "is concerned with the explication of human intentions in the context of action" (Bruner, p. 100), better characterizes the knowledge of teaching.

In their article, "What Do New Views of Knowledge and Thinking Have to Say About Research on Teacher Learning?" Putnam and Borko (2000) summarize current conceptions of cognition, or the act of knowing. They describe it as situated, social, and distributed. Therefore, research on teacher knowledge and learning, in their view, must include ways of identifying and representing the physical and social contexts, communal interactions, and distributed expertise in and by which that knowledge has been developed and revealed in order for it to be understood by and informative to others. Because so many factors influence knowledge construction, they suggest that "various settings for teachers' learning [will] give rise to different kinds of knowing" (p. 6). Thus, teacher knowledge may be more contextual than categorical.

Lee Shulman and his colleagues at the Carnegie Academy for the Scholarship of Teaching and Learning are attempting to advance the knowledge base of teaching by focusing their attention on the questions of *who* and *how*. They see teaching as "an extension of scholarship" (Edgerton, Hutchings, & Quinlan, 1991, p. 2). But scholarship is more than just good teaching:

For an activity to be designated as scholarship, it should manifest at least three key characteristics: It should be *public*, susceptible to *critical review and evaluation*, and accessible for *exchange and use* by other members of one's scholarly community. We thus observe, with respect to all forms of scholarship, that they are acts of mind or spirit that have been made public in some manner, have been subjected to peer review by members of one's intellectual or professional community, and can be cited, refuted, built upon, and shared among members of that community. Scholarship properly communicated and critiqued serves as the building block for knowledge growth in a field. (Shulman, 1998, p. 5)

Hiebert, Gallimore, and Stigler (2002) propose a similar set of criteria in their consideration of what it would take, "to transform teachers' knowledge into a professional knowledge base for teaching" (p. 4). But they have a different conceptualization of the *who*. They suggest teacher/researcher collaboration, rather than self investigation.

Shulman and his colleagues, like Fenstermacher, do not consider the knowledge generated from the scholarship of teaching to be the only building block; it is an addition to the general principles achievable through more traditional forms of research (Shulman, 2000): "The strategy we must pursue is an approach to scholarship that legitimates more than one kind of research. Research that renders one's own practice as the problem for investigation is at the heart of what we mean by professing or profession" (p. 11).

Others in the field are also addressing the epistemological question of *who*, but in a somewhat different way. Feminist, post-modern, and post-colonial scholars (e.g., Eisenhart, 2001; Foley, Levinson, & Hurtig, 2001; Kumashiro, 2002) are urging us to respect multiple epistemologies: "Given a new sensibility toward epistemological racism, ethnographers of color are increasingly questioning the universality and neutrality of all educational theories" (Foley *et al.*, p. 50). The attempt should not be to generate "a coherent picture or story of class, ethnic, or gender groups, but a collage of their similarities and differences" (Eisenhart, p. 23). We are to find ways to maintain the complexity, include more voices, detect bias, and disrupt our own ways of knowing.

This brief overview of some of the most predominant and recent work with regard to knowledge in teacher education should help to situate the epistemological perspective of self-study scholars. That is not to say, of course, that there is universal agreement; as with any healthy discipline, debates exist and will continue. Nonetheless, certain consistencies or at least dominant trends in our definitions of teacher knowledge and our beliefs about how and by whom that knowledge might be generated, fostered, and shared can be identified. Indeed the way in which self-study scholars have answered these questions helps to distinguish it as a field of study.

Again, Section Two of this handbook is devoted to a substantive explication of the epistemology of self-study so I will not go into depth here. Using Sleeter's (2001) questions, as delineated above, I will iterate a few of the aspects most directly relevant to the current status of the methodology of self-study.

Coming to Know

We question the distinction between producing/generating knowledge and becoming knowledgeable or coming to know and thus also, the distinction between research and practice. In the words of Korthagen (1995), we believe that, "knowledge about teaching develops in the interaction between the individual's hopes, ideals, and desires, on the one hand, and the feedback, or 'backtalk,' from the other participants in the concrete educational setting on the other" and that "knowledge created in this way is uniquely relevant for practice" (p. 102). Teacher knowledge, therefore, develops "through a better understanding of personal experience" (Loughran & Northfield, 1998, p. 7).

How we achieve this better understanding of our teaching experience is through critical reflection (Guilfoyle, 1995; Hamilton, 1995). According to Wilkes (1998),

> Brookfield (1995) suggests that reflection becomes critical when it has two distinctive purposes: the first is to understand how considerations of power undergird, frame, and distort educational processes and interactions. The second is to question assumptions and practices that seem to make our teaching lives easier but actually work against our own best long-term interests, and I would add those of our students. (p. 206)

Self-study is not the same, therefore, as reflective practice. Not only should such political questions as these be asked and explored, but the practice setting must also be framed and reframed in sequences of reflective instances that are responded to with action. In addition, a variety of viewpoints must be employed in the reframing process; divergent rather than convergent learning outcomes are sought (Loughran, 2002a). The only way this can be accomplished is with the input of others: "Reflexivity, wherein worldviews clash from the input of critical friends and theory, can push reflection past defensiveness into transformative learning" (Bass, Anderson-Patton, & Allender, 2002, p. 67). So critical reflection must be publicly articulated and self-study collaborative; it "requires a commitment to checking data and interpretations with others" (Loughran & Northfield, 1998, p. 12).

In their review of the last twenty years of research on the relationship between knowledge and practice, Cochran-Smith and Lytle (1999) identify three different conceptions of teacher learning or of coming to know. They situate self-study in the category entitled "knowledge-*of*-practice," along with much of their own work. And I would agree that self-study does fit all of their articulated attributes. But they go on to posit a fourth conception of teacher learning toward which we might all be moving: *inquiry as stance*. Its characteristics are articulated in the section headings, which might be abbreviated as follows: beyond certainty in teacher learning, against dualisms, teaching as praxis, local knowledge, learning across the life span, questioning the ends, and the culture of community. They summarize in this way: "The idea of *inquiry as stance* is intended to emphasize that teacher learning for the next century needs to be understood not primarily as individual professional accomplishment but as a long-term collective project with a democratic agenda" (p. 296). This seems to be an image of teacher knowledge development that self-study could embrace, and in many ways, already has.

The Nature of Knowledge

We question the distinctions that have been made between formal/theoretical and practical knowledge. Because we believe that knowing is experiential rather than conceptual (Hamilton & Pinnegar, 1998), we consider it to be more of a "flexible and generative" process than a product (Hamilton, 1995, p. 32). A distinction between formal and practical is only sensible and useful if the aim is to "assert with certainty a particular claim of meaning" (Pinnegar, 1998, p. 31). Since we believe that that is neither desirable nor possible with regard to most teacher knowledge, we endeavor rather to understand the meaning of particular

situations or phenomena (Pinnegar, 1998), or to develop local knowledge, that may also be useful to other educational communities (Cochran-Smith & Lytle, 1999).

In Smith's (1998) words, we tend to take the "cultural psychological perspective" that "all knowledge [is] constructed, distributed, mediated, and situated" (p. 21). Teacher knowledge, in Bruner's (1985) terms, is narrative rather than paradigmatic. What is more, we believe teacher knowledge to be historically embedded and culturally imbued (Hamilton, 1995, p. 32). The particulars of time, place, content, process, and persons matter.

The Knower

We question distinctions between expert and novice, teacher and researcher. All teachers and teacher educators who engage in self-study can generate knowledge and theory (Hamilton, 1995). Since knowledge is experiential and knowledge generation is critical reflection or *inquiry as stance*, teacher knowledge can best be understood, transformed, constructed, and articulated by the teacher self in collaboration with others. In Ross Mooney's (1957) words, "We want a way of holding assumptions about research which makes it possible to integrate the pursuit of science and research with the acceptance and fruitful development of one's self" (as cited in Bullough & Pinnegar, 2001, p. 13). The way in which we do that, according to Bullough and Pinnegar, is to join biography with history: "When the issue confronted by the self is shown to have relationship to and bearing on the context and ethos of a time, then self-study moves to research" (p. 15). In self-study, private experience and public theory offer insight and solution to one another.

The self is central and that means the whole of the self – past and present, emotional and cognitive, mind and body (Weber & Mitchell, 2002). And because each self is different, all offer an important, yet necessarily constrained perspective. Therefore, the knowledge of teaching can only be developed in a diverse and inclusive, particularly of previously marginalized voices, teacher-learning community.

Pedagogical

Our beliefs about teaching and learning – about pedagogy – are, of course, well connected to our epistemological perspectives. The way in which we generate knowledge about teacher learning is to carefully examine our own efforts to facilitate that learning; what we learn from this self-study, when articulated and shared with our teacher education community – when *formalized* (Hamilton & Pinnegar, 1998) – contributes to the knowledge base of the field. "Such connections between our learning and teaching are the essence of self-study" (LaBoskey, 1998, p. 153; see also Gudjónsdóttir & Dalmau, 2002; Lomax, Evans, & Parker, 1998; Loughran, 1998; Russell, 2002b).

As Hamilton (1995) points out, "Freire (1973) identified the act of teaching as a knowledge-producing process that involves a critical look into a person's

experience. Praxis, the interrelationship of theory and practice, uses research to inform the other about a situation with the goal of change" (p. 34). Self-study exists, then, at the intersection between theory and practice, research and pedagogy (Allender & Manke, 2002; Hamilton & Pinnegar, 1998; Russell, 2002a). Teacher education has a history of struggling with making connections between theory and practice. We believe that a major contributing factor to this difficulty has been the artificial epistemological and pedagogical separation between the two. Self-study holds promise, therefore, of reducing this problem (e.g., Hamilton, 2002a; Korthagen & Kessels, 1999).

Fenstermacher (1994) has argued that,

> The critical objective of teacher knowledge research is *not* for researchers to know what teachers know but for teachers to know what they know. … The challenge for teacher knowledge research is not simply one of showing us that teachers think, believe, or have opinions but that they know. And, even more important, that they know that they know. (pp. 50–51)

Implied in this statement is a distinction between teachers and researchers. Teacher educators engaged in self-study are both. And our work is about showing ourselves and others that we know, and inherently, that we know that we know. As Hamilton (1995) has pointed out, we do not need to go to the public schools to study teaching: "We can examine ourselves in our own acts of teaching. If we can understand how we ourselves teach, we can inform ourselves about how others might teach" (p. 39).

Seeing such close connections between learning and knowledge construction, we believe in facilitating the learning of our student teachers in ways analogous to our own knowledge producing processes. Thus, we engage our student teachers in "self-study-like" activities. I say self-study-like because I do not consider strategies to facilitate the learning of our students to be the same as self-study. Though some in the field would disagree with me, I believe that, in most instances, student teacher assignments are lacking in certain requirements of self-study, most particularly in the metacognition involved in theorizing the learning experience and in the formalization of the work. There are many ways, however, in which the activities are very similar.

Inquiry Orientation

Since we want our student teachers to understand teaching as an activity with knowledge-producing possibilities, we want them to take an inquiry orientation toward their work and to develop the skills and attitudes that will allow them to do so. Furthermore, since knowledge of teaching is uncertain, complex, dynamic, responsive, and context and culture dependent, we need them to see themselves as lifelong learners engaged always in the "troubling" of their own practice and the imagining of different possibilities for teaching and learning (Kumashiro, 2001, p. 11).

Because knowledge develops through a better understanding of personal

experience, we must offer our students opportunities to engage in inquiry themselves and to observe and participate in the disciplined and systematic inquiry of others. The latter can be accomplished by our engagement in self-study, as long as we involve our students in the process, which of course we should do, since their learning, in addition to our own, is the aim of our efforts. "We believe that we should model the learning that we expect in our students and that we should account for ourselves in the same way that they must account for themselves" (Lomax *et al.*, 1998, p. 16; see also Bickman, 2000; Fitzgerald, Farstad, & Deemer, 2002; Guilfoyle, 1995; Russell, 1998, 2002a; Zeichner, 1999).

This means that we consider all student work to be potential evidence or data in our investigations. Since the purpose of teaching is the facilitation of learning, we can only understand and evaluate our efforts and monitor the improvement of our practice, by attending to the cognitive, emotional, physical, social, and moral/ethical development of our students. We need to employ strategies, therefore, that will make transparent to us, as well as to our students, their learning processes and outcomes, in all of its variation, complexity, and fluidity. Simultaneously, we need to use methods that will provide evidence to us, to our students, and to our colleagues that we are learning from what we are discovering; that we are reframing our thinking and transforming our practice in defensible ways.

Reflective Practice

Another way to characterize such inquiry activity is as reflective practice. Although reflective practice is not the same as self-study, it is foundational – necessary but not sufficient. Therefore, we aim to help our students become reflective educators (e.g., Korthagen & Kessels, 1999; Ladson-Billings, 1999; Lewis & Johnson, 2002). This means that their knowledge of teaching is never conclusive; it must be "subjected to careful reconsideration in light of information from current theory and practice, from feedback from the particular context, and from speculation as to the moral and ethical [and political] consequences of their results" (LaBoskey, 1994, p. 9). And again, we do so by both involving them in such activity and modeling it for them.

We endeavor, then, to engage our students in ventures where they will experience conflict in competing knowledge claims and moral positions (Eisenhart, 2001, p. 24); that will slow down their thinking, "so that they can attend to what is rather than what they wish were so" (Rodgers, 2002, p. 231); and that will allow "questions to surface within themselves" (Cooper & McNab, 2002, p. 56). We try to provide them with ways to get to know their students, with a broad repertoire of instructional strategies, and with adequate subject matter background, and then with reflective processes for mediating among the three systematically and justifiably (Freidus, 2002, p. 84).

Assumption Challenging

A vital feature of reflective teaching involves the challenging of previously held assumptions about all aspects of the educational process. There is widespread

agreement in the field of teacher education that there is "a strong relationship between what a teacher believes and how teaching occurs in the classroom" (Tidwell & Heston, 1998, p. 45; see also Fitzgerald, Farstad, & Deemer, 2002; Knowles, 1994; Knowles & Holt-Reynolds, 1994; Lewis & Johnson, 2002; Tidwell, 2002; Wilson & Berne, 1999). Thus, to influence practice we must transform teacher thinking, but this, for a variety of reasons, is easier said than done. For one thing, our beliefs, values, and knowledge of teaching are derived from our experiences – our personal histories, which are necessarily limited and variant. In addition, many of these assumptions are implicit; they have never been articulated even to us. What is more, some of these ideas are deeply held and intimately connected to our identities as teachers and learners.

The challenge for teacher education is then to provide ways for students to articulate and interrogate their personal histories and resultant understandings. We need to engage them in contexts discrepant from what they have previously experienced so that the limitations of their autobiographies might be exposed and reframed; that is, we need to put them into appropriate disequilibrium. But this requires considerable risk-taking on their part. Thus, we need to provide adequate scaffolding and emotional support; a key way in which we do this is by taking similar risks ourselves (Loughran, Berry, & Tudball, 2002). In engaging them in our self-study where we investigate our "dilemmas, tensions, and disappointments" (Loughran & Northfield, 1998, p. 15), we demonstrate to them how the process of learning requires vulnerability and the courage to problematize our practice and confront our living contradictions.

Identity Formation

The process of learning to teach, therefore, has much to do with identity formation or *reconstruction*: "Education is more a process of rethinking and rebuilding the past" by "learning to tell and retell educational stories ... with added possibility" (Connelly & Clandinin, 1994, pp. 149–150). We teach who we are so learning to teach is not just about coming to know a series of behaviors or accumulating subject matter knowledge; it has to do with constructing an identify of self as teacher (Hamilton, 1995; Palmer, 1998; Wilcox, 1998; Wilson & Berne, 1999) – it is an "on-going quest for authenticity" (Bullough, 1994, p. 110). When we speak of the authentic self, we mean the whole self, e.g., the intellectual, emotional, and spiritual (Palmer, 1998); the gender and racial identity (Brown, 2002; Hamilton & Guilfoyle, 1998); the body and its dress (Weber & Mitchell, 2002). We thus need to create ways for our students to reinvent all aspects of themselves, again both by engaging them in identity reconstruction activities and by showing them how we are continuing the process ourselves.

We do so not only because they need to begin to think like teachers, but also because, in the words of Pinar (1988), "Understanding of self ... is a precondition and a concomitant condition to the understanding of others" (as cited in Casey, 1995, p. 217). Likewise, the "development of one's own cultural identity is a necessary precursor to cross-cultural understanding" (Schulte, 2002, p. 102). By

implication self-development must be accompanied by efforts to enhance our understanding of others. In fact, we see those as mutually dependent endeavors.

Social Constructivist

Believing in the social construction of knowledge, including self-knowledge, and considering teacher knowledge to be distributed, situated, and mediated, we feel the need to create for our student teachers communities of learners of which we are a part (e.g., Griffiths, 2002). These communities must value individual differences and provide multiple and varying opportunities to process together our different ways of making meaning from our shared experiences. We can only influence learning, we cannot control it (Senese, 2002); but the Vygotskian theoretical perspective suggests that we will be better able to do so in desirable ways if we build on "local funds of knowledge" through culturally relevant pedagogy and curriculum that appropriately scaffolds individuals within their zones of proximal development (Foley *et al.*, 2001). In Bickman's (2000) words, "Teachers should be encouraged to join with their students in a pedagogical alliance founded on self-reflection and openness that will 're-form' every educational situation" (p. 301). Students are thereby engaged more as, "culture-creating agents than as vessels for the reception of culture" (p. 300). Similarly, Ladson-Billings (1999) advocates for an approach of Cochran-Smith's that, "relies less on received knowledge than on knowledge in the making. It is a risky but sincere effort at generating theory – a generation that must occur with each new cohort of teachers" (p. 229).

   We are building relationships with our students – relationships that are aimed at individual and social transformation. Of necessity, therefore, self-study is also generated from and guided by our moral, ethical, and political beliefs, values, and agendas.

Moral/Ethical/Political

We consider teaching to be not just a pedagogical task, but also a "social-pedagogical" task (e.g., Fenstermacher, 1994; Korthagen & Verkuyl, 2002). That is, we agree with Korthagen and Verkuyl (2002) that, "one of the central aims of education is … to ensure that students of every race, social class, sex and age are aware of, and give shape to, their own inner potential, strength, talents, value, and dignity, whereby others, including teachers, can provide support and guidance" (p. 44). So good teaching includes, as Shulman (Tell, 2001) suggests, "nurturing." Thus, in teacher education, we believe we need to be as concerned with the moral, ethical, spiritual, emotional, and political development of ourselves and out student teachers as we are with the cognitive and strategic. We conceptualize our work, therefore, as moral and value-laden (e.g., Cole & Knowles, 1998; Hamilton, 2002b; Hamiltion & Pinnegar, 1998; Whitehead, 1989).

Integrity

As always in self-study, we believe we need to begin with ourselves. Accepting our responsibility as powerful role models, we are concerned with the integrity

of our work, with "walking our talk" by bringing together our beliefs and actions (Loughran & Northfield, 1998). We are centrally involved with the asking and investigation of the question, "How do I live my values more fully in my practice?" (Loughran, 2002b, p. 240). We are willing to do what Ladson-Billings (1999) suggests we need to do – deal with the difficult issues, with the challenges of anti-oppressive teacher education that require us to examine and problematize our assumptions, to attend to both the intentional and the unintentional in our teaching (Kumashiro, 2002), and to emphasize and interrogate the "enduring ties between the rational and the emotional" (Smith, 1998, p. 56; see also Cooper & McNab, 2002).

Ethic of Caring

Since we agree with Noddings (1984) that, "the primary aim of all education must be nurturance of the ethical ideal" (p. 6), we embrace the notion that all teaching must be grounded in "an ethic of caring." This was apparent to Douglas Barnes (1998) when he attended the first conference sponsored by S-STEP at Herstmonceux Castle in 1996. Providing the "outsider" perspective on the proceedings, his first impression was that:

> "Caring" seemed to be an underlying concern for them. Almost everywhere I heard about caring for other people and their experiences. I heard about the importance of supporting colleagues, of helping pre-service teachers find their own voices so that they are able to express and organize their experiences in the classroom and of responsibility for the young students who will be the eventual recipients of all the efforts to help teachers to teach more sensitively and reflectively. Underlying self-study was an essentially *humane* approach to education. (p. ix)

A humane approach to education with an equity agenda has been identified by many as a social justice orientation (e.g., Griffiths, 2002; Hamilton, 2002a; Kumashiro, 2002). Accompanying this perspective is an acknowledgement that we have not yet achieved these goals in our world, our communities, or our educational institutions, which means that education must be about change rather than the preservation of the status quo. It also implies that we cannot rely upon what we already know and practice; we must work against "harmful repetitions" (Kumashiro, 2002, p. 69). It involves risk-taking, attention to insider and marginalized voices, and, because social justice is never achieved once and for all, constant vigilance (Griffiths, 2002) – that vigilance is self-study research.

Political

Power

Research that is concerned with challenging and transforming existing inequalities and relationships of power is inherently political (Kuzmic, 2002). We thus find ourselves in agreement with and drawing upon the theoretical and methodological work of many feminist and post-colonial scholars who emphasize "the

relationship among knowledge, power, and research" (Foley *et al.*, 2001, p. 70). These authors define critical ethnography, for instance, as "well-theorized empirical study with serious political intent to change people's consciousness, if not their daily lives more generally" (p. 42). Casey (1995) in her explication of "The New Narrative Research in Education" characterizes these researchers as having "progressive political intentions," often "represented in the form of the metaphor of voice" (p. 223). She goes on to speculate that "the most important development within this strand of narrative research has been a reconceptualization of what it means to be 'political.' Central to this redefinition is the recognition that the personal is political and, furthermore, that power is exercised in all relationships, not just those connected to the state" (p. 223). Accepting this definition of political, self-study researchers like Ann Schulte (2002), believe that teacher education is about transformation.

> I define the transformation process as the continuous evolution of one's own understanding and perspectives in order to better meet the needs of all students. It is marked by a disruption of values or cultural beliefs through critical reflection with the goal of more socially just teaching. Transformation requires teachers to think critically and challenge ideas of how power and control are constructed in the world and mapped onto them. (p. 101)

We engage in self-study to both orchestrate our own transformations and to monitor and understand our progress in facilitating the transformations of our student teachers. We consider this personal work to be a necessary, but not sufficient, part of our reform agenda.

Reform agenda

The larger effort includes the reform of teacher education, of institutions of higher education and K-12 schools, of the enterprise of educational research, and ultimately, of society in general, which we see as closely interrelated. In that regard the perspective of self-study researchers is consistent with much of the current school reform literature, which also considers the essence of institutional reform to be teacher development (Bullough & Pinnegar, 2001; Darling-Hammond, 1993; Fitzgerald, Heston, & Miller, 2002; LaBoskey, Davies-Samway, & Garcia, 1998; Little, 1993; Loughran & Northfield, 1998). Representative is Lieberman's (1995) suggestion that schools need to be transformed into "learning organizations" by giving teachers opportunities to develop, implement, analyze, and modify new practices within the context of a professional community. Similarly, Sykes (1996) proposes that the promotion of teacher learning that can lead to improved practice on a wide scale might best be accomplished by engaging "teachers in learning about their own learning, in studying their own teaching, and in sustaining relationships with other teachers, both near and far away" (p. 467). Or, we might say, by involving them in self-study research.

But what we have found, when attempting to engage in such efforts within

the context of existing institutions of higher education, is that there are considerable barriers to the initiation and sustenance of this orientation to research and practice. The proverbial "chicken/egg dilemma" might be one way to characterize this problem. We need to reform conceptualizations of what counts as knowledge and research in order for our self-study work to be appropriately supported and acknowledged, but we can only demonstrate its legitimacy by doing the work. One of the reasons our research has not been honored or attended to as much as it should be, either within or outside our colleges and universities, is that teacher education suffers from a tradition of low status (Zeichner, 1999). The reform agenda of self-study thus must include the simultaneous transformation of us, teacher education epistemology and practice, and our institutional contexts. Though we have experienced discouraging setbacks (e.g., Hamilton, 2002a; Myers, 2002), we have also made considerable progress, as this handbook represents. We have done so by creating a community of scholars that helps support our local resistance (Guilfoyle, Placier, Hamilton, & Pinnegar, 2002) and by engaging in research and practice that can not only improve teacher education and contribute to the knowledge base of teaching, but also develop the "voice" and thus, political power of teachers, including teacher educators, and their respective students (e.g., Bass *et al.*, 2002; Hamilton, 1995; Hamilton & Pinnegar, 1998).

We acknowledge that all questions about knowledge – what it is, how it is developed, and who decides – are political questions. We accept the impossibility of moral, ethical, or political neutrality when it comes to education and educational research. We recognize that the privileging of certain pedagogies and particular research methodologies is as much about power as it is about intellectual responsibility. "This struggle over legitimate knowledge is not simply an individualistic conflict between academics and teachers but rather a historical struggle that has shaped institutional priorities and structures as well as the knowledge-power nexus found in the educational community (Gitlin & Burbank, 2000)" (Gitlin *et al.*, 2002, p. 304). We realize that we are both products of this tradition and enmeshed in institutional and social contexts that help to perpetuate it. We know, then, that our methodological decisions must be guided not only by our epistemological and pedagogical theories but also by our ethic of care and our reform agenda. We must select and construct instructional strategies, research designs, and research representations that will, for instance, attend to the "insider" perspective, where all voices are listened to and heard, but also examined and questioned (Gitlin *et al.*, 2002; Grumet, 1991); require us to interrogate our own power and privilege, especially in relationship to our students and our teacher colleagues (Gitlin *et al.*, 2002; Kuzmic, 2002; Luttrell, 2000); render problematic both the content and process of our teaching (Kumashiro, 2001); and include multiple perspectives, especially those traditionally marginalized, in ways that encourage universal and repetitive reframing (Dalmau & Gudjónsdóttir, 2002). We understand also that these decisions about how to undertake our self-study work are not additive, but transformative: "As long as we look at (or fail to look at) the challenges that teacher research poses

to educational research more generally seeing them as merely methodological or as merely adding teachers' voices to the research community, we ignore the reality that this is also about power and the authority of the voices heard" (Kuzmic, 2002, p. 231).

These moral/ethical/political values and ideals combine with our epistemological and pedagogical theories to form the underpinnings of the methodology of self-study. In the remainder of the chapter I will summarize this methodology by highlighting the predominant methods of pedagogy, research design, and research representation that have been derived from that conceptual framework.

Methodology

Pedagogy

The pedagogical practices employed by self-study researchers are an integral part of the methodology of self-study because it is those efforts that we are investigating. They are the interventions in our research design. These are the activities that embody our theoretical perspectives and pedagogical goals, our moral, ethical, and political values and agendas, at least we hope they do, which is the impetus for and essence of our central research questions: "How do I live my values more fully in my practice?" and "How do I improve my practice?" (Whitehead, 2000).

Our conceptual framework suggests, of course, that there cannot, and indeed should not be any singular or final answers to these questions. They must be asked with regularity; the quest must be career-long. Furthermore, the pedagogies that are selected, constructed, and adapted need to be context-sensitive and individually responsive, and they must be multiple and variant. Nonetheless, we can identify certain instructional genres that are particularly compatible, both on theoretical grounds and research evidence. The categories into which I have placed these strategies are not discrete; creative and conscientious teacher educators have and will combine these in a multitude of productive ways. They are also not meant to be exhaustive; more options have and will be chosen and created. But they can help to provide us with a sense for the current field of self-study practice.

Dialogic Communities

Especially prevalent in the practice of self-study teacher educators are activities that aim to create an interactive community wherein student teachers and their instructors and mentors can engage in critical dialogue about all aspects of their educational experiences and understandings. The aim is to position, "the student teacher as a learner in a curriculum constructed as a result of real experiences and reconstructed through interaction between learners" (Loughran, 2002a, p. 41). Particular variations within this category include "communities of learners" (Peterman & Marquez-Zenkov, 2002); relational teacher education (Kitchen, 2002); learning circles (Fitzgerald, Heston, & Miller, 2002);

Participatory Interview Approach (Bodone *et al.*, 1997); micro-teaching (Loughran *et al.*, 2002); and "think-pair-share" (Gudjónsdóttir & Dalmau, 2002). Various forms of information and communication technologies (ICTs) have been utilized for this purpose with varying degrees of success. Though some have noted limitations to the interpersonal quality in such exchanges (e.g., Ham & Davey, 2002), others have found that, if appropriate adaptations are made, critical dialogue can indeed be facilitated, and even enhanced, by ICTs (e.g., Hoban, 2000).

The general preference in the field is for group talk rather than unilateral lecture so that knowledge can be socially constructed, all voices heard, personal responsibility encouraged, and assumptions challenged (e.g., Guilfoyle, 1995; Kaplan, 2002; Tidwell, 2002). Such a perspective is consistent with what Wilson and Berne (1999) have found to be main characteristics of good pedagogy for adult learners in preservice and inservice programs: "The privileging of teachers' interactions with one another" often situated in "communities of learners that are redefining teaching practice" (pp. 192–193). Frequently included in such interchange are stories of experience.

Narrative

Conceptualizing teacher knowledge as narrative knowing means that the writing and sharing of teacher stories are common occurrences. But since we consider the aim of teacher education to be transformation, the simple telling is not enough. As Connelly and Clandinin (1994) make clear, opportunities for teacher educators and their students to rewrite and retell new stories that imagine other possibilities need to be provided. This is fostered by collaborative contexts that include multiple perspectives, particularly those of typically marginalized voices. Though best if these variant interpretations come from the verbal input of colleagues, they can also be supplemented by other sources, e.g., written cases of special needs students (Hutchinson, 1998) and theoretical literature that challenges the "myth of racelessness" (Brown, 2002). Grumet (1991) sees story-telling as "a negotiation of power" and suggests that "we are, at least partially, constituted by the stories we tell to others and to ourselves about experience" (p. 69). Thus, as we engage our students in the construction of their identities as teachers, we often connect their stories of teaching with their personal histories.

Autobiography/Personal History

In response to the self-posed question, "Why write about personal histories?" Knowles and Holt-Reynolds (1994) propose that it is

> Because in one sense, they *are* teacher education. Teachers' lives as school pupils, before they become teachers, their lives as scholars while they prepare to become teachers, their lives as variously contributing members of the work force and society, and their lives as professionals in a career of teaching present few clear boundaries. (p. 6)

But again, they argue that personal histories cannot be simply elicited, they must also be analyzed; cherished beliefs need to be acknowledged and then challenged. Holt-Reynolds (1994) suggests further that if we do not engage our student teachers in explorations of how their past experiences influence and necessarily limit the choices they make as teachers, then we run the risk of mistaking "practical proficiency" for "conceptual change" (p. 31). That is, even if student teachers employ strategies we suggest, we cannot assume from behavior alone that their theoretical understandings have been transformed. All courses, in her view, thus need to be safe contexts where teacher educators and their students come together to debate specific pedagogies and possible rationales underlying them in light of their variant and equally valuable backgrounds, which, if so respected, will necessitate a shift toward a more inclusive perspective.

Coia and Taylor (2002) also emphasize care in the use of, in their case, autobiography, which they define as personal narrative "written with an audience in mind" (p. 48). If the ultimate purpose is to be realized, the making and remaking of meaning in the context of community, then a democratic environment must be created where vulnerability is shared and, "the idea of critique as demolition from a privileged viewpoint" is eschewed (p. 51).

Personal history/autobiography in its various forms including journaling recognizes and therefore allows for the inclusion of the emotional in the process of teacher development; the whole of the individual is thereby incorporated and addressed, as it should be. Another realm commonly believed to include both feeling and cognition is that of the arts.

Visual and Dramatic Art

Self-study teacher educators often engage student teachers in visual and dramatic art activities. They do so not only because art is potentially holistic, but also because it can allow us to see the world in new and different ways; it can promote what Maxine Greene (1978) refers to as the "wide-awakeness" so essential for critical reflection.

> I am convinced that, if teachers today are to initiate young people into an ethical existence, they themselves must attend more fully than they normally have to their own lives and its requirements; they have to break with the mechanical life, to overcome their own submergence in the habitual, even in what they conceive to be the virtuous, and ask the "why" with which learning and moral reasoning begin. (p. 46)

She argues that the arts and aesthetic education hold particular, though not unique promise, for triggering these necessary questions of the status quo. Eisner (1995) emphasizes an additional advantage of the artistic – it can capture and reveal those aspects of our experience and understanding that cannot be expressed in words.

Exemplary of this pedagogy is the Theater of the Oppressed (ToO) used by Cockrell, Placier, Burgoyne, Welch, and Cockrell (2002) which invites audience

members, in this case students, to participate on stage in the resolving of the educational problems portrayed by the actors. Cockrell *et al.* have found that ToO has helped to create "visual imagery from which learners may explore [the assumptions embedded in an imposed ideology] and problematize the conditions of their [teaching] lives" (p. 43).

Richards (1998) has had her student teachers create self-portraits for similar reasons. She has found that they help her learners to, "develop a conscious awareness of their own performances with students and to address discrepancies" between what they believe and what they do (p. 34). Drawing and acting actively engage student teachers in the process of learning; they involve the body as well as the mind, another common feature of self-study pedagogy.

Active Learning

Berry and Loughran (2002), believing that "experience precedes understanding," have employed micro-teaching in their teacher education courses. One of their reasons for this choice is that it, "would help [their student teachers] explore and understand the relationships between what they taught, how they taught and what was learnt" (p. 16). This focus is consistent with what Wilson and Berne (1999) have found to be another of the main characteristics of good pedagogy for adult learners in preservice and inservice programs: It must, "engage them as learners in the area that their students will learn in but at a level that is more suitable to their own learning" (p. 192). Pereira (2002) in mathematics and Bencze and Bowen (2002) in science teacher education have taken this approach. Pereira, for instance, in aiming "to reacquaint teachers with themselves as learners of mathematics in order to help them to re-conceptualize themselves as teachers of mathematics" had, as one of his course's central activities, "the construction, description, and analysis of geometric objects" by the inservice teacher participants (p. 79). Bencze and Bowen found that by engaging their preservice students in a variety of activities that incorporated aspects of scientific inquiry, their prospective teachers had "increased tendencies to promote contextualized student-directed open-ended scientific investigations" (p. 30). Tasks that involve learners in inquiry of one form or another are not unique to science teacher education, indeed quite the contrary.

Reflective Inquiry

Most predominant in the practical methods of self-study teacher educators are inquiry activities and assignments, which makes sense given that we believe teacher knowledge is constructed and advanced through critical reflection on personal experience. In fact a reconsideration of all of the previously identified strategies would reveal that each has an inquiry aspect to it. In general, such strategies are characterized as reflective practice or teacher research (e.g., Dalmau & Gudjónsdóttir, 2002; Kuzmic, 2002; Loughran, 2002a). The emphasis is on finding ways for our student teachers and in turn their students to raise and explore their own questions. Freidus (2002) summarizes the approach well:

> It is not our role to impose our vision, but to help students understand what we value and why. Then, to help them become the best teachers they can according to their own visions, teachers who are willing to grapple with hard questions, listen to conflicting opinions, and articulate and implement their own ways of being in the classroom … to separate expert from expertise, acknowledge what each participant knows, working together to learn from and with each other, moving beyond the traditional power structures in search of new and better ways to meet the needs of all learners. (p. 86)

Because cognition is situated, we recognize the need to provide our students with different contexts for learning. As Putnam and Borko (2000) suggest, "Thoughtfully combining university- and field-based experiences can lead to learning that can be difficult to accomplish in either setting alone" (p. 7). Furthermore, case-based teaching can expand access to meaningful settings; in fact, they speculate that "this experience *of* the setting may afford reflection and critical analysis that is not possible when acting in the setting" (p. 8).

In addition to the pedagogies already iterated, other inquiry approaches have included Professional Working Theory (Dalmau & Gudjónsdóttir, 2002); "discrepancy analysis" workshops (Korthagen & Verkuyl, 2002); the exploration of paradox in education (Wilkes, 1998); and deliberative questioning (Cooper & McNab, 2002). Especially widespread in this category of teacher education practice are variations of action research and portfolio.

Action research

Geoff Mills (2000) defines action research as a, "systematic inquiry done by teachers (or other individuals in the teaching/learning environment) to gather information about – and subsequently improve – the ways their particular schools operate, how they teach, and how well their students learn" (p. 21). Since the theoretical underpinnings and practical goals of action research and self-study are so similar, it is no wonder that self-study teacher educators choose to engage their students in comparable cycles of inquiry that rely upon and promote critical reflection. Mills suggests that action research holds particular potential for challenging "the intractability of reform of the educational system" because it engages teachers in change-oriented practice with requirements for immediate implementation (p. 14). Because the research is their own, the results are necessarily more persuasive and authoritative, relevant, and accessible.

Portfolios

Connecting theory with practice and the development of critical reflection are also cited as primary reasons for the use of portfolios in self-study teacher education. As Lyons (1998) has noted, the portfolio process not only, "helps [preservice and inservice teachers] to identify for themselves the critical features of their own teaching platforms and philosophies" (p. 248), it also obliges them to find evidence in their practice of the appropriate enactment of that knowledge and those values. In other words, it asks them to engage in an investigation of

potential "living contradictions" in their teaching, and thus, in the asking of the central research question of self-study, "How do I live my values more fully in my practice?" Anderson-Patton and Bass (1998) engage in the construction of their own portfolios in collaboration with their student teachers as they develop theirs, in part to create a democratic community of learners and in part to model the practice.

Modeling

Many in the field believe in modeling for their students both particular pedagogical strategies and reflective practice in general. Since we are teaching about teaching, it is essentially, as Bullough (1994) makes clear, an issue of authenticity: "For me, authenticity in teaching requires that I be able to articulate for my students my own teaching metaphors as they arise from life-history and that I be actively exploring myself as teacher, just as I require that they engage in such exploration" (p. 110). We believe we need to "practice what we preach" or "walk our talk." We must create safe learning environments by exposing our own vulnerability, as well as promote the necessity of life-long development by making explicit our own efforts to do so. Engaging in self-study is a primary vehicle for this modeling of practice, and thus provides a bridge between our pedagogy and our research.

Connections Between Pedagogy and Research Design

The well-known Biblical phrase "Physician, heal thyself" is commonly enlisted to suggest that doctors need to attend to their own well being before they can expect or presume to care effectively for others. Self-study teacher educators believe that this admonition applies similarly to us. This impetus for self-study influences our choice of research methods and designs. Wanting our student teachers to become critically reflective practitioners who will engage in teacher research, we employ research strategies that are particularly appropriate for teacher inquiry – that will exemplify what we hope they will do themselves. Since we cannot teach something we do not know, nor advocate for a practice we do not embrace or emulate, one critical connection between our pedagogies and our research designs is that the latter are meant to instantiate the former.

A second connection resides in our belief that we have a pedagogical responsibility to continuously monitor our progress; to check for discrepancies between our ideals and our practice, our practice and student growth; to challenge our assumptions; and to articulate and support for ourselves, our students, and our colleagues what we know about our teaching. We need to justify the pedagogies we employ and advocate on evidentiary, as well as theoretical grounds and moral/political ideals. We thus utilize research methods that will rely upon and give access to evidence of student learning, that will capture the complexity and particularity of what we do and of the ways in which what we do result in, or not, the reframed thinking and practice of our students and ourselves.

Instantiation

The self-study literature is replete with instances where there is explicit acknowledgement that, "one of the purposes in this self-study is to model professional learning in ways that support candidates just beginning to understand the nature and challenges of professional action and learning from experience" (Russell, 2002a, p. 84; see also Hutchinson, 2002; Kitchen, 2002; Lomax *et al.*, 1998; Peterman & Marquez-Zenkov, 2002; Schulte, 2002; Schwabsky, 2002). But the modeling of which we speak is somewhat different than that intended by more traditional pedagogies. This is due in part to the nature of *what* we are instantiating, and in part to the *rationale* for it. We are not simply presenting a "model" of practice for our students to imitate; we are engaging in the process to improve ourselves, as much as we are to improve them.

Because we are as limited by our own personal histories and cultural identities as are our students, we cannot expand their horizons if we do not expand our own. Similarly, we cannot help them to detect and interrogate their biases if we do not detect and interrogate ours. As a result, when our goals are to enhance the multicultural teaching of our students, for example, we might engage in the self-study of our own cultural influences (e.g., Brown, 2002; Oda, 1998; Schulte, 2002). Or when our focus is on the transformation of our institutional contexts, we might undertake a critical analysis of our teaching myths (Louie, Stackman, Drevdahl, & Purdy, 2002). We believe that in order to facilitate the transformation of our students, we need to transform ourselves by developing our "voices," which provide us with "the power to critically examine a situation and confront it, rather than be dominated by it" (Hamilton, 1995, p. 39). This position is well-illustrated by Korthagen and Verkuyl (2002) who engaged in a self-study to investigate whether or not they could help student teachers become aware of and develop their professional identities and gain "a renewed sense of mission." "From the very beginning it was clear to us that we could not undertake this enterprise without questioning our own professional identities and missions as teacher educators" (p. 43). But at the same time we recognize that we cannot be sure that this modeling is making any difference. We need to assess our inquiry-based pedagogies by seeking evidence of growth.

Assessment

Our self-study research projects, then, are meant to serve as "reality checks" (Schuck & Segal, 2002) on our pedagogy. In pursuit of enhanced understanding of our practice settings so that we might improve as we go, we pay attention to our learners:

1. We attempt to find out who they are and what they already know, including their cultural proficiencies (Kumashiro, 2001), so that we can target our interventions appropriately and have a basis for comparison over time. One way in which we do this is by generating and examining their initial metaphors of teaching (Knowles, 1994).
2. We analyze their responses to our assignments and activities, especially

because, as Holt-Reynolds (2002) points out, "Assignments or tasks seem to lie at the core of a teaching/learning exchange" (p. 14). They represent what we "value enough to insist that students address" (p. 16). Understanding, as McNiff (1993) warns us, that living contradictions can go both ways, that is, students can not only espouse verbally theories they do not exhibit in practice, they can also engage in practices they do not theoretically support, we attempt to employ curriculum that will "reveal learning rather than just answers" (Rodgers, 2002, p. 232). As an example, Tidwell and Heston (2002) prompt their student teachers to provide their "practical arguments" for what they have done in practice, thereby making explicit the rationales for their observed behavior.

3. We attempt to document our work as accurately as possible so that we can have a more reliable record of what we are actually doing, as opposed to what we think or hope we are doing, which we then can relate to those identified student outcomes. For instance, we might audiotape our teaching sessions (Bullough, 1994) or have students dialogue with one another and us on the computer (Ham & Davey, 2002) or keep anecdotal journals of our interactions with students (Watson, 2002).

4. We obtain alternative perspectives on what we are doing and finding from our colleagues, often by engaging in collaborative self-studies with them (e.g., Coia & Taylor, 2002; Feldman *et al.*, 1998; Fitzgerald, Farstad, & Deemer, 2002; Kosnik, Freese, & Samaras, 2002; Louie *et al.*, 2002).

5. And we solicit our students' reflective reactions to our practice and their learning (e.g., Bullough, 1994; LaBoskey, 1997; Russell, 2002b).

Our research methods are thus interactive and responsive: "In teaching, there is a sense of the need to act immediately on new possibilities and to adjust one's teaching in accord with these possibilities. The research focus therefore alters and, as adjustments are made, new insights and possibilities emerge. Hence the intertwining of teaching and researching is such that as one alters so does the other" (Loughran, 2002b, p. 243; see also Lighthall, 2002; Schuck & Segal, 2002).

Though "self-study is about identifying existing strengths as well as pinpointing places for improvement" (Freidus, 2002, p. 82), the impetus is more likely to be the latter. As has been mentioned before, Whitehead (1989) has referred to self-study as the exploration of "living contradictions." Others have also identified discrepancies or gaps between our ideals and our actions (Zeichner, 1999) and dissatisfaction with existing practice (Loughran, 2002b) as the likely initiator. Kuzmic (2002) has employed the particularly compelling term, "hauntings," in this regard: "It is, indeed, those issues, questions, and experiences with teachers or students that continue to haunt me that I see as deserving of both reflection and self-study" (p. 226). Childs (2002) might find this descriptor particularly appropriate for referring to the brief interchange wherein she felt she failed one of her students most egregiously: "Nobody trips over mountains. It's the little stones – the pebbles – that cause us to stumble and slip. It is the memory of that one tiny moment – an entire incident of no more than perhaps thirty-five

seconds – that still keeps me contrite and eager to confront the contradictions and the complacencies in my practice as a mentor" (p. 39). And this confrontation takes the form of on-going self-study research.

So there is a quite tight connection between our pedagogy and our research design because, as Hamilton (2002b) has noted, the work, "strives to explore ways in which methodologies used in self-study can support the development of teachers' ideas about teaching" (pp. 112–113). According to Pinnegar (1998), self-study researchers,

> Observe their settings carefully, systematically collect data to represent and capture the observations they are making, study research from other methodologies for insights into their current practice, thoughtfully consider their own backgrounds and contribution to this setting, and reflect on any combination of these avenues in their attempts to understand. They utilize their study to represent for others what they have come to understand in their own practice and ultimately to perfect and improve the quality of their own practice setting. (p. 33)

Thus, she concludes, "Self-study is not a collection of particular methods but instead a methodology for studying professional practice settings" (p. 33). The predominant characteristics of this research methodology will be explored in the next section.

Research Design

Self-Initiated and Focused

A critical identifying feature of the methodology of self-study involves the question of "Who?" – both who is doing the research and who is being studied. In self-study the *self* is necessarily included in the response to both queries. Thus, the professional practice settings we study are our own. We agree with the argument that those engaged in the practice of a particular profession are particularly well qualified to investigate that practice (Zeichner, 1999; see also Cochran-Smith & Lytle, as cited in Fenstermacher, 1994; Schön, 1983). In the words of Bass *et al.* (2002), "Self-study re-centers research and grounds it in classroom practice, using the language of teachers rather than the distancing voice of erudite theoreticians" (p. 66). We believe that challenges to the validity of research on one's own practice that are based in a supposed inherent lack of "objectivity" have political overtones. As Eisner (1997) has stated, "This question – what should count as research – leads to a very deep agenda. It is also an agenda with high stakes for it pertains to matters of legitimacy, authority, and ultimately to who possesses the power to publish and promote" (p. 5). As Casey (1995) has pointed out, objectivity is a problematic aim even in the researching of others – it marginalizes "the authenticity and integrity of narrators' stories" (p. 231). It is possible, of course, for research to be overly subjective, but we suggest that the other characteristics of self-study methodology can serve as appropriate and adequate checks to this eventuality.

Believing that teacher knowledge develops through a better understanding of personal experience – by cycles of critical reflection on that experience – we assume that critical reflection on our personal experience as teacher educators will produce knowledge of teaching and teacher education. Granted it is knowledge of our context, but we also accept that all teacher knowledge is situated and contextual. The local knowledge that is thereby generated, when made available to others, can still serve as a trigger to their question-asking and expand the possibilities of their activities and explorations, thus making a contribution to "the long-term collective project with a democratic agenda" (Cochran-Smith & Lytle, 1999) that is *inquiry as stance*.

Since the goal of research on teacher education is to improve that enterprise, then by implication a main purpose is to enhance the learning and practice of teacher educators. Self-study research combines the two aims and, social constructivist learning theory would predict, may make the latter more likely and more robust. As Lee Shulman (1998) and his colleagues in the Carnegie Scholarship of Teaching and Learning Project have found, when faculty engage in a scholarly inquiry into their teaching for the purpose of preparing a course portfolio, they "often report that the process of investigation, selection, and reflection entailed in writing the portfolio caused them to change the way they teach – to be more self-conscious about purposes, more vigilant about data collection, more thoughtful in assessing what works" (p. 12). Jean McNiff (1993) has said of action research that it is, "a form of educational enquiry that empowers practitioners to generate and control their own process of change" (p. 37). By extension, it can contribute to the development and recognition of the "voices" of teachers and teacher educators, which is consistent with our political agenda. It might also help to make us the "good judges" we want to be since we are, in the process of doing this inquiry, both acting and thinking about educational issues (Coulter & Wiens, 2002).

Self-study researchers are, therefore, not only the selves doing the research, they are the selves being studied, which does not mean the self is the sole focus. Nor does it entail the opposite extreme – the study of our practice or our students' learning without also attending to our personal role in that process. As Bullough and Pinnegar (2001) make clear, there should be a balance between the two. Acknowledging that teaching is an interpersonal act, that we teach who we are, and that though there is a close connection between our beliefs and our actions, we can sometimes behave in ways contradictory to our values, we accept that to better understand and improve our practice, we must incorporate self-analysis and tools of self-transformation. An example of such a mechanism is "memory work." According to Weber and Mitchell (2002), "The object of critical memory work is to make the past usable – a remembering in the service of future action" (p. 122). The assumption is that the accuracy of our memories does not matter; whatever shape they take, they influence the construction of our identities, our current thinking, and our future behavior. Therefore, if we begin to access and interrogate those memories, we can have more control over them and their impact on our teaching:

> The process of memory work can offer us insights into how and why we became who we are; help us make connections between our pasts and what is occurring in our lives today; give us a framework for action; illustrate how influential and powerful our own words and actions as teachers and teacher educators may be; and provide us with possibilities for self-growth, greater understanding and transformation. (O'Reilly-Scanlon, 2002, p. 75)

She suggests that the real power of memory work may be in its ability to generate questions: "Paradoxically, the more we learn – the more questions are generated. And the more we learn about ourselves, the more questions we begin to ask about others" (p. 77). The questions about teacher education posed by teacher educators are especially significant and relevant to the field because they are generated from within the practice by actual dilemmas, puzzles, and ambitions. And these questions lead to research that is conducted by the teacher educator self, thus connecting both aspects of the *self* in self-study.

The literature includes numerous examples of self-studies that explicitly emphasize both manifestations – the self as the researcher and the self as the researched (e.g., Bass, 2002; Feldman, 2002; Gitlin *et al.*, 2002; Hamilton, 2002b; Lomax *et al.*, 1998). Whitehead (1989), for instance, describes an action research project wherein the participants, including him, videotaped their teaching and then viewed and critiqued the recordings together. In the process of doing so, they were able to see their own "I's" existing as living contradictions (p. 4). That is, they could detect instances where they seemed to be nullifying in their practice the educational values they claimed to hold. These discrepancies caused tension, which moved them "to imagine alternative ways of improving [their] situations" that they then put into practice (p. 4). "In this cycle we can study the gradual emergence of our values through time as we struggle to overcome the experience of their negation" (p. 5).

The goal of self-study teacher educators engaged in such research is to better understand their practice – to generate knowledge about teaching – but the process does not end there, which is another way in which this work is differentiated from more traditional research. Self-study scholars are interested in the resolution of current problems and in the achievement of short- and long-term educational reformation. Indeed an essential requirement of this research methodology is that it results in and provides evidence for the reframed thinking and transformed practice of the teacher educator researcher. Self-study thus aims to improve teaching and teacher education and the institutional contexts in which they take place.

Improvement-Aimed

In a special edition of the *Teacher Education Quarterly* published in 1995, Fred Korthagen served as respondent to five self-studies written by Stefinee Pinnegar, Peggy Placier, Tom Russell, Mary Lynn Hamilton, and Karen Guilfoyle. In his comments he made some distinctions between conventional research and self-study, one of which is this: "We might say that traditional research helps us

realize that education is often bad and unsuccessful. Stefinee, Peggy, Tom, Mary Lynn, and Karen prefer to apply their time and energy to the improvement of education" (p. 104). He acknowledges that this statement is an exaggeration and recognizes that traditional research has contributed much to our understanding of educational phenomena. But he justifies the critique on the grounds that conventional researchers have not tried hard enough to put the implications of their theories to the test in practice. He warns though that we need to understand an educational setting before we attempt to improve it. He commends the work under review on that basis – that the improvement intentions of the authors are generated from the "critical issues" they discover in studying their contexts. Korthagen concludes, "[The critical issues developed by practitioners] make it possible for action research [or self-study] aiming at the improvement of educational practices, and research aiming at the understanding of those practices, to go hand in hand" (p. 104). Feldman *et al.* (1998) would agree: "We assume that the goal of action research is both the improvement of practice and an improved understanding of the educational situation in which our practices are immersed" (p. 7). Self-study methodology is designed to understand and improve our professional practice settings.

Holt-Reynolds and Johnson (2002) provide us with an example of this bringing together of understanding and improvement. They analyzed the responses of their students to one of their course assignments:

> As we read through these, we see our assignment come back to us in twenty-five different forms. We learn what any author learns from listening to her work come back to her from an other – how our assignment was ambiguous, how it omitted invitations for thinking we had hoped to see, and where it led students down a not-so-productive-after-all-path. We learn how to make it a "better" assignment. (p. 17)

We aim to improve our practice based upon a careful and thorough understanding of our settings, which in turn results in an enhanced understanding of that practice. By making changes in this way and then taking them public, we also hope to contribute to a larger reform agenda.

In her introduction to a book of cases of the scholarship of teaching and learning, Pat Hutchings (2000) summarizes the value of the work: "[The cases] both benefit from and contribute to changing conditions on campuses that can make the scholarship of teaching and learning (and its various cousins and relations, whatever they're labeled [e.g., self-study]) more central and valued – an outcome supported by the efforts of scholarly and professional societies that have been working to give prominence to teaching [e.g., S-STEP SIG]" (p. 9). The work, then, has the possibility of reforming our institutions of higher education. It might also, as the Arizona Group (Guilfoyle, Placier, Hamilton, & Pinnegar, 2002) suggests, support our resistance to the sometimes-problematic reform agendas of our institutional, state, and national contexts.

The ultimate hope is that if we and our student teachers continue to engage

together in this practice of critical self-inquiry that takes into account, and thus begins to challenge, "how our lives are mediated by systems of inequity such as classism, racism, and sexism (Lather, 1992, as quoted in Guilfoyle, 1995, p. 23), we might strengthen "the quality of schooling for all students, including culturally and linguistically diverse learners" (LaBoskey, Davies-Samway, & Garcia, 1998). As Griffiths (2002) put it: "[We are] keen to understand – to do self-study on – what it is to work for social justice, so we (me, you, me and you, me and they, you and they) can do more of it better" (p. 162).

A particularly illuminating example of self-study research aimed at educational improvement on both the individual and institutional level is one done by Gitlin and Russell (1994) that investigates a method for structuring the storytelling process they call Educative Research. The strategy includes several steps: the writing of two texts – one personal history and one school history without analysis; personal reflection on the texts to consider what is missing and to raise questions; the sharing of the narratives with others who then analyze them looking for themes and categories; the reading of relevant literature that can help reveal "oppressive formations" in their stories; and a comparison across histories to identify common themes and apparent differences, identify constraints, and raise questions about assumptions of possibility or impossibility at the school level (p. 126). The authors make very explicit the assumptions upon which their work is based:

1. Research/Subject Relationship – They engage in a "'dialogical process' where meanings are negotiated and both can be changer and changed. The intent of the dialogue is not to discover absolutes or *the truth*, but to scrutinize normative 'truths' that are embedded in a specific historical and cultural context. In this way, taken-for-granted notions can be challenged as educators work to better understand schooling."
2. Voice – "The central motivation for encouraging a dialogical approach is that it can further the aim of developing voice among those who have been historically silenced. ... Voice as a form of protest is directed both outward at the social construction of meaning making and the structures that reinforce those meanings, and inward at the way the individual takes part in the production of certain constrained beliefs, roles, and practices."
3. Understanding and Practice – "To confront this threat to the linkage of understanding and practice, Educative Research is viewed primarily as a process with turning points that redirect inquiry, rather than being seen as a product. This allows the research process to alter the questions asked and influence practice as insights are gained."
4. Authenticity – "However, the author is part of the research not only because the questions posed reflect a focus on one set of concerns rather than another, but also because the constructs developed ... are linked to the perspective and orientation that the author brings to the research project. For research to be authentic, the relationship between what is said and the person(s) doing the talking must be made apparent. Put simply, the author must be included in the story being told."

5. Validity – "The validity, or 'truthfulness' of the data [can be understood] as a mutual process, pursued by researcher and those studied, that recognizes the value of practical knowledge, theoretical inquiry, and systematic examinations. … The influence of the research process on who produces knowledge, who is seen as expert, and the resulting changes at the level of school practice are also part of an expanded and political view of validity."

6. Reliability – "Reliability, therefore, cannot be based on duplicating procedures, but rather must center on attempts to satisfy the underlying principle of voice and its relation to a desired type of school change." (pp. 122–124)

In summarizing what they have discovered about the value of this approach in the process of doing their own self-study research on it, they say: "This give and take between questions, analyses, and actions differs from traditional methods by taking an activist stance toward research and giving more weight to the process of question posing. … When successful, this sort of dialogical process makes it possible for those traditionally silenced to have a voice in educational matters. It can also encourage protests about one's actions and the school context" (pp. 126–127). The efforts to improve both individual practice and institutional contexts described in this exemplar were made possible by a variety of interactions, e.g., interactions among participants, interactions of individuals with their own histories, interactions of individuals with the literature and with the stories of their colleagues. Interactive structures and activities like these illustrate another characteristic of self-study methodology.

Interactive

Social constructivist learning theory requires interactive/collaborative pedagogy and research strategies. Likewise, conceptions of cognition that consider it to be social, situated, and distributed mean that we must capture and attend to group interactions and knowledge development, as well as individual. Loughran and Northfield (1998) have given considerable emphasis to the collaborative nature of self-study methodology, not only because it is consistent with the above theories, but also because if genuine reframing is to result, as it needs to, then alternative perspectives and interpretations must be included in the process. Many others have similarly stressed this rationale: "It [is] clear how important reframing must be to the process of self-study. It is not sufficient to simply view a situation from one perspective. Reframing is seeing a situation through others' eyes. … The issue of collaboration often revolves around the need for interpretations of data to be checked against a valued or trusted other" (Gitlin *et al.*, 2002, pp. 243–244; see also Bass *et al.*, 2002; Guilfoyle *et al.*, 2002; Johnston, Summers-Eskridge, Thomas, & Lee, 2002).

Despite the frequent use of the term *collaborative* in the field, I have deliberately chosen the term *interactive* to refer to this aspect of self-study methodology because, as I have said elsewhere (LaBoskey, 1998), "There are distinct differences between typical collaborative research and collaborative self-study. … Indeed,

interactive may be a more apropos referent for multi-party self-study than *collaborative*, especially because, in many cases, the researchers are not just interacting around an external data set; the interactions are the data set, or at least a part of it" (p. 151). I would now add another reason for this choice: Interaction within self-study for the purpose of studying our professional practice settings takes many forms, in addition to collaboration among researchers.

First, self-study teacher educators do collaborate directly with colleagues in an effort to better understand and improve their own practice and institutional contexts. Berry and Loughran (2002), for instance, partnered in the teaching of a course and in a self-study on what they and their students were learning from the experience. They found that the modeling of their pedagogical risk-taking, cooperative critical reflection, and resultant transformed practice facilitated the learning of similar practices and perspectives by their student teachers. Cockrell *et al.* (2002) collaborated on an action research project designed to help two different student groups learn to focus on issues of diversity via a performance activity. They discovered that the differences in their areas of expertise resulted in the identification of different trends in the data, thus enhancing and diversifying the knowledge generated by the study. Similar examples include Griffiths' (2002) study of the long-term practice of a reform group of which she was a part, Russell and Upitis' (1998) study of their efforts to establish a professional community in their department through e-mail communications between the new Dean and a faculty member, and Conle, Louden, and Mildon's (1998) study of the nature and impact of their graduate student support group on one another.

Second, self-study researchers also collaborate with colleagues near and far who are working on different professional practice agendas. Louie *et al.* (2002) worked together on a self-study where they interrogated the various teaching myths they held as professors of different disciplines, which resulted in changes in their respective beliefs and behavior. Tidwell (2002) called upon a colleague of hers to "confirm or oppose" the findings that resulted from her self-study of her teaching in a large group instruction situation. Several folks have engaged in cross-institutional self-study that has allowed them to gain multiple perspectives on and emotional support for their efforts to improve their practice in sometimes similar, sometimes different arenas (e.g., Freese, Kosnik, & LaBoskey, 2000; Gudjónsdóttir & Dalmau, 2002; Guilfoyle *et al.*, 2002; LaBoskey *et al.*, 1998; Schuck, Brown, & Schiller, 2002). If face-to-face meetings are not possible due to distance, ICTs and telephone conversations have been found to facilitate this potentially challenging process that depends upon trusting relationships and respectful interaction. A caring approach to collaborative research is required if assumptions and interpretations are to be adequately interrogated and perspectives reframed. One way to characterize collaborators who participate with us in these ways is as critical friends (Schuck & Segal, 2002).

Third, self-study researchers also interact with their own students in a variety of ways. In fact, since self-study is always conducted in relation to the others who are our students (Bullough & Pinnegar, 2001), input from them, whether direct or indirect, with regard to the aspect of our practice under investigation

is important. They may become informants in our self-studies (e.g., Bass *et al.*, 2002; Johnston *et al.*, 2002). Or their work and reflections on that work may be a primary data source and interpretation check (e.g., Hopper & Sanford, 2002; LaBoskey, 1997). Or they may actually engage with us as co-researchers in the self-study project (e.g., Kaplan, 2002; Lomax *et al.*, 1998).

Fourth, self-study teacher educators interact with "text" of various kinds in varying manners. For example, researchers may engage with the professional literature in ways that will inform their personal experience: "We approached our study from an insider standpoint – the perspective of those enmeshed in the everyday politics of practice – and tried to reflect on this standpoint by looking at its relation to the data collected from an outsider point of view (academic research) to help make sense of this experience" (Gitlin *et al.*, 2002, p. 309). Similarly, they might use texts in alternative media like video, audio, or, in Hamilton's (2002b) case, visual art to expand on the potential interpretations of the collected data of practice. Or they may bring into their deliberations the multiple perspectives available in collections of personal narratives or cases (e.g., Hutchinson, 1998). The texts with which they interact might also be ones constructed by themselves that they then revisit with new lenses in the process of their critical, or in Feldman's case (2002), existential reflection on their practice. The critical autoethnography of Bass' (2002) and the performance of Austin, Gaborik, Keep-Barnes, McCracken, and Smith's (1996) are examples of such practice. Perselli (2002) articulated one of the merits of these approaches in describing the rationale for her performance self-study where she portrayed an artist disguised as a visitor to her own show, who could ask questions about the work: "This was one way of achieving reflection and reflexivity at a time when no 'outsider' audience was available. In other words, it was a device which enabled me to get into a dialogue with myself and to theorize the work once more, in preparation for the wider audiences to whom it was about to be exposed" (p. 82).

Interaction in self-study can take many forms. Garnering multiple perspectives on our professional practice settings helps to challenge our assumptions and biases, reveal our inconsistencies, expand our potential interpretations, and triangulate our findings. This variation is representative of another characteristic of self-study methodology.

Multiple, Primarily Qualitative, Methods

"Self-study research is a research methodology in which researcher and practitioners use whatever methods will provide the needed evidence and context for understanding their practice" (Hamilton & Pinnegar, 1998, p. 240), as was recognized by Zeichner (1999) in his review of the field at that point. To develop an understanding of all aspects of the self and its development in complex and differing educational contexts, multiple means for defining, discovering, developing, and articulating teacher knowledge must be employed (Loughran & Northfield, 1998). According to Hutchings (2000), those in the field of the scholarship of teaching and learning would agree: "A key principle of this volume

is that there is no single best method or approach for conducting the scholarship of teaching and learning. Indeed, the cases illustrate a need for approaches that are useful and doable in the varied contexts represented by their authors" (p. 1).

Though there is diversity in the methods we use to study our professional practice settings in self-study methodology, the majority of it is qualitative. The primary reason is that the qualitative approach is more consistent with our conceptual framework, as is apparent in the distinctions made by Smith (1983), as summarized by Paul and Marfo (2001):

> He points out that the two approaches have different procedures and different epistemological implications. Specifically, Smith observes that (a) the quantitative approach takes a subject-object position, whereas the qualitative approach takes a subject-subject position; (b) the quantitative approach separates facts and values, whereas the qualitative approach views them as inseparable; and (c) the quantitative approach searches for laws, whereas the qualitative approach seeks understanding. (p. 540)

Self-study researchers have employed qualitative, and sometimes quantitative, methods already quite prevalent in the general domain of educational research, but also have developed new strategies. One of the approaches most prevalent in self-study research is action research; as a matter of fact many have considered the two to be synonymous – a question that is explored in Chapter 24. One of the key aspects of action research that is particularly appealing is the inclusion of cycles inquiry that incorporate the immediate practical application and testing of insights gained. This recursive and ongoing process allows for responsive adaptation with regard to the forms of data collected and the means of analysis. It is possible to subsume other research strategies within this overall format.

Another method category especially common in self-study is narrative research. Believing that teacher knowledge is primarily, in Bruner's (1985) terms, narrative knowing, this is no surprise. As an example, Cooper and McNab (2002) have employed narrative inquiry and hermeneutics in their self-study work because they see these approaches, "as necessary to understanding the reciprocity of shared experience and meaning-making in the classroom where a multiplicity of perspectives is valued. The larger lessons and implications of the human story are infused with life and meaning, are illuminated, made relevant and understood best, through the tangible immediacy of stories of individuals" (p. 53). Wilson and Berne (1999), in summarizing the research on teacher learning, have found that capturing teacher knowledge has been difficult and speculate that "one way of measuring teacher knowledge within [teacher learning] communities would involve documenting and assessing what [their] stories were and what meaning they held for the teachers" (p. 179). Such stories have been captured in a variety of forms by self-study researchers, for example, as small and tall tales (Griffiths, 2002) and as autobiographies of home school decision-making (Muchmore & Sayre, 2002).

A related and comparably popular method category in self-study is dialogue,

because it often includes story-telling. But there are additional reasons for its frequency, e.g., it allows for the social construction of knowledge, can capture the distributed and dynamic nature of teacher cognition, provides for immediate opportunities to confront misconceptions, supports the development of caring communities, and helps to strengthen the voices of the teacher and teacher educator participants. The Arizona Group members (Guilfoyle, Placier, Hamilton, & Pinnegar, 2002), who have engaged in dialogue-based self-study over a several year period, have found that their dialogue "seemed to run in cycles of personal reflection, professional interchange and public analysis, followed by private analysis" (p. 99). The end result is not answers to the questions they originally posed to the group; instead, "We come away renewed because we have reached new epiphanies about the analyses that brought us together and new questions to explore – we leave with new ways to walk our talk and learn" (p. 99). Since we are not seeking to confirm and settle, then such an outcome is quite appropriate.

Yet another major type of self-study method is the artistic mode. Fischman (2001) has suggested that there has been a growing interest in inquiry into visual experiences in the scholarly world in general because, "images have become an omnipresent and overpowering means of circulating signs, symbols, and information" (p. 29). Complementary reasons within the self-study domain are that the artistic medium can convey emotions (Derry, 2002), as well as other important aspects of human consciousness that cannot be represented in words, and that the visual and performing arts can help us to see our educational experiences with new eyes.

These and other qualitative research methods, which will be discussed in greater depth in subsequent section chapters, are often combined within a single self-study in order to capitalize on the assorted advantages of each. Bencze and Bowen (2002), for instance, used students' course assignments, semi-structured repertory grid interviews, and photographs of apprenticeship workshop activities as data sources in their research. The data in Tidwell's (2002) study included course notes, meeting notes, student response cards, her journal, and pictures she drew of events. In a project designed to better understand and improve their supervision, Paris and Gespass' (2001) data were comprised of excerpts from collaboratively written reflections following classroom visits; the researchers' own reflections and notes from visits; records of individual meetings with student teachers; course evaluations; and records of the dialogue from focus group meetings.

This mix of mainly qualitative methods can enhance our understanding of our professional practice settings and help us to reframe our thinking and our teaching in appropriate and defensible ways. But since it can only provide us with situated and local or approximate, suggestive knowledge, validation has to be conceptualized differently than it is in positivist paradigms. The final characteristic of self-study to be discussed here has to do with its redefinition of validity as trustworthiness, meaning that the field is advanced by the construction, testing, sharing, and re-testing of exemplars of teaching practice.

Exemplar-Based Validation

Pinnegar (1998) has emphasized the "authority of experience as a warrant for knowing in self-study research" (p. 32). Dalmau and Gudjónsdóttir (2002) have proposed that knowledge in self-study is tested at two levels: "Both the rigorous demands of practice and the questions from the broader field work together in a dialectical process" (p. 17). But ultimately, according to Loughran and Northfield (1998), it is the "reader" who assesses the reliability and validity of a self-study of our professional practice settings. Therefore, the report: "Includes sufficient detail of the complexity and context of the situation for it to 'ring true' for the reader; provides and demonstrates some triangulation of data and a range of different perspectives around an issue; makes explicit links to relevant educational literature and other self-study accounts and literature" (p. 13).

Others have made similar arguments. Eisner (1997), for instance, has stated: "What succeeds in deepening meaning, expanding awareness, and enlarging understanding is, in the end, a community decision. Conversation and publication are, in part, aimed at testing ideals in that community" (p. 6). All of the criteria for the scholarship of teaching and learning proposed by Shulman (1998, 1999), as previously noted, have to do with the public review and testing of one's work by the relevant scholarly community.

Elliott Mishler's (1990) articulation of a rationale for and approach to such a reconceptualized notion of validity in "inquiry-guided" research is especially illuminating and, I believe, not only supports self-study's current position on the question of validity, but can also serve as a guide to our future endeavors. Thus, I will discuss his views at greater length. Mishler grounds his argument for change in a recognition that though inquiry-guided qualitative researchers have long been aware that the traditional approach to validity testing is inappropriate, experiment-based methods of validation have still been applied, which has resulted in their studies being judged as lacking in scientific rigor: "With failure built in from the start, they are systematically denied legitimacy, and the dominance of the experimental model is assured" (p. 416). A new approach to validation is therefore necessary, he claims – one that will accommodate the distinctive qualities of this research methodology and still address the intended aims.

He then proceeds to describe and support his posited alternative, which he describes as follows:

> I propose to redefine validation as the process(es) through which we make claims for and evaluate the "trustworthiness" of reported observations, interpretations, and generalizations. The essential criterion for such judgments is the degree to which we can rely on the concepts, methods, and inferences of a study, or tradition of inquiry, as the basis for our own theorizing and empirical research. … By adopting a functional criterion – whether findings are relied upon for further work – rather than abstract rules, validation is understood as embedded within the general flow of scientific research rather than being treated as a separate and different type of assessment. (p. 419)

This perspective is particularly consistent with self-study in that it seeks, as does narrative knowing, trustworthiness or verisimilitude rather than truth; it eschews objectivity; and it moves validation into "a world constructed in and through our discourse and actions" (p. 420).

In formulating this new notion of validity, Mishler tries to avoid making lists of rules or criteria and instead, drawing on the work of Kuhn (1970), utilizes the notion of "exemplars" to address the problem of "how claims for trustworthiness may be made and evaluated" (p. 421). By exemplars he means documentations of "normal practice" within a community, e.g., self-study researchers, that as a whole constitute, "the ordinary, taken-for-granted and trustworthy concepts and methods for solving puzzles and problems within a particular area of work" (p. 423), e.g., teacher education practice. Validation is accomplished when "the results of a study come to be viewed as sufficiently trustworthy for other investigators to rely upon in their own work" (p. 429). To encourage such reliance the author of a report needs to include sufficient information with regard to what was done and why. Mishler proposes that the reader of one of our studies should ask the following questions: "What are the warrants for my claims? Could other investigators make a reasonable judgment of their adequacy? Would they be able to determine how my findings and interpretations were 'produced' and, on that basis, decide whether they were trustworthy enough to be relied upon for their own work?" (p. 429). This means, he says, that we must make visible our data, our methods for transforming the data into findings, and the linkages between data, findings, and interpretations, features that map well onto the aspects of a self-study report previously identified by Loughran and Northfield. But no matter how much is provided in the write-up, according to Mishler, the assessment of the validity of a single study must remain provisional. The trustworthiness of an approach or of a finding needs to be tested repeatedly within a field and can thereby gain in strength over time. The mandate to a community of scholars that accepts the notion of validation as trustworthiness is, "to develop a collection of relevant exemplars ... a range of alternative approaches" (p. 437), a call comparable to that made by Shulman (1999) with regard to the scholarship of teaching and learning. A response to that mandate requires us to attend to the ways in which we represent our research on our professional practice settings to the community so that it will be appropriately trustworthy and in this manner advance our understanding and practice of teacher education.

Connections Between Research Design and Research Representation

Bullough and Pinnegar (2001) acknowledge the use of multiple qualitative methods in self-study methodology and suggest that in using "borrowed methods" we can to some extent, "assert authority ... from the frame or frames of the borrowed methodology" (p. 15). Not wholly, however, because of the differences caused by bringing in the self. In self-study not only must we employ established research methods competently, we must also attend to the form in which the study is organized and the quality of the story told; that is, we need to give

careful consideration to the way the research is presented and represented. They suggest further that narrative methods, such as autobiography and correspondence, are predominate choices because "they capture the concern with 'self' that distinguishes this body of research" (p. 16).

Others seem to agree that our conceptual framework and research methodology might tend to favor narrative forms of representation, in part, because self-study involves cycles of inquiry that result in changes over time; the research is responsive and progressive. Even "usual" data is thus gathered and analyzed in a storied way (Griffiths & Windle, 2002). Likewise, the "publication" of the research is seldom seen as an endpoint, as it typically would be; instead, it is meant to continue to advance the field by serving as an exemplar of practice that will contribute to the transformed thinking, teaching, and research of the reader – to keep the story going. For instance, Hamilton (2002a) has suggested that the story form "might help other white scholars recognize their (personally unseen) privilege, and the study itself might contribute to our understanding of the change process related to teacher education reform efforts" (p. 187).

This is indicative of another reason why self-study researchers might select narrative forms of representation – they may better support our reform agenda and interest in social justice. As Ladson-Billings (1999) has argued, a major principle of Critical Race Theory is, "that people's narrative and stories are important in truly understanding their experiences and how those experiences may represent confirmation or counter knowledge of the way the society works" (p. 219). But as Grumet (1991) warns us, we need to be careful of the potential "dogmatism of a single tale" (p. 72), which leads us back to the requirements of representation called for by Mishler, Loughran and Northfield, and Bullough and Pinnegar that both make the foundations of the story explicit and invite alternative tellings and interpretations.

But narrative is not the only reporting method we utilize. As Eisner (1993) has repeatedly emphasized, "Humans have the capacity to formulate different kinds of understanding and that these understandings are intimately related to the forms of representation they encounter or employ and the way in which those forms are treated" (p. 9). Therefore, since our research methods vary and combine in order to capture the complexity of the teaching-learning process and to expand and deepen the nature of our knowledge of it, so do our representational modes. Consequently, our research representations are tightly connected to our research designs. In fact, our forms of inquiry and of presentation often develop simultaneously and interactively rather than linearly (Berry & Loughran, 2002), so much so, in some cases, that they can become one in the same. For instance, Weber and Mitchell (2002), said this of their readers' theatre performance:

> It was on-stage, in the process of performing our own words, that we came to our first tentative and embodied understanding of the significance of performance to self-study and professional identity, not only as representation, but as a form of inquiry … in enacting and retelling our stories, we

became aware of the significance of the *processes* involved not only in the autobiographic writing and staging of a literary self-study, but also in the very performance itself. ... The rigour of the methodology is its emphasis on formal or systematic re-visiting, re-questioning, re-writing, re-imaging, and re-thinking. The writing and production of a play necessitates thoughtful acts of symbolic interpretation that are subject to public scrutiny. (pp. 121–122)

Also apparent in this example and many others in self-study is that we are often pushed by our "breakthroughs in epistemology" and resultant new research methods to "create new forms and formats for representing our accounts" (Guilfoyle *et al.*, 2002). As noted by Hamilton and Pinnegar (1998), "Representing living educational theory is more problematic than communicating statements about practice that work and about which the researcher only feels compelled to state that it works" (p. 240). The challenge when validation is reconceptualized as trustworthiness is to bring the details of the work into the public domain so that both the research process and the resultant reframings and evidentiary supports can be as fully and fittingly understood as possible. This is particularly difficult, according to Gitlin *et al.* (2002), in practitioner research wherein a primary purpose is to improve our teaching. "We have not," they say, "developed a form of representation that does justice to the process orientation of teacher research" (p. 311). But, we are making progress.

Research Representation

We seem to be approaching this task of developing appropriate forms of research representation in self-study in two ways. Some in the field have worked on the explicit delineation of aspects to be included in self-study reports. Some have also or instead focused on developing the rationale and theoretical support for alternative representations, usually within the context of a specific study and its public rendering.

Explicit Delineation

The list generated by Loughran and Northfield (1998), as cited above, is representative of the former category. Bullough and Pinnegar (2001) present and discuss fourteen guidelines for autobiographical forms of self-study, which they summarize as follows:

As we have said, articles need to be readable and engaging, themes should be evident and identifiable across the conversation represented or the narrative presented, the connection between autobiography and history must be apparent, the issues attended to need to be central to teaching and teacher education, and sufficient evidence must be garnered that readers will have no difficulty recognizing the authority of the scholarly voice, not just its authenticity. (p. 20)

Barnes (1998), in serving as outside respondent to the first S-STEP SIG castle conference, inferred from his readings that the "best" papers were those that made obvious the "process of self-study": "The papers that did this began by explaining the institutional context, quoted next (rather than summarized) some of the evidence used, illustrated the processes of interpretation, including alternative views, outlined any changes made in the course being studied, and discussed general conclusions" (p. xi). These factors are comparable to those identified by Mishler as necessary for the validation process.

Particular Rationales

Illustrations from the latter category might be sorted by the nature of the rationale used to justify the alternative form of representation. One contention that has been made is that there needs to be a match between the research design (or the nature of the knowledge/understanding being generated) and the structure of its presentation. Eisner's (1993) work could be seen as foundational to this perspective. He argues very explicitly that different forms of representation and their treatments can both render and make feasible different kinds of thinking, which in turn can both illuminate and encourage the construction of different meanings. He notes, for example, "That poetry and pictures, literature and dance, mathematics and literal language" make possible unique kinds of understanding (p. 8). An exemplar of a self-study report from this group is a chapter by Griffiths (2002) where she creates a unique form that consists of a primary text written in a more typical style and an accompanying lengthy set of endnotes that includes "the rest of the story" in two styles – "notes *about self-study in italics* and about **small tales (examples of them, and also reflections on them) in bold**" (p. 162). She does this, she claims, because "neither life nor thought are as tidy or as linear as they are when presented in this form, so popular in academic presentations" (p. 162).

Another rationale is that the report should continue the process of deliberation about the investigated practices and the accompanying understandings for both the author and the reader; that is, the representation needs to promote and support further testing of the exemplar. Emphasizing the self-benefits, Bass *et al.* (2002) note that the activity of trying to represent their research creatively helped them to learn even more about teaching than they already had. Lomax *et al.* (1998), on the other hand, stress the desire to engage the audience in the research effort: "We invite the reader to be not just an observer but an active participant with us in the process in the same way we are active participants and not simply observers in the action research processes within which our own students engage" (p. 167). Shulman (1998) strives for a similar goal when he considers how to represent and report on the scholarship of teaching. He says that it needs to be done "so that it can become part of the community's intellectual property; so that it can inform other members of the community, engage them in deep and significant conversations, provide a basis for the formation of communities of scholars, and be evaluated in that community" (p. 7).

Still another justification is also for the continuation of the process, but in

these cases the emphasis is on the reform agenda, on the desire to transform educational contexts and activities. Both Fischman (2001) and Eisner (1997) have argued that alternative forms of data representation, particularly those dealing with visuality, "have the potential of making our work not only more comprehensive and clear, but also politically more relevant because images not only carry information in the constant battle over meaning, but they also (or even fundamentally) mediate power relations" (Fischman, 2001, p. 31). Cole, Knowles, brown, and Buttignol (1999) understood this potential in making the choice to represent their study of the constraints of their institutional contexts in visual art formats. The visceral experience of "witnessing" their confinements and challenges might serve as a powerful inspiration for viewers to engage in the questioning and transformation of higher education's approaches to research evaluation, teacher education design, and promotion and tenure systems.

Eisner (1997) has suggested that we choose tools of data representation on the basis of whether or not they will do the jobs we want done. His response to the question of what jobs need to be done might be summarized as follows:

1. To engender a sense of empathy because understanding human lives may require an understanding of their/our feelings.
2. To provide a sense of particularity and dimensionality because those are conditions of something being "real."
3. To be evocative rather than denotative so that it "generates insight and invites attention to complexity."
4. To "increase the variety of questions that we can ask about the educational situations we study" or to stimulate our "capacity to wonder."
5. To "exploit individual aptitude" and thus "activate wider varieties of human intelligence." (p. 8)

These and more are good reasons for continuing to explore alternative forms of representation for our self-study research. Clearly, the aim is for all aspects of our research methodology to be consistent with and supportive of our epistemological, pedagogical, and moral/ethical/political theoretical underpinnings so that we can produce the knowledge and understanding that we need for the continuous improvement of teaching and teacher education.

Conclusion

Self-study is "a methodology for studying professional practice settings" (Pinnegar, 1998). The purpose is to *improve* that practice, in this case teacher education, in order to maximize the benefits for the clients, in this instance preservice and inservice teachers and their current and future students. Thus, the aim for teacher educators engaged in self-study is to better understand, facilitate, and articulate the teaching-learning process. What we currently know of this endeavor tells us, among other things, that it is enormously complex, highly dependent on context in its multiple variations, and personally and

socially mediated. Since the knowledge of teaching is more narrative than para-digmatic, we must be concerned with the "explication of human intentions in the context of action" (Bruner, 1985). Teacher educators are actually engaged in the effort to enact their intentions in practice so our perspectives and explana-tions add a critical dimension to an understanding of teacher knowledge develop-ment. As many have argued (e.g., Cochran-Smith & Lytle, 1999; Schön, 1983; Shulman, 2000; Zeichner, 1999), the professionals in a field are particularly well situated to construct knowledge of that profession by engaging and investigating their own authentic questions of practice. So self-study researchers study our own professional practice settings; it is scholarship *initiated by and focused on us*.

Because we are simultaneously engaged in practice and in the investigation of that practice, we aim to both generate knowledge of teaching and enhance our own pedagogy by immediately applying what we have learned. Thus teaching and research in self-study are iterative and responsive. We are actively engaged in the reform of our particular contexts, in part by transforming us, our teaching, and our programs. But we also hope to contribute to a larger reform agenda by making the "local knowledge" we have generated available to the whole educa-tional community in ways that will raise new questions, stimulate debate, and suggest other possibilities.

We begin with and include the self not only on epistemological and pedagogical theoretical grounds, but also because of our professional responsibilities and our moral, ethical, and political values. We care deeply about the current and long-term welfare of our students and their students. Thus, we consider it imperative to engage in the continuous monitoring of our relations with and influence on them – to check for consistency between our espoused theories, values, and aims and our actual interactions and outcomes. We strive for what has been variously described as integrity (Loughran & Northfield, 1998), authenticity (Bullough, 1994), and fidelity (Shulman, 1998) in our teaching and our research on that teaching. We link acting and thinking, teaching and researching because we are aiming to be and to nurture "good judges" (Coulter & Wiens, 2002).

We feel that this can only be accomplished through a genuine and systematic interrogation of our work in teacher education. This means that we need to be prepared to "problematize our practice" (Zeichner, 1999) and acknowledge our "living contradictions" (Whitehead, 1989). "This willingness to admit that we stumble in our teaching practice is a central part of work in self-study. From this stumbling and our efforts to both understand and act differently that the knowledge we produce about teaching emerges" (Hamilton & Pinnegar, 1998, p. 243). But it takes courage to expose our shortcomings, to make ourselves vulnerable not only with our professional colleagues, but also with our own students. We do the latter to enlist them into our self-study, to model for them the process of life-long learning, and, most importantly, to help them feel safe enough to take the similar risks necessary for their own development. We want them to embrace the notion of an inquiry orientation toward practice and recognize the potential for teacher and teacher educator research to make

significant contributions to our understanding of teaching and learning to teach, a goal with political intentions.

Giving more "voice" to the professionals engaged in the practice of teaching in both higher education and the K-12 schools is one of our political reasons for the self in self-study. Like many feminist and post-colonial scholars, we believe questions regarding knowledge and research, e.g., who gets to produce it and how, necessarily involve issues of power. Our claim is that those who are supposed to have, acquire, and employ the knowledge of teaching are quite capable of identifying, generating, understanding, theorizing, and communicating it. Granted there are needs for checks on the biases and limited perspectives of the researcher self, but all research is necessarily constrained and influenced by the subjectivity of the investigator(s), at the very least by the questions deemed worthy of study. More traditional research paradigms have developed means to minimize, though not eliminate, this problem. So too has self-study; the ways are necessarily different, not only because of who is doing the research but also because of the questions asked and the aims intended.

First, the methodology of self-study, being *improvement-aimed*, looks for and requires evidence of the reframed thinking and transformed practice of the researcher, which are derived from an evaluation of the impact of those development efforts. As Gitlin *et al.* (2002) argue:

> It is vital ... for teacher researchers to find ways to expose their perspectives and assess these perspectives in relation to the knowledge produced. ... Put differently, the contextual demands of teaching require teachers not only to produce knowledge but also to see the relation between knowledge and self on a continuous basis. A process approach to assessment fits well with the epistemological demands of teaching. ... We want to replace the charade of neutrality with a more authentic approach to research that will allow us to interrogate our perspectives and their relation to knowledge production. (p. 312)

We look with regularity for evidence of progress and, depending upon what we find, make immediate adjustments to our understandings of practice.

Second, self-study methodology is *interactive* at one or more points during the research process. Those interactions with our colleagues near and far, with our students, with the educational literature, and with our own previous work help to confirm or challenge our developing understandings. They provide us with multiple perspectives and require us to justify and interrogate our assumptions, assertions, and values. "The need to honestly hold up practice to critique by colleagues, by oneself, and by ones' students is an important hallmark of self-study work" (Hamilton & Pinnegar, 1998, p. 240).

Third, the methodology of self-study employs *multiple, primarily qualitative, methods*, some that are commonly used in general educational research, and some that are innovative. With regard to the former, competent use of these methods allows us to draw, at least in part, upon the frames of those "borrowed

methods" to assert authority (Bullough & Pinnegar, 2001). For the latter, self-study researchers are attending to explications of the conceptual frameworks for these new approaches, in addition to revealing their structure. Inclusively, these multiple methods provide us with opportunities to gain different, and thus more comprehensive, perspectives on the educational processes under investigation.

Fourth, self-study methodology demands that we formalize our work and make it available to our professional community for deliberation, further testing, and judgment. Several scholars within the field have articulated criteria or guidelines for acceptable self-study "reporting" (e.g., Barnes, 1998; Bullough & Pinnegar, 2001; Loughran & Northfield, 1998). These map well onto the characteristics of the scholarship of teaching identified by Shulman (1998) and to the validation process described by Mishler (1990) for inquiry-guided research, which self-study certainly is. Due to the latter, I have argued in this chapter that Mishler's redefinition of validity as validation through the social construction of knowledge is an appropriate way to conceptualize what has been done in self-study: We advance the field through *the construction, testing, sharing, and re-testing of exemplars* of teaching practice. As Mishler has noted, this formulation means that validation of a single study, though important, must remain provisional until the knowledge generated and procedures employed establish a history of trustworthiness within the field. Thus, bodies of work become the more relevant domain for the validation process than individual investigations, an idea I will explore in greater depth in Chapter 29.

The methodology of self-study is well conceptualized, well grounded in epistemological and pedagogical theory, and well justified by interconnected moral, ethical, and political values and ideals. It has clear features that, though they may and should evolve over time, will allow us to proceed with integrity and evaluate with confidence. It is, of course, not the only viable methodology for engaging in educational research, but it is an important one that has resulted in a considerable body of literature on the professional practice of teaching and teacher education, as represented by and summarized in this handbook. This methodology suggests that the validation of the local knowledge, the approximate, suggestive knowledge, thus generated must be on going. Those of us in the field need to continue the process by incorporating into our teaching and research practice the understandings and procedures we deem trustworthy enough to risk trying, with appropriate adaptation and assessment, in our own programs with our own students. In this conscientious bringing together of the hearts and minds of a professional learning community over time, we stand to not only contribute to our understanding of teaching and teacher education, but also improve our practice settings and enhance the learning opportunities for all of our students and our students' students.

Dedication

This chapter is dedicated to the memory of my daughter, Sara LaBoskey, who died on July 28, 2002 of a rare form of bone cancer at the age of 21. Her wisdom,

optimism, strong moral character, and genuine care for the world and all of its inhabitants have been my inspiration. Engaging in this work in the year following her passing has made it ever more clear that the enhancement of life's opportunities for all children everywhere must be our central purpose and that a better understanding of what role teaching and teacher education can play in this effort can only be attained by the conscientious interconnection of our epistemological and pedagogical groundings with our moral, ethical, and political values that begins with and always includes attention to our own integrity.

Note

1. The emphasis in this chapter will be on teacher education since that is both my personal area of expertise and the birthplace of the S-STEP SIG. This is not meant to imply that self-study cannot be done by educators in other venues and/or professions.

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22

WHAT COUNTS AS EVIDENCE IN SELF-STUDIES OF TEACHER EDUCATION PRACTICES*

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Abstract

Answers to this question depend on what you and I are looking for and the contextual influences in our ways of seeing. Each reader could be looking for something different. My gaze is focused on evidence from the self-studies of teacher education practices that show contributions to the growth of educational knowledge. These contributions include my own self-study 'How do I improve what I am doing?' as a teacher-educator and educational researcher at the University of Bath between 1973–2003. I will undoubtedly bring some of my biases as a white, middle-class male, working in the Academy, into this enquiry. However, I have learnt much about my own biases from the enquiries of others who work with different perspectives to my own. My analysis of this learning is focused on the evidence of five kinds of contribution to the growth of educational knowledge. These contributions are to educational theories, to educational standards of judgement, to educational research methodologies, to the logic of educational enquiries and to understandings of educational influence. The evidence of understanding educational influence is considered in the education of the s-step researcher, in the education of others, and in the education of social formations.

Often it is challenging enough to look critically at one's own teaching practices. While the obvious purpose of self-study is improvement, it is even more challenging to make changes and seek evidence that the changes did indeed represent improvement. (Russell, 2002, pp. 3–4)

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Tom Russell is right about the focus on improvement in self-studies of teaching education practices. He is also right about the challenges of making changes and in seeking evidence that the changes represent improvement. The significance of clarifying what counts as evidence in relation to the growth of educational knowledge has been well expressed by Catherine Snow (2001) in her Presidential Address to AERA when she stressed the need for developing, "agreed-upon procedures for transforming knowledge based on personal experiences of practice into 'public' knowledge" (p. 9).

This chapter is based on the premise that teacher-researchers have the capacity to create and test their own educational theories through their self-studies of their teacher-education practices (Whitehead, 1972). I hold these educational theories to be the descriptions and explanations of their learning in educational enquiries of the kind, 'How do I improve what I am doing?'

The chapter is organized in terms of the five questions that have emerged from my desire to contribute to educational knowledge through educational research. They are questions about evidence in relation to the nature of knowledge and theory, of values-based standards of judgment, of educational research methodology, of a logic of educational enquiry, and of educational influence:

1. Is there evidence of the generation and testing of educational theories from the embodied knowledge of s-step researchers?
2. Is there evidence of the transformation of the embodied values of the s-step researcher into the standards of judgment that can be used to test the validity of s-step accounts?
3. Is there evidence of the emergence of educational research methodologies as distinct from a social science methodology in s-step enquiries?
4. Is there evidence of a logic of educational enquiry?
5. Is there evidence of educational influence in educating oneself, in the learning of others, and in the education of social formations?

I have used a similar structure in the answer to each question. I start by explaining why I see the question as having significance in relation to the growth of educational knowledge. I then show how s-step researchers have contributed the evidence that answers the question.

To avoid confusions that could arise because I have not clarified the way I am using particular words I want to begin by distinguishing the ways I am using the words: data; evidence; living; I; self; validity; inquiry; and, enquiry.

I make a clear distinction between data and evidence. I am thinking of data as the information that is collected during an enquiry. I am thinking of evidence as data that is used to support or refute a belief, assertion, hypothesis, or claim to knowledge. An s-step report that explains an individual's learning at a particular time can itself become data and used as evidence in a later report that explains the transformations in learning through time. In other words data only becomes evidence in relation to testing the validity of a belief or claim to know.

A distinction I need to make concerns the traditional forms of scholarship that produce theory as a "spectator" truth in the form of interconnected sets of

propositions, and new forms of scholarship that produce theory as "living" truth in explanations formed from embodied values:

> Existentialists such as Gabriel Marcel (cf. Keen, 1966) distinguish between "spectator" truth and "living" truth. The former is generated by disciplines (e.g., experimental science, psychology, sociology), which rationalise reality and impose on it a framework which helps them to understand it but at the expense of oversimplifying it. Such general explanations can be achieved only by standing back from and "spectating" the human condition from a distance, as it were, and by concentrating on generalities and ignoring particularities which do not fit the picture. Whilst such a process is very valuable, it is also very limited because it is one step removed from reality. The "living" "authentic" truth of a situation can be fully understood only from within the situation though the picture that emerges will never be as clear-cut as that provided by "spectator" truth. (Burke, 1992, p. 222)

Because a key word in this Handbook is *self-study* I do want to be clear that I am not starting with a conceptual definition of the *Self* in the form of a linguistic abstraction; I am starting from the experience of my own enquiring *I*; I am starting from the assumption that you, I, and others, experience the content of our own enquiring *I* and can make sense of this content. I am assuming that we can communicate the content of the embodied knowledge in what we are doing in a way that transforms it into public knowledge. This assumption carries Patti Lather's notion of the ironic validity that the embodied knowledge can never be represented as it is, in and for itself:

> First the practical problem: Today there is as much variation among qualitative researchers as there is between qualitative and quantitatively orientated scholars. Anyone doubting this claim need only compare Miles and Huberman's (1994) relatively traditional conception of validity < "The meanings emerging from the data have to be tested for their plausibility, their sturdiness, their 'confirmability' – that is, their validity" (p. 11)> with Lather's discussion of ironic validity:
>
>   Contrary to dominant validity practices where the rhetorical nature of scientific claims is masked with methodological assurances, a strategy of ironic validity proliferates forms, recognizing that they are rhetorical and without foundation, postepistemic, lacking in epistemological support. The text is resituated as a representation of its 'failure to represent what it points toward but can never reach (Lather, 1994, p. 40–41).' (Donmoyer, 1996, p. 21)

Because enquiry and inquiry are used interchangeably by self-study researchers, I prefer to use both in this text rather than change the words actually used by researchers for the sake of consistency. With these meanings in mind I will now address the five questions of evidence.

Is There Evidence of the Generation and Testing of Educational Theories From the Embodied Knowledge of S-Step Researchers?

Significance of the Question

The significance of the question in relation to the growth of educational knowledge has been well expressed by Hamilton and Pinnegar (1998) in their writings about the living educational theories of members of the s-step community.

> We have thought through this phrase often and assert that this book generally and self-study specifically is indeed an example of living educational theory in two ways. It is living because, as people engage in understanding it, they learn more and their theory changes as they understand more. Further, because they are living what they learn, new knowledge emerges. The work in the special issue of *Teacher Educational Quarterly* (Russell and Pinnegar, 1995) provides one example of that, while McNiff's *Teaching as Learning* (1993) is another good example. McNiff explains action research techniques that might be used to not just create better classroom practice and thus learn as one teaches, but also to conduct systematic study of the practice using action research principles so that educational theory continues to grow. As one's educational practice improves, accounts of it and therefore knowledge about it is added to the knowledge base of the teaching and research community. (Hamilton & Pinnegar, 1995, pp. 242–243)

Evidence from S-Step Research

In my search for evidence from s-step researchers that they have transformed their embodied knowledge into publicly testable educational knowledge and educational theory I analyzed the accounts in *Improving Teacher Education Practices Through Self-Study* (Loughran & Russell, 2002).

With sixteen chapters from some 24 contributors one of the editors, Russell, distinguishes the contribution from Bass, Anderson-Patton and Allender: "Perhaps more than any other chapter in this collection, this one offers detailed accounts of what self-study is and how self-study can lead to changes in teaching practice" (Russell, 2002, p. 3). Accepting Russell's point, I want to focus on the evidence in the self-study teaching portfolios described in the text. Here is the description of the contents of the teaching portfolios that I found most telling in terms of its reference to five pieces of evidence:

1. a dialogue that represented the process students went through while creating their teaching portfolios (based on Vicky's and Lis' teaching journals, students' comments, and pieces of student writing);
2. students' artifacts – selections from their teaching portfolios;
3. meta-narratives (our version of their stories);
4. alternative representations (a collage and a drawing) of our self-studies; and,
5. the paper.

> Thus our portfolios used drama, narrative writing, academic writing, and graphic arts to present our self-studies. (Bass, Anderson-Patton, & Allender, 2002, p. 58)

The evidence in the portfolios included meanings expressed through drama, narrative writing, academic writing, and graphic arts. These meanings are very different, as Eisner (1993, 1997) has pointed out, from the meanings that can be communicated through a solely propositional discourse.

I am thinking of the significant meanings that can be shown through portfolios of evidence that include visual media such as the video-ethnographies of Carl Harris (2000) and his collaborators. Harris uses video-clips from classrooms, interviews, and lectures, together with written and audio text to communicate the meanings of educational practice. The Carnegie Media Laboratory (2002) and other researchers (Fletcher & Whitehead, 2003) have also presented multi-media portfolios of evidence in a narrative form that include visual images of educational practices to communicate meanings that cannot be adequately represented through words on pages, even the most poetic.

In my search for evidence of theory generation and testing through s-step research I have been particularly impressed with that offered by Dalmau and Gudjónsdóttir (2002). They use the term *Professional Working Theory* to symbolize professional understanding that evolves through the constant interplay of professional knowledge, practical experience, reflection, and ethical or moral principles:

> Explicit Professional Working Theory is developed through systematic and comprehensive critical reflection and collegial dialogue, and also contributes to the construction of professional identity, the creation of professional knowledge, and the development of collegial approaches to practice. The Professional Working Theory process outlined below, offers teachers (and academics) an opportunity to frame their reflection on the living theories implicit in their practice. (p. 104)

Dalmau and Gudjónsdóttir demonstrate, through their dialogue, reflections, and analysis, that they value the unique knowledge and experience that teachers bring to educational discourse. They also demonstrate that self-study can provide an important opportunity for university and school researchers to do their "separate work together" and frame a shared discourse. Theirs is a most exciting contribution to evidence of theory generation and testing in self-study research. Yet, having said that, when I compare the quality of the evidence in Dalmau's (2002) doctoral thesis on *Taking a Fresh Look at Education: Reconstructing Learning and Change with Teachers* with the evidence in the previously discussed chapter, I am struck by how much more convincing the evidence is when presented as a longitudinal study in a doctoral thesis than when it is constrained within 6000 words or so of a chapter in a book.

Such constraints can be overcome using web-technology. Using an address for a web-site you can access directly the evidence and judge its validity for

yourself. Consider for example the following *I* enquiries, accredited by the University of Bath for Doctoral and Masters degrees.

Laidlaw*, M*. (1996) *How can I create my own living educational theory as I offer you an account of my educational development?* *Ph.D.* http://www.actionresearch.net/oira.shtml

Holley, E. (1997) *How do I as a teacher-researcher contribute to the development of a living educational theory through an exploration of my values in my professional practice?* *M.Phil.* http://www.actionresearch.net/erica.shtml

Cunningham, B. (1999*) How do I come to know my spirituality as I create my own living educational theory?* *Ph.D.* http://www.actionresearch.net/ben.shtml

Finnegan, J. (2000) *How do I create my own educational theory in my educative relations as an action researcher and as a teacher?* *Ph.D.* http://www.actionresearch.net/fin.shtml

Each self-study was sustained over more than five years. The researchers transformed their own embodied knowledge as professional educators into the public knowledge of a contribution to educational theory. The evidence of the inclusion of the enquiring *I* in the titles show that self-study researchers have been accredited in research degrees with making significant contributions to educational knowledge and educational theory. In meeting Snow's (2001) point about the importance of developing agreed-upon procedures for transforming knowledge based on personal experiences of practice into *public* knowledge, this evidence shows that such procedures are already well established in the Academy. Where there is still much work to be done is in developing the shared understandings of the values-based standards of judgment used by examiners of s-step accounts. For example, there is much agreement in the Academy that the growth of knowledge requires the exercise of originality of mind and critical judgment. These are standards used to judge contributions to the growth of knowledge. Because education is a value-laden practical activity, value judgments are necessary in determining whether or not something has made a contribution to educational knowledge. Hence it is important to understand the nature of the values-based standards of judgment for testing the validity of this knowledge. This brings me to my second question.

Is There Evidence of the Transformation of the Embodied Values of the S-Step Researcher Into the Standards of Judgement That Can Be Used to Test the Validity of S-Step Accounts?

Significance of the Question

In this chapter I am assuming that Schön (1995) is correct about the need for a new epistemology for the new scholarship. Developing a new epistemology

requires new standards of judgment (Coulter & Wiens, 2002; Hiebert, Gallimore & Stigler, 2002).

In pointing to different kinds of evidence in s-step research I know that s-step researchers have been concerned to offer definitions of quality in autobiographical forms of self-study research. Bullough and Pinnegar (2001) for example, offer some 14 assertions of the kind:

- Autobiographical studies should ring true and enable connection.
- Self-studies should promote insight and interpretation.
- Autobiographical self-study research must engage history forthrightly and the author must take an honest stand.

These helpful linguistic assertions can be related to the recognition of what counts as evidence of the values-based standards of judgment that are emerging from s-step research. I am thinking of the evidence that shows the transformation of embodied values into communicable standards of judgment for testing the validity of the contributions to educational knowledge of s-step researchers.

One of the challenges in writing this chapter is the conceptual complexity and range of evidence that can be used in answering the question about the transformation of embodied values into educational standards of judgment. Shulman (2002) has argued that the scholarship of teaching is the highest form of scholarship because, unlike any of the other forms, it necessarily includes all of the others. Because each of us is different, it is possible for every self-study to produce different evidence in relation to claims to knowledge about teacher education practices. Yet, to count as a contribution to knowledge within an academic community it is necessary for the validity of our beliefs to be evidence based and tested for validity within standards of scholarly discourse. I am thinking of standards that can be used to judge what counts as evidence of a valid and legitimate contribution to educational knowledge.

At this point I want to be open to the most radical possibility that all concepts of validity in relation to evidence should be abandoned in s-step research. Judith Newman (1998) has made a case for this position as she questions the value of a concern with validity:

> I think I've abandoned a concern with "validity" and replaced it with a need to find/create an interpretive community within which data, ideas, arguments resonate. I am concerned about making "significant and original contributions" not to knowledge but to the understanding of the interpretive community.

I am concerned with both kinds of contribution to educational discourse. The contribution Austin (2000) made to both in her s-step research into her practice of community was made while President of S-STEP. Before considering this evidence, I want to distinguish between the truth of power and the power of truth (Foucault, 1980). I see that the truth of power can legitimate what counts as evidence. I see that the power of truth can validate the standards of judgment

that can be used to distinguish what counts as evidence. History has countless illustrations of the truth of power being used to legitimate what counts as evidence with no concern for validity. The case of Galileo being shown the instruments of torture, as if they were to be used, to make him recant his evidence-based belief that the earth moved round the sun is an illustration of the truth of power.

In relation to the power of truth, I see the procedures being used to validate educational knowledge as being focused on values-based standards. I think the values-base brings something distinctively ontological into s-step research. This is because the nature of *first person* or *I* enquiries provides an ontological connection to the epistemological standards. In other words, it is a form of research that requires of researchers a willingness to hold themselves to account in terms of values. It also requires, as part of being a researcher, a willingness to offer the account for public validation as a contribution to educational knowledge – hence the importance of ensuring that the values-based standards of judgment that are being used by the s-step researcher can be communicated for use in public tests of validity. This is not to say that the standards must be accepted by others as useful in their enquiries. It is to say that the values-based standards must be comprehended by others in order to publicly test the validity of the account with the researcher's own standards. The validity of these standards, within an open society, must be open to question.

In my view of education and educational research, values-based standards characterize educational judgments. I cannot accept/judge something as educational, without approving it. My judgments that something is educational draw on my embodied values. This is not to deny that others have different values in defining what constitutes something as educational. Belonging to any community usually involves the acceptance of a constellation of values with each individual's educational development being constituted by their own.

Evidence From S-Step Research

In searching for evidence that the embodied values of s-step researchers can be transformed into publicly communicable and living standards of educational judgment, I turned to the s-step research of Terri Austin (2000), a former president of S-STEP. I focused on the evidence in her doctoral inquiry: *Treasures in the Snow: What Do I Know and How Do I Know it Through my Educational Inquiry Into my Practice of Community?*

In the abstract to her thesis Austin claims to have demonstrated how a teacher researcher can create her own knowledge through combining and recombining practice, personal creativity, intuition, theoretical frameworks, and critical judgment in various degrees at different times. Austin claims that her thesis shows an alternative to traditional forms of criticism frequently found in academic work related to the growth of knowledge. She presents this alternative as a written representation of, "values that I use as my living standards of practice and judgment in the self-study of my professional practice" (Austin, 2002 p. 2).

My central point about the values-based standards of judgment that Terri Austin uses in both her practice of community and in her contribution to educational knowledge is that they can be communicated to others and used to judge the validity of her account. This process of communication involved the clarification of the meanings of her values as they emerged in her practice of community and enquiry.

One of the characteristics I have noticed in s-step accounts, especially within those that are awarded doctoral degrees, is the researcher's persistence in the face of pressure. Understanding the meanings of embodied values, as these are clarified through their emergence in practice, seems to involve this persistence. Consider the meanings of Austin's embodied value and living standard of integrity as the meanings emerge in "Chapter 6: Leaving Community: An Unexpected Event."

Austin's Chapter 6 tells a story of leaving a school community that means a lot to her in her life as a professional educator. This includes her practice of community. The narrative includes a description of the tension of being faced with the imposition of a curriculum related to literacy that deeply offends her understanding of education and pedagogy. She explains her decision to leave the school community, at some professional risk, and communicates the meanings of her embodied value of integrity as self-criticism in a way that communicates these as educational standards of judgment.

The evidence in Austin's thesis also supports her claim that she has shown an alternative to traditional forms of criticism. These traditional forms of criticism are invariably found in academic work because of the significance of critical judgment in the growth of knowledge. Rather than engaging in a form of criticism that argues solely from within propositional forms of discourse, Austin offers for public evaluation and criticism, an explanation of her own learning in her enquiry into her practice of community. Learning to use her living standards of judgment involves a form of criticism that requires an appreciation and engagement (D'Arcy, 1998a) with the meanings of her ontological values of community and relationship as well as an ability to engage in propositional discourse. Where current criteria for both story writing and story reading tend to focus on the skills of the writer, equivalent criteria could be introduced which focus the examiner's attention on the effect of the story on the reader, in relation to the writer's achievements in handling the narrative.

I am suggesting that the unique constellation of values, embodied in the practices of each s-step researcher, moves the researcher to accept a responsibility to account for their own practice and learning in terms of their values. These accounts, in the form of descriptions and explanations of learning, are contributing to the growth of educational knowledge. For example, in Terry Austin's s-step enquiry into her practice of community, I can see that the list of criteria of quality offered by Bullough and Pinnegar (2001), are helpful in making a judgment on the quality of her autobiographical self-study. However, something more, in addition to these criteria, is needed in developing an understanding of

the embodied meanings of community, emerging from Austin's practice as educational standards of judgment. I think it bears repeating that an understanding of such living standards of judgment and their use in testing the validity of the evidence in s-step accounts, requires the kind of engaged and appreciative reading advocated by D'Arcy (1998). It needs this response in order to see how an embodied value of community has been transformed into a sufficiently stable and comprehensible living standard of judgment, for others to use in testing the validity of the knowledge-claims.

For example, this is how Austin expressed her value of trust in a letter to her 6th grade students in a research proposal on Travel Together in Trust:

> Dear Students.
> Welcome to sixth grade. I'm looking forward to working with all of you. This will be a year when you grow taller, change shoe size and learn a great deal. Last year, my students learned to assess themselves as learners. They learned to critically examine their growth and set goals. It is important for you to know yourself as an intelligent responsible person, and student/parent conferences will assist you. I will help you through this process, but I will not assume responsibility for you. I have faith that you can do this and we will travel together in trust. Love Mrs. A. (Austin, 1992. p. 49)

In considering what counts as evidence in s-step research I do not want to avoid the contentious issues surrounding the legitimation of claims to knowledge. I am thinking of the motivational and explanatory power of living contradictions connected with spiritual and aesthetic values.

Evidence of Transforming Embodied Spiritual and Aesthetic Values Into Standards of Judgement?

In his Presidential Address to AERA Eisner (1993) called for and used a multimedia presentation of alternative forms of data representation in educational research. The iconic images of Martin Luther King, Jr. and the chimneys of Auschwitz carried spiritual and aesthetic meanings. Eisner has also pointed out the problems and perils of this form of data representation (Eisner, 1997).

In thinking about evidence of spiritual standards in s-step research I am drawn to the desire for recognition by others described by Fukuyama (1992):

> Human beings seek recognition of their own worth, or of the people, things, or principles that they invest with worth. The desire for recognition, and the accompanying emotions of anger, shame and pride, are parts of the human personality critical to political life. (p. xvii)

The nature of the spiritual quality of recognition I am seeking in evidence of spiritual standards in s-step research might be communicated more clearly through Martin Buber's (1970) "I-You" relation: "It is essential that he should

awaken the I-You relationship in the pupil, too, who should intend and affirm his educator as this particular person" (p. 178).

In seeking evidence in s-step research of the recognition in the I-You relationship I have found that it is often accompanied by evidence showing that the s-step researcher has engaged with, or overcome, a tendency to megalothymia. This is distinguished by Fukuyama in the sense of a search to be recognized as superior to others. In Schön's (1995) terms, I see that, "the problem of introducing and legitimizing in the university the kinds of action research associated with the new scholarship is one not only of the institution but of the scholars themselves" (p. 34).

What Schön means by this is that the development of an epistemology of practice for the new scholarship will be hindered by a double impediment. He says that on the one hand there is the power of disciplinary in-groups that have grown up around the dominant epistemology of the research universities. On the other hand there is the inability of those who might become new scholars to make their practice into appropriately rigorous research.

Moira Laidlaw (1995) is an s-step researcher who has overcome such impediments and made her practice into appropriately rigorous research in an original contribution to the growth of educational knowledge. I am thinking of the evidence in her 6-year doctoral enquiry, *How Can I Create my own Living Educational Theory as I Offer You an Account of my Educational Development?* Her insights into the living nature of spiritual and aesthetic standards of judgment for evaluating evidence in s-step accounts are now part of my understanding of how ontological standards of living and being can become epistemological standards of judgment in testing the validity of knowledge-claims in s-step research. Laidlaw communicates her embodied spiritual and aesthetic values with the help of Coleridge's "The Ancient Mariner." The general prologue to her thesis was commended by her examiners as amongst the most persuasive pieces of reflective writing they had read. The following points are consistent with Winter's (2000) comments about a thesis he has also examined:

> The most powerful and persuasive quality that came over from the text, as I read it, was an evocation of practice at its most intense. It seemed to describe the thought processes of an inspired teacher thinking inspirationally about the relationships of teaching and learning and about the curriculum, which mediated these relationships. It documented the extremely impressive pupil insights that had been provoked and simulated, and the whole text seemed to move towards pushing back the boundaries of interpreting what teaching is about, in ways which were both practical and highly theoretical. On the one hand it seemed to be a brilliant description of a brilliant series of English lessons; on the other hand, it brought out and theorised the way in which this had been an intense existential, aesthetic, spiritual experience for all concerned. (Winter, Griffiths, & Green, 2000, p. 29)

Winter goes on to raise questions about rigour and the nature of research. Such

questions are important to address in looking for evidence of new living standards of judgment in s-step research. In communicating the nature of her living spiritual and aesthetic standards of judgment, Laidlaw integrates reflective commentaries and extracts from conversations with her pupils as she makes public her embodied knowledge as a professional educator. The evidence in Laidlaw's thesis show how poetic communications contributed to her moral insights and enabled her to explain the connections between her desire for beauty, truth, and goodness with her pupils in the creation of her own living educational theory.

Perhaps the most challenging evidence to seek in s-step research is that associated with living spiritual standards, including love. Finnegan's five year doctoral enquiry on *How Do I Create my own Educational Theory in my Educative Relations as an Action Researcher and as a Teacher?* shows evidence of living spiritual standards through his embodied value of love. He does this by focusing on one of the most powerful s-step questions I have encountered, "How can love enable justice to see rightly?"

In creating his own living theory Finnegan gathers data using the methods of an analytic scientist, a conceptual theorist, a conceptual humanist, and a particular humanist. I will return to the significance of these social science methodologies when I consider the evidence below that s-step researchers, like Finnegan, have contributed to a distinctively educational research methodology. Finnegan presents the evidence in his answer to his question in a detailed and publicly accessible form in his thesis on the internet (Finnegan, 2000). I am drawing your attention to this evidence as it also demonstrates how a self-study researcher can integrate insights from the conceptual theories of others in a way that meets the highest standards of scholarly discourse when answering the question, "How can love enable justice to see rightly?"

As Finnegan considers his question, he takes care to acknowledge the sources of the different contributions to his theory construction. He shows how "exercising a preferential option for the most disadvantaged" students has been influenced by Catholic liberation theology. He also notes the high degree of resonance, from his viewpoint, between the value of "exercising a preferential option for the most disadvantaged" students and the value of producing "the greatest benefit of the least advantaged" within Rawls's Second Principle of Justice. The quality of his critical engagement with the ideas of others may be judged from the point that:

> My noting of the above "high degree of resonance" does not mean that I am adopting Rawls's meta-theoretical social justice construct or "calculus," but, rather, that I prize the value of giving preferential treatment to the "weakest" within the "maximin formula" of Rawls's Second Principle of Justice. It is also worth stressing here that I am not creating or promulgating a meta-narrative of social justice in my own educational action research theory construction. (Finnegan, 2000, p. 217)

A recent contribution to the evidence from self-study that shows the transformation of embodied spiritual and aesthetic values into epistemological standards

of judgment has been made by Jacqueline Scholes-Rhodes (2002). In her doctoral thesis, *From the Inside Out: Learning to Presence my Aesthetic and Spiritual "Being" Through the Emergent Form of a Creative Art of Inquiry*, Scholes-Rhodes provides the evidence to establish her meanings of exquisite connectivity in relation to presencing both her aesthetic and spiritual "being." The evidence requires the engaged and appreciative response of a reader who is able to make informed judgments on how writing, images, music, poetry, and the arts can communicate such meanings. These involve the recognition of the contexts and the sometimes-difficult relationships out of which the meanings of the standards of judgment emerge. The recognition also involves the aesthetically engaged and appreciative responses to writings with the following qualities:

> I wanted to understand, to sustain and nurture these emotional and aesthetic glimpses as an experience of spirituality in my life. Each image engenders a sense of connectivity, sometimes emerging from the aesthetic curve of a natural landscape or from perfumed scents on the wind, and other times overwhelming in the simplicity of human relationship. It can flow simply from a memory of beauty, precious in its cocoon of silence, the silence itself so precious in a cacophonous world. I wanted to feel this "exquisite connectivity" daily – to wake sure in its power, to absorb its energy and nourishment. (Scholes-Rhodes, 2002, p. 10)

In judging what counts as evidence in s-step research I have focused on contributions to educational theory and to standards of judgment. Because of the importance of understanding how s-step researchers conduct their enquiries, in terms of their methods, I now want to question whether there is evidence that shows a distinctively educational research methodology is emerging from s-step accounts.

Is There Evidence of the Emergence of Educational Research Methodologies as Distinct From a Social Science Methodology in S-Step Enquiries?

Significance of the Question

The focus of educational discourse about the methods for transforming embodied knowledge into public knowledge concerns the nature of educational judgment (Coulter & Wiens, 2002). Educational judgments are value-laden because of the nature of education as a value-laden practical activity. Hence the development of educational judgments by s-step researchers requires an understanding of how the embodied values of educational practitioners can be transformed into communicable standards of judgment for publicly testing the validity of the evidence in educational knowledge-claims (Whitehead, 1999, 2000, 2002).

I want to emphasize the importance of insights from Lyotard (1984) and Dadds and Hart (2001) for an understanding of the methods that can transform

data into evidence in s-step accounts. I am assuming that s-step researchers are postmodern writers in Lyotard's sense that in producing our accounts we are giving a form to our lives as we express our arts as educators and s-step researchers:

> A postmodern artist or writer is in the position of a philosopher: the text he (or she) writes, the work he produces are not in principle governed by pre-established rules, and they cannot be judged according to a determining judgement, by applying familiar categories to the text or to the work. Those rules and categories are what the work of art itself is looking for. The artist and the writer, then, are working without rules in order to formulate the rules of what will have been done. (p. 81)

In their work on doing practitioner research differently, Dadds and Hart (2001) stress the importance for some practitioner-researchers of creating their own unique way through their research by trusting their own methodological inventiveness. They believe that this may be as important as a self-chosen research focus. Their crucial insight is that how practitioners choose to research, and their sense of control over this, can be equally important to their motivation, to their sense of identity within the research, and to their research outcomes.

My analysis of the evidence from s-step accounts has led me to the conclusion that researchers create their own unique way through their research by exercising their methodological inventiveness. Just as each s-step researcher can be characterized by a unique constellation of values, so their research can be characterized by their forms of methodological inventiveness. Because of the evidence of this inventiveness in s-step accounts, I want to clarify a methodological question. The question is whether there is an educational research methodology, which can be distinguished from social science methodologies, for self-study enquiries.

In our different autobiographies of research Allender (1991) and I (Whitehead, 1985, 1999) have used the Mitroff and Kilmann classification of social science methodologies. The typology can be represented as follows in Figure 22.1.

Each methodology is distinguished by differences between its preferred logic and method of enquiry. It is my contention that s-step researchers are creating distinctive educational research methodologies that cannot be validly categorized within the above social science methodologies. Because of their ontological commitment to study their own learning in enquiries of the form, "How do I improve my practice?" s-step researchers do engage in systematic action/reflection spirals in which researchers:

(i)   (I) experience a concern because educational values are negated
(ii) (I) imagine a solution to the problem.
(iii) (I) act in the direction of this solution.
(iv) (I) evaluate the outcomes of action.
(v)   (I) modify problems, ideas, and actions in the light of evaluations.

While there has been much pain and struggle in legitimizing such views in the

THINKING

Analytic Scientist   Conceptual Theorist

SENSING   INTUITION

Particular Humanist   Conceptual Humanist

FEELING
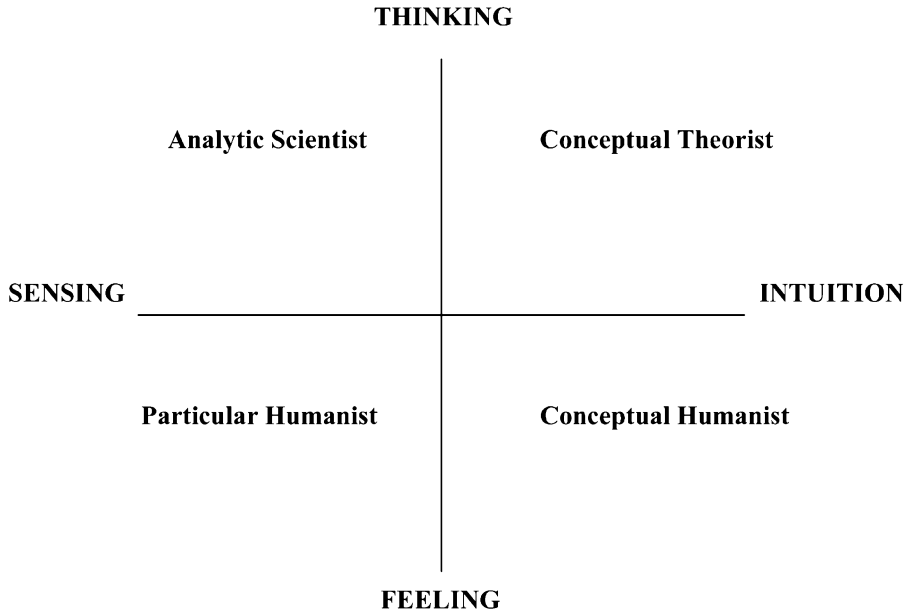
Figure 22.1.   Mitroff's and Kilmann's classification of methodological approaches to the social sciences using Jung's typology. (See Mitroff and Kilmann, 1978, pp 28–31)

Academy (Whitehead, 1993), I can now recall with some humour the responses by other scholars to my insistence that the personal pronoun, my *I* and the *I* of others could be included in a question worthy of research. Yet, I know of a recent case where a university research committee has asked for the personal pronoun to be removed from an action researcher's question! Suderman-Gladwell's (2001) dissertation on *The Ethics of Personal, Narrative, Subjective Research*, provides evidence of a sustained engagement with the politics involved in conducting s-step research in the face of a university ethics committee that applied guidelines from social science research. While Suderman-Gladwell graduated with his degree for the quality of his study, he had to abandon his classroom based s-step research in the face of the application to his research proposal of inappropriate ethical guidelines from the social sciences.

Evidence From S-Step Research

Maura McIntyre's and Ardra Cole's (2001) performance text at the Third International Conference of the Self-Study of Teacher Education Practices Special Interest Group of AERA, showed methodological inventiveness at its most inspiring:

Performance of the research text is an embodiment and representation of the inquiry process as well as a new process of active learning. The possibility

of active learning in each performance or recreation of the text exists through our ongoing commitment to maintaining the conditions of our relationship. Each performance is an experiential basis for reflection, analysis, and learning because in relationship we are "participants-as-collaborators" (Lincoln, 1993, p. 42). Together we were able to draw out each other's knowledge and strength. (McIntyre & Cole, 2001, p. 22)

The brilliance of their performance text was in the way they communicated the nature of an educative relationship that focused on learning to tap-dance. Without the visual and auditory communications, included in the performance text, significant meanings are lost in the textual representation on pages in a book.

Mitchell and Weber (1999) have also provided evidence on how they relate their own performance texts to their idea of theorizing nostalgia. They recognize that the term nostalgia can lead us into an arena laden with competing ideologies and perspectives. As they use it, nostalgia can be a liberating concept in the sense of a reinvention which uses what we know now to inform and critique what could have been. Much of what they explore involves a reclaiming of the past that acknowledges the fact that it is gone and can never be relived in the same way. As they say, it may never have existed in exactly the way that we think it did. This does not mean that it is of no use, for memories can evoke a utopia towards which we can work:

Reinvention through self-study can be a powerful and highly effective means of self-transformation and a catalyst for professional growth. It can strengthen or weaken hidden bits of self, challenging us to incorporate certain ignored elements into our professional identity, or forcing us to wrap our imagination around a different image of ourselves in action. It can be wonderfully motivating in its ability to bring home a painful or a beautiful truth, and help us appreciate and even bring about our most meaningful moments as teachers. Studying ourselves does not always involve major change; sometimes it is just about revaluing what was already there and using it in new ways that are informed by both the personal and the social. (p. 232)

Their performance text on "The Prom Dress" in relation to a developing awareness of the significance of the dress in the learning and life of North American women carried emotional meanings whose communication required the experience of their relationship as well as a linguistic text.

As Mitchell and Weber provide evidence of a process of re-inventing ourselves as teachers, they are "living" rather than "spectating" their contributions to educational knowledge. Their research methods are being created from the inside of educational practice itself. The nature of their methodological inventiveness is being clarified in the course of its emergence in the practice of their enquiry.

Any research account of an educational practice must make sense to the reader if it is to be judged as a contribution to educational knowledge. What I

mean by making sense is that the account has a logic in that the reader can comprehend the form that the reasoning is taking. Hence my interest in the logic of educational enquiry. I now want to consider in the fourth question the evidence that a logic of educational enquiry is also emerging from s-step research.

Is There Evidence of a Logic of Educational Enquiry?

Significance of the Question

My concern with the logic of education began in 1970 while studying the philosophy of education. The following statements from two of my professors of philosophy will serve to highlight the need to exercise a philosophical imagination in developing a logic of s-step enquiries.

> It is the purpose of this book to show the ways in which a view of education must impose such a structure on our practical decisions. ... The thesis of this book, therefore, has relevance at a time when there is much talk of "integrated studies". For one of the problems about "integration" is to understand the way in which "wholeness" can be imposed on a collection of disparate enquiries. ... All it attempts to do is to sketch the ways in which this conception of education must impose its stamp on the curriculum, teaching, relationships with pupils, authority structure of the school or college community. (Hirst & Peters, 1970. pp. 15–16)

The logic of education which structured their discipline's approach to educational theory, led its proponents to impose a conceptual structure on practical decisions, to impose wholeness on disparate entities, and to impose its stamp on the curriculum. As s-step enquiries that are directed at improvement appear to be open to the possibilities that life itself permits, I felt the need for a different logic of education to one that imposed such structures on the practical activities of s-step researchers. I needed a logic of educational enquiry.

In distinguishing what counts as evidence in s-step accounts in terms of their contributions to a logic of educational enquiry I have been influenced by the following ideas from Gadamer and Collingwood. Without them I would not have been able to distinguish what counts as evidence of a logic of enquiry. I have acknowledged this elsewhere (Whitehead, 1993).

Gadamer (1975) highlighted the importance of developing a logic of the question and drew my attention to Collingwood's (1939) ideas on the logic of question and answer. Gadamer's ideas appealed to me because I could identify with his emphasis on the importance of forming a question. For Gadamer, questioning is a *passion*. He says that questions press upon us when our experiences conflict with our preconceived opinions. He believes that the art of questioning is not the art of avoiding the pressure of opinion. Drawing on Plato's Seventh Letter, Gadamer distinguishes the unique character of the art of dialectic. He does not see the art of dialectic as the art of being able to win every argument. On the contrary, he says it is possible that someone who is practising the art of

dialectic, i.e., the art of questioning and of seeking truth, comes off worse in the argument in the eyes of those listening to it.

According to Gadamer, dialectic, as the art of asking questions, proves itself only because the person who knows how to ask questions is able to persist in his questioning. I see a characteristic of this persistence as being able to preserve one's openness to the possibilities which life itself permits. The art of questioning is that of being able to continue with one's questions. Gadamer refers to dialectic as the art of conducting a real conversation:

> To conduct a conversation … requires that one does not try to out-argue the other person, but that one really considers the weight of the other's opinion. Hence it is an art of testing. But the art of testing is the art of questioning. For we have seen that to question means to lay open, to place in the open. As against the solidity of opinions, questioning makes the object and all its possibilities fluid. A person who possesses the "art" of questioning is a person who is able to prevent the suppression of questions by the dominant opinion. … Thus the meaning of a sentence is relative to the question to which it is a reply, i.e., it necessarily goes beyond what is said in it. The logic of the human sciences is, then, as appears from what we have said a logic of the question. Despite Plato we are not very ready for such a logic. (pp. 330–333)

I was shocked by this last sentence. What could it mean? Despite Plato we are not very ready for a logic of question and answer. I read on with increasing excitement to the point where Gadamer states that R.G. Collingwood developed the idea of a logic of question and answer, but unfortunately did not develop it systematically before he died. I found myself in complete accord with the following ideas of Collingwood (1939, chap. 5) on the relationship between a dialectical, or question and answer form, and the propositional form:

> I began by observing that you cannot find out what a man means by simply studying his spoken or written statements, even though he has spoken or written with perfect command of language and perfectly truthful intention. In order to find out his meaning you must also know what the question was (a question in his own mind, and presumed by him to be in yours) to which the thing he has said or written was meant as an answer. (p. 31)

> Here I parted company with what I called propositional logic, and its offspring the generally recognized theories of truth. According to propositional logic (under which denomination I include the so-called "traditional" logic, the "idealistic" logic of the eighteenth and nineteenth centuries, and the "symbolic" logic of the nineteenth and twentieth) truth or falsehood, which are what logic is chiefly concerned with, belongs to propositions as such. (pp. 33–34)

I accept and live with Collingwood's point that there is an intimate and mutual

dependence between theory and practice. I also accept the implications of working in education as a vocation in the sense that education, as a value-laden practical activity, places a responsibility on the educator to live values of humanity in practice.

These assumptions are open to challenge. They will not be abandoned lightly but have been opened up for your criticism because of my commitment to a view of research-based professionalism in education in which it is a responsibility of the researcher to submit her or his work to public tests of validity. I relate this commitment to Macintyre's (1988) view that, "the rival claims to truth of contending traditions of enquiry depend for their vindication upon the adequacy and the explanatory power of the histories which the resources of each of those traditions in conflict enable their adherents to write" (p. 403).

Evidence From S-Step Research

It may be too early to talk of s-step research as a tradition of enquiry. Yet, there is evidence that this research is contributing a logic of educational enquiry to educational knowledge. What evidence am I referring to?

Because contradiction has such a central place in the 2,500 year old arguments between philosophers about the validity of dialectical and formal logics, I want to focus on the evidence that s-step researchers have embraced the inclusion of *I* as a living contradiction in accounts of their learning. I also want to focus on the evidence from s-step researchers that can be used to criticize my claims about the significance of their contributions to a logic of educational enquiry.

Another former President and Founder Member of S-STEP, MaryLynn Hamilton (2001), has described the data and evidence she has used in researching her life of learning as a university academic who is living her contradictions. The contradictions are focused on the value of social justice. As Director of the Redesign Initiative for the Teacher Education Division at the University of Kansas, she worked with colleagues to support social justice in theory:

> However, when pressed into the actual undertaking, we stepped back. We needed to take ownership of our own privileges and prejudices. Because white people often do not recognize their own biases, we needed to probe issues of white privilege and racism and ask ourselves critical questions about our own behavior. (Hamilton, 2001, p. 30)

Hamilton recorded her academic experiences in letters, journals, e-mail communiqués, interviews, field notes, and observations. Over some three years she worked with colleagues in writing a mission statement, a conceptual framework, a Program plan, and a curriculum framework. She describes the data she draws on for the evidential claims in her analysis:

> To document this self-study, I drew on notes written during meetings, documents created during our work, informal interviews with colleagues, and communiqués among colleagues. Colleagues external to my institution

also served as critical friends and offered important comparisons. These data sources helped me identify and consider aspects of the process, particularly the aspects of our living contradictions. In reviewing the data, I attempted to escape taking an unrestrained approach to exploring my perspective. (p. 22)

Evidence of further contributions to a logic of educational enquiry grounded in living contradictions in *I* enquiries is provided by the legitimation of the following doctorates by the University of Bath:

Eames, K. (1995). *How do I, as a teacher and educational action-researcher, describe and explain the nature of my professional knowledge?* http://www.actionresearch.net/kevin.shtml

(One of the points of note about Eames' work, is that as Schön (1995) was writing about the possibility of creating a new epistemology for the new scholarship, Eames (1995) constructed an epistemology of practice for the new scholarship).

Bosher, M. (2001). *How can I, as an educator and Professional Development Manager working with teachers, support and enhance the learning and achievement of pupils in a whole school improvement process?* http://www.actionresearch.net/bosher.shtml

Delong, J. (2002). *How Can I Improve My Practice As A Superintendent of Schools and Create My Own Living Educational Theory?* http://www.actionresearch.net/delong.shtml

Each of these researchers acknowledges their existence as a living contradiction in enquiries of the kind, "How do I improve what I am doing?" The logics of their educational enquiries emerged in their accounts of their life of enquiry as they live their contradictions (Hamilton, 2001), as they form their questions and as they produce their accounts of their learning.

In living their contradictions s-step researchers can clarify the meanings of the spiritual, aesthetic, ethical, and other values they embody in their practice. In the course of this clarification they can transform the embodied values into living and communicable standards of judgment. In saying this I think it bears repeating that I am accepting Lather's notion of ironic validity in the sense that s-step accounts can be seen as a representation of its failure to represent what it points toward but can never reach (Lather, 1994) in the embodied knowledge itself. I am thinking in particular about a failure to represent the meanings of the spiritual and aesthetic values which are embodied in educative relations and that can be used as explanatory principles of educational influence. I am relating to failure in the positive sense that it connects with a motivation to get closer to the meanings.

In making these points, I do not want to avoid the uncomfortable evidence from s-step researchers that shows I might be mistaken. Taking the contents

page of *Improving Teacher Education Practices Through Self-Study* (Loughran & Russell, 2002) at face value, it might appear that there was no evidence that these s-step researchers were contributing to a logic of educational enquiry from the ground of living their lives as living contradictions and by engaging in educational enquiries of the kind, "How do I improve what I am doing?"

Of the 16 contributions, three chapter headings are in the form of questions. Tom Russell asks, "Can Self-Study Improve Teacher-Education?" Charles Myers asks, "Can Self-Study Challenge the Belief That Telling, Showing, and Guided Practice Constitute Adequate Teacher Education?" Linda May Fitzgerald, Joan Farstad, and Deborah Deemer ask, "What Gets 'Mythed' in the Student Evaluations of Their Teacher Education Professors?" These questions are in a form recognized in traditional scholarly discourse as being asked at a level of linguistic generality that does not commit the researcher, through including their own *I* in their question, to explore the implications of asking a self-study question in relation to their own life and work. This is definitely not saying that these self-study researchers have not engaged in self-study. It is to say that the ways they form their questions do not explicitly focus on a self-study of their own educational practice in a way that would support my point about the contributions of self-study to a logic of educational enquiry. The chapter headings of the other 13 contributions are not in the form of a question and conform even more closely to a traditional scholarly canon for reporting research findings that remove the enquiring *I* from the heading. In his excellent contribution, Joe Senese does include *I* in his heading, "Opposites Attract: What I Learned About Being a Classroom Teacher by Being a Teacher Educator."

In speculating about the reasons for the removal or omission of the enquiring *I* from the heading of an s-step account I am drawn to Lyotard's (1984) notion of terrorism and Bourdieu's (1990) notion of the habitus. Lyotard writes about *terror* in relation to repression of ideas by institutions of knowledge. I have certainly felt the disciplinary power of my university in ways which resonate with Lyotard's analysis (Whitehead, 1993).

For Lyotard countless scientists who have put forward original points of view have seen their move ignored or repressed, sometimes for decades, because it too abruptly destabilized the accepted positions, not only in the university and scientific hierarchy, but also in the problematic. He believes that the stronger the move the more likely it is to be denied the minimum consensus, precisely because it changes the rules of the game upon which the consensus has been based. He refers to behaviours that deny the minimum consensus as terrorist. By terror he means the efficiency gained by eliminating, or threatening to eliminate a player from the language game one shares with him or her. The person is silenced or consents, not because the ideas have been refuted, but because his or her ability to participate has been threatened. He says that, "The decision makers' arrogance, which in principle has no equivalent in the sciences, consists of the exercise of terror. It says: 'Adapt your aspirations to our ends – or else'" (Lyotard, 1984, p. 64).

Given that no contributor to one of the most recent texts from s-step research-ers has presented their contribution as an *I* enquiry it may appear that I am being premature in claiming that s-step researchers have provided evidence of contributing to a logic of question and answer from the ground of living contra-dictions and educational enquiries. Yet, I do wonder if I am correct about the significance of the evidence provided by researchers such as Holley (1997) in her, "How Do I as a Teacher-Researcher Contribute to the Development of a Living Educational Theory Through an Exploration of my Values in my Professional Practice?"

Having considered evidence of contributions to educational theory, values-based standards of judgment, methodology, and logic now I want to turn to my last, perhaps most important, question about the evidence of educational influ-ence. I say most important because the self-study of teacher education practices is focused on improvement. For the teacher-educator working with a student to improve learning, it is important to understand the growth of the student's educational knowledge.

Because everything that we do can be seen to be influenced by the social formations in which we are living, the extension of one's cognitive range and concerns in understanding these influences can be a part of the individual's educational development. Learning to enhance one's influence in the education of such social formations can also be part of this educational development. Hence the final question:

Is There Evidence of Educational Influence in Educating Oneself, in the Learning of Others, and in the Education of Social Formations?

Significance of the Question

My focus on *educational influence* in relation to evidence in s-step research is because of my point of view that I cannot claim to have educated anyone other than myself, but that I can claim to have had an educational influence in the learning of others and in the learning of social formations. The reason that I do not claim to have directly educated anyone is because I acknowledge the impor-tance of each individual's originality of mind and critical judgment in their own education. For me to recognize learning as educational in relation to my influ-ence, whatever I do in my educational practices has to be mediated through the originality of mind and critical judgment of the learner. Hence my emphasis on the importance of evidence of educational influence in s-step research.

The significance of focusing on evidence of educational influence was high-lighted for me by Edward Said's (1997) engagement with the ideas of influence in relation to an open field of possibility from the poet Valery's (1972) "Letter About Mallarme":

No word comes easier or oftener to the critic's pen than the word influence, and no vaguer notion can be found among all the vague notions that

compose the phantom armory of aesthetics. Yet there is nothing in the critical field that should be of greater philosophical interest or prove more rewarding to analysis than the progressive modification of one mind by the work of another. (Valery, 1972, p. 241, quoted in Said, 1997, p. 15)

Said points out that Valery converts *influence* from a crude idea of the weight of one writer coming down in the work of another into a universal principle of what he calls "derived achievement." He describes a complex process of repetition, refinement, amplification, loading, overloading, rebuttal, overturning, destruction, denial, invisible use, as completely modifying, "a linear (vulgar) idea of 'influence' into an open field of possibility" (p. 15).

In the process of educating oneself, in influencing the education of others, and in influencing the education of social formations, the s-step researcher is faced with the choice of what to bring into this "open field of possibility." Such choices are likely to define the quality of the contribution the s-step researcher makes to the growth of educational knowledge. My own choices are in the following questions.

Is There Evidence Of Educating Oneself In S-Step Research?

One of the great strengths of the s-step movement in relation to the growth of educational knowledge is that the evidence shows that the studies do focus on the learning of the s-step researcher. This extensive, accumulated evidence has emerged from some ten years of activity by contributors to S-STEP of AERA. To see the extent of the evidence on the education of the s-step researcher, one has only to look at the collections of papers from s-step researchers in the conference proceedings of the four S-STEP Conferences at Herstmonceaux Castle supported by Queens University. An analysis of the learning of contributors to two or more of these conferences shows the growth of their knowledge over time (see http://educ.queensu.ca/~ar/sstep.html).

The books and articles of s-step researchers, as referenced throughout this handbook, produce further evidence of the extent of their learning. I want to distinguish the evidence produced by Karen Guilfoyle, Mary Lynn Hamilton, Peggy Placier, and Tom Russell on their own learning as teacher educators in the 1995 Special Issue of the *Teacher Education Quarterly* on "Self-Study and Living Educational Theory." Since the forming of the S-STEP SIG of AERA in 1993, these teacher educators have sustained their enquiries into their own learning and have unique portfolios of evidence of their growth of educational knowledge.

Jerry Allender's (2001) s-step research into his practice of humanistic education can also be distinguished as an original contribution to educational knowledge. What is unique in Allender's self-study is that he combines a contribution to the growth of educational knowledge with a contribution to Gestalt Theory for teachers. For Allender, humanistic research requires a creative investigative structure that frames the inquiry, even if the structure shifts in the process. He sees it as a framework that invites and stimulates reflection with built-in concerns

for honesty and empowerment with the opportunity for everyone to have an expressive voice. His goal is to connect idealism, practicality, and people in an interconnected web of respect flowing in every direction. Allender uses the methods of narrative inquiry to study his teacher self. The evidence in his text shows that he justifies the following claims:

> Stories written by students about their experiences in my classes were interwoven with stories of my reflections. I became aware of problems and imagined new possibilities. My teaching changed. ... As a result, the students changed too. They became more articulate. The stories affected subsequent classes by giving support for the stronger expression of voice. With a flow of respect between teacher and students, and among students, supportive communities developed in which, though we certainly didn't all agree, there was an increased interest in listening to what others had to say. Empowerment and relationship grew hand in hand. ... This text begins with the structure of a semester; moves through the stories, which are interrupted at the midpoint for a discussion of concepts that gird the stories; and concludes with an underlying Gestalt theory. (pp. 2–3)

Good evidence of the originality and depth of the education of the s-step researcher is also in the research degrees of s-step researchers described in this chapter.

The evidence in the work of Jean McNiff also deserves special mention. The passion and sustained commitment shown by Jean to self-studies of her teacher education practices have influenced practitioner researchers around the world. Since offering her explanation for her own educational development in her doctoral thesis (1989), Jean's publications have shown the growth in her educational knowledge. She has provided the evidence of this growth through self-studies of her teacher education practices in tutoring masters and doctoral programs, in pedagogising living theory texts in the curriculum of teacher education programs, and in bringing teacher educators together in areas of conflict such as Ireland, Israel, and Palestine. Being able to access this evidence at http://www.jeanmcniff.com, and appreciate the achievements of this remarkable educator and s-step researcher is a constant source of inspiration for my own productive life in education.

Is There Evidence of Influencing the Education of Others in S-Step Research?

In many ways this evidence is the most interesting. What I mean by this is that in teacher education practices, teacher educators have a responsibility to seek to influence the education of their students. If the evidence of an educational influence is to be presented in the student's own voice and narrative of their learning, this has implications for the development of a view of an educational relationship as a form of co-enquiry. I am thinking of an enquiry in which both teacher educator and student can explore the implications of asking, researching, and answering questions of the kind, "How do I improve my practice?"

For example, Karen Collins is a member of a school-based teacher-researcher group at Westwood St. Thomas School in the South West of England. She has received a merit (Collins, 2003) from her examiners for her Educational Enquiry Module, "How Can I Effectively Manage Students' Learning to Take Account of Self-Assessment Within Modern Foreign Languages?" Collins is engaging with her enquiries in a way that shows her responses to her students as she takes into account their self-assessments of their own learning.

Delong and Black (2002) have edited a collection of accounts of self-studies of teacher-education practices that focus on students' learning. The evidence for this focus can be seen in the enquiring *I* titles such as: "How can I more effectively teach my primary students to communicate their learning in math with greater confidence; namely to express their learning clearly, using pictures, numbers and words?" by Anita Richer; "What can I do to improve students' reflective writing using electronic portfolios?" by George Neeb; "How do we integrate issues of power and ethics in valid explanations of our educative influence as a teacher-consultant and superintendent?" by Jackie Delong and Heather Knill-Griesser; and "How can I improve my ability to balance my elementary school administrative role with my assigned teaching load to adequately meet the needs of other people as well as my own?" by Cheryl Black.

Is There Evidence of Influencing the Education of Social Formations in S-Step Research?

In examining the evidence of influence in the education of social formations I use Bourdieu's idea of the habitus in his analysis of how these formations reproduce themselves (Bourdieu, 1990, p. 145). For Bourdieu the habitu*s* is a product of history. It produces individual and collective practices in accordance with the schemes generated by history. He says that it ensures the active presence of past experiences, which become deposited in each organism in the form of schemes of perception, thought, and action. These tend to guarantee the "correctness" of practices and their constancy over time, more reliably than all formal rules and explicit norms (p. 54). The removal of 'I' from research accounts has been a tradition of the academic habitus.

I imagine, maybe mistakenly, that the omission or removal of the enquiring *I* from the headings of s-step accounts is a product of the habitus in the Academy. My own interest in the education of social formations is focused on the learning of these formations as they are changed and transformed into better social orders through the living educational theories of their citizens.

At this point I am drawn to Susan Noffke's (1997) powerful criticism of self-study/action research as seemingly, "incapable of addressing social issues in terms of the interconnections between personal identity and the claim of experiential knowledge, as well as power and privilege in society" (p. 329). As a member of the scholarly community of S-STEP I think that I have a responsibility to search for evidence that can support or refute such criticism in terms of the education of social formations. I think the evidence in Hamilton's (2001) self-study answers Noffke's criticism. Hamilton provides evidence of an engagement

with living contradictions between valuing social justice and denying it in practice while seeking to live more fully the values of social justice:

> As I asked myself hard questions, I looked to find answers that did not evade honesty. I returned to my notes, to the literature, and the meeting minutes to jolt and challenge my initial responses. My concern about the possibility of institutional racism seemed verified. When I informally interviewed colleagues, they stated with certainty that racism was not involved. However, the content of the discussions during the meetings could not be avoided. As I reviewed the minutes of the meeting, the evidence seemed clear. Since we worked with our select student body, we apparently felt that our students did not need to explicitly concern themselves with issues of social justice. The data seemed to indicate that, from our perspective, our students would select suburbia for employment after Program completion. From my review of the data collected, we seemed to be living our contradiction – acting in a socially unjust way when we discussed issues of social justice. (p. 27)

Russell (2001) also provides evidence of his engagement with issues of power and privilege in an attempt to establish the significance of the authority of experience within a teacher education program. He shows how the power relations within the social formation of a university helped to eliminate an existing educational innovation in a teacher education curriculum. The innovative curriculum was designed to support self-study. Russell's study shows just how much work is yet to be done in educating social formations as to the validity of s-step research. It also shows the evidence that s-step researchers can engage with power and privilege in society in relation to experiential knowledge and identity.

Perhaps the best evidence of an s-step researcher influencing the education of social formations has been presented by Jackie Delong (2002) in her thesis, *How Can I Improve my Practice as a Superintendent of Schools and Create my own Living Educational Theory?* Delong has enquired into her systems' influence. While President of the Ontario Educational Research Council in 2002, Delong graduated with her doctorate for her five year self-study into her teacher-educator practices and her educational leadership as a Superintendent of Schools of the Grand Erie District School Board in Ontario. Her doctorate included images of her relationships with the individuals she worked with to emphasize the significance of her personal value of relationship in her professional practice. It included images of works of art to communicate her spiritual connection to a life-affirming passion for education. The evidence from her analysis of her influence on policy shows how Delong affected the growth of a culture of enquiry within a School Board. This demonstration included the self-study accounts of numerous teachers on the Board (Delong & Black, 2002). It also included the evidence of how her educational leadership influenced the management of this innovation. The OERC award in December 2000 for leadership in action research acknowledged this contribution.

What I have noticed within recent publications from s-step researchers is the evidence that knowledge-claims are becoming more participatory (Reason & Bradbury, 2001) in the sense that concerns and enquiries are shared with others. In support of this I am drawn to Dadds' (1998) *we* questions:

> If we choose to write together with those we support, what challenges do we face as we attempt to represent a partnership ethic in collaborative publications? How is a collaborative text composed? How do we handle differences of perspective, meaning, style, preferred genre? How is the "final say" achieved? What processes do we establish to ensure the most democratic and representative end texts possible? (p. 50).

Somekh and Thaler (1997, p. 158) also stress the importance of participatory research, in which dialogue and discussion between the participants are central to the process of defining commonly accepted research questions (the *we* questions). I agree with their point that to succeed in this difficult endeavour, of breaking down established routines of interaction and what, in effect, are taboos established by the culture and traditions of the group, it is essential to have an understanding of the multiple nature of the many *selves* involved. And as Day (1998) has rightly pointed out in his work on the different selves of teachers, "There is still limited evidence of action research which combines both the story, the different selves of the teacher, the action and change" (p. 272).

Closing this chapter on what counts as evidence in the self-study of teacher education practices brought to mind a quotation from A.N. Whitehead about imagination, as well as the most challenging question I have been asked as an s-step researcher, by Paul Murray, a former doctoral student and a mixed race educator:

> Where is the evidence of the critical engagement with the ideas of critical race theorists, critical non-racial theorists and post-colonial theorists in the formation of the identities and practices of individuals you are working with? Where is the evidence of your influence in respect of alerting them to enhancing the quality of their work by making themselves familiar with these epistemologies? (Why should you/they when they can get their PhDs/do their AR writing without making reference to their critical knowledge?) (Murray, 2003, e-mail)

Having doctoral students who ask their supervisors such questions does not make for an unreflective life. Yet, taking such questions seriously offers the possibility that the s-step researcher will be able to look back on a life of inquiry (Marshall, 1999) that has focused on living values of humanity more fully. It is something that the s-step researchers I work with appear to be dedicated, through their critical questioning, to making sure that this is something I can look forward to! As Whitehead (1929) says:

> Imagination is a contagious disease. It cannot be measured by the yard, or

weighed by the pound, and then delivered to the students by members of the faculty. It can only be communicated by a faculty whose members wear their learning with imagination. … The whole art in the organisation of a university is the provision of a faculty whose learning is lighted up with imagination. This is the problem of problems in university education. (p. 146)

In the ten years since the formation of the S-STEP SIG of AERA, s-step researchers have exercised their imaginations in making significant contributions to the growth of educational knowledge. These contributions include their educational theories, their living, values-based standards of judgment, their methodological inventiveness, their logics of educational enquiry and their accounts of their educational influences.

Where does my imagination take me as I speculate about some of the future possible contributions of s-step communities of educational researchers to the evidential base of educational knowledge? I am thinking of contributions related to inclusional ways of being, to contributions that combine learning circles with action research, and to contributions that focus on the pedagogisation of the living theories of self-study researchers with the help of web-technologies. I am also thinking of the influence of post-colonial theory and ecological feminism as well as ideas of sustainable development in the growth of educational knowledge of s-step researchers.

Rayner (2002a, 2002b) has provided a way of understanding inclusional ways of listening to dissonant voices in self-study research. In Rayner's view, inclusionality recognizes that the unique identity of each researcher is constructed within a network of relationships with others. It enables us to see all *things*, including ourselves, not as isolated, independent bodies, but rather as "dynamic inclusions" – interdependent embodiments – that are connected through boundaries. For Rayner, these boundaries are both co-created by and give identity to "one another," making them distinct – recognizable – but not discrete – alone.

I imagine that Leong's synthesis of learning circles and action research in Singapore will connect with Rayner's notion of inclusionality to extend the contributions of s-step researchers to the education of individuals and social formations on a global scale. Leong (1991) and Leong and Hong (2003) have presented web-based evidence in photographs, videotapes, feedback from students and colleagues, as well as their articulation of their experiences in a report on the development of learning circles combined with action research approaches, in the Academy of Best Learning in Education (ABLE, 2002) at the Institute of Technical Education in Singapore.

Adler-Collins (2003) at Fukuoka University in Japan, is extending the notion of the self-study of teacher education practices to include the pedagogisation (Bernstein, 2002) of the healing nurse curriculum. The multi-media evidence of his assessment practices and the processes of transforming his embodied knowledge as a healing nurse into a healing nurse curriculum, through a self-study of

his teacher education practices can be accessed from http://www.living-action-research.net. Farren (2003) has developed insights into a pedagogy of the unique through her use of web-technologies at Dublin City University.

I imagine that Adler-Collins' use of web-based communications will connect with Farren's use of web-technology for developing a pedagogy of the unique and with Laidlaw's contribution to exploring the value of s-step research in sustainable development in Guyuan Teachers College in China (Laidlaw, 2003). I imagine that the next ten years of s-step activity will take more seriously post-colonial theory and ecological feminism. In relation to ecological feminism I am thinking of the shift of attitude from *arrogant perception* to the *loving eye* as being worthy of integration into s-step *I* enquiries:

> When one climbs a rock as a conqueror, one climbs with an arrogant eye. When one climbs with a loving eye, one constantly must look and listen and check and question. … One knows "the boundary of the self," where the self – the I, the climber – leaves off and the rock begins. There is no fusion of two into one, but a complement of two entities, acknowledged as separate, different, independent, yet in relationship; they are in relationship if only because the loving eye is perceiving it, responding to it, noticing it, attending to it. (Warren, 2001, p. 331)

It could be that the loving eyes of s-step researchers will also engage more fully with post-colonial educational projects in the growth of educational knowledge:

> With the construction of whiteness having been a colonial project, discriminatory and racist, the ethical imperative – necessary participation in a liberatory project – is that of affiliation with Africa. Coming to terms with these facts is one of the most important and difficult challenges for coloured people. Coloured black and African ways of being do not have to be mutually exclusive. There are ways of being coloured that allow participation in a liberatory and anti-racist project. The key task is to develop these. (Erasmus, 2001, p. 16)

I am hopeful that the next ten years will show an extension of the dialogic influence of s-step researchers in contributing to the future of humanity. I am hopeful that this contribution will continue to focus on improving the quality of each s-step researcher's influence on his or her own learning and on improving students' learning. Finally, I am hopeful, given the evidence of the last ten years, that it will show that we have continued to improve our contributions to the education of social formations as we contribute to the growth of educational knowledge through our self-studies of our teacher education practices and our practices as global citizens.

Dedication

Dedicated to the life and memory of Fran Halliday, who died on October 5, 2002.

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23

SELF-STUDY THROUGH PERSONAL HISTORY*

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Abstract

The profession of teaching, historically, has struggled with the degree to which the personal experiences of the teacher can or should influence classroom practice. This chapter explores the benefits of including "the personal" both for the teacher and student. Personal history – the formative, contextualized experiences of our lives that influence how we think about and practice our teaching – provides a powerful mechanism for teachers wanting to discern how their lived lives impact their ability to teach or learn. In this chapter, the authors explore the historical evolution of personal history self-study and the multiple ways in which it can promote deeper learning. Specifically, this form of self-study can be used to: know and better understand one's professional identity; model and test forms of reflection; and, finally, push the boundaries of what we know by creating alternative interpretations of reality. The benefits of this method are further illustrated through a case study of the lived experiences of a teacher educator surfacing her own struggle to "unpack" how her identity impacts her teaching and her quest for modeling self-study as she reshapes a preservice teacher education program.

> To know the past is to know oneself as an individual and as a representative of a socio-historical moment in time; like others each person is a victim, vehicle, and ultimately a resolution of a culture's dilemmas. (Bullough & Gitlin, 1995, p. 25)

Personal history self-study is increasingly becoming an essential methodology towards teacher educators' personal and professional growth and especially to improving their teaching practice and impacting their students' learning. Through a personal history self-study approach, professors and their students

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are able to reconstruct significant life events to inform them of their professional identity formation and to help them make meaning of their pedagogy and the connections of their practice to theory. In that process, teacher educators are finding a need to model – to show and not just tell, that life-long learning is vital for the teachers' professional development. In collaborative teaching and research circles, teacher educators are using critical reflection on their practice with feedback from their students on their perceptions of the changed teaching practices. This work is nested in the institutional contexts that both challenge and support teacher educators as they experiment with diverse and non-traditional pedagogical and research methodologies. This chapter on personal history self-study is informed by the widely shared belief that teaching is a fundamentally autobiographical act (Finley, 1998; Goodson, 1998; Jersild, 1955; Knowles, 1998; Pinar & Grumet, 1976). Most importantly, personal history self-study researchers are providing support for the notion that who we are as people, affects who we are as teachers and consequently our students' learning.

The teacher's day is filled with individual complexities, dilemmas, and choices that are too improvisational to be scripted with rational guidelines and processes (Greene, 1986; Pinar, 1980), although many have attempted to create such scripts. Because of this improvisational nature, the connections between external processes or theories and actual action in the classroom are not always linear (Clark & Yinger, 1979; Clark & Peterson, 1986); instead, beginning with Dewey (1933;1938) in the 1930s and continuing especially in the last several decades, the work of many researchers has been to find the genesis for teacher action deep in the personal histories of teachers (e.g., Goodson, 1980; Knowles & Holt-Reynolds, 1994). These teacher educators – in whose number we count ourselves – believe that an examination of the personal history of teachers and teacher educators is a key piece in transforming teacher action and ultimately transforming the educational experiences of schoolchildren everywhere. These teacher educators also study their teaching while exploring the sociocultural (Vygotsky, 1978) milieu that has impacted their practice.

As we write this chapter on personal history self-study, our own context too plays an enormous role in our view of the field and our belief in the necessity of personal history self-study for teachers and teacher educators alike. For the three of us who circulate drafts of this chapter at coffeehouses, faculty meetings, and through e-mail, unpacking our own personal history through self-study is not an option or luxury but a necessity. Unlike many who find their work in the academy to be isolating, we find our work to be filled with talk and collaboration. The intensity of our collaboration comes from the structure of Initiatives in Educational Transformation (IET)[1] an innovative professional development program for practicing K-12 teachers designed to encourage teachers to rethink their professional role and to transform through active reflection and self-study.

In this non-traditional program, we co-create every piece of curriculum and co-teach every class. Together, we question our everyday taken-for-granted practice as we reconceptualize the practice of teachers' professional development. We

have witnessed first-hand how personal history self-study enhances teachers' personal and professional development and contributes to professional renewal for teachers as well as ourselves. In this chapter we are most concerned with how teacher educators are making a difference in teacher education through their personal history self-studies.

We open our chapter with earlier research, which has influenced and intersected with personal history self-study research. We then turn our discussion to three major reasons why teacher educators find personal history self-study a necessary and generative form of research. While these categories are certainly neither exclusive nor singular, they have helped us name some of the ways self-study can help transform teaching and learning. In these loose, overlapping categories, which emerged from a review of the literature, personal history self-study is used for:

1. self-knowing and forming – and reforming – a professional identity;
2. modeling and testing effective reflection; and,
3. pushing the boundaries of teaching.

These three section reviews are offered to illustrate and elucidate the valuable ways personal history self-study can help change teacher action and contribute to the teacher knowledge base. After the section reviews, we share a case study that highlights each of these very purposes. We invite our readers to do what we ask our students to do – to consider the "so what" of research, its practical applications to their teaching so that they might better know their teaching selves. We close the chapter by raising questions about the future of personal history self-study**.**

Historical Outgrowth of Personal History Self-Study

The interaction between teachers' thinking and beliefs and their actions in the classroom is not a new subject. In his examination of thinking, John Dewey (1933) claimed that reflective thinking, "converts action that is merely appetitive, blind and impulsive into *intelligent action* [italics added]" (p. 17). His premise, that unexamined thinking leads to acts based in random or irrational beliefs or ideas, has been trumpeted by many who wish for more purposeful action on the part of teachers and others. Dewey's early interest in thinking (and its relationship to belief) was not taken up by those who studied teacher practice, however. In fact, Sprinthall *et al.* claim that, "Not until relatively recently has the importance of *the teacher* [italics added] in the process of education received adequate theoretical and research attention" (p. 666).

Sprinthall *et al.* trace research on teacher practice through examinations of earlier paradigms of research on teaching. They discuss the "trait and factor model," which focused on "studies of fixed personality characteristics"; the "dynamic model from the psychoanalytic tradition," which saw "current behavior as an overdetermined function of very early experience"; and the "process-product model," which tried to link student outcomes to specific, measurable

teacher practices (p. 666). They conclude that, "the paradigms were insufficiently robust to provide adequate understanding for program development" (p. 666).

After years of looking for other factors that might influence the way teachers teach, researchers and teacher educators have returned to studying in more complex ways the connection between what teachers think and believe and the way they teach. Unlike those who enter professions such as law or medicine, teachers begin their work with vast amounts of personal history in their future workplaces. These past experiences create hidden personal narratives about education, school, and schooling that have a profound and sometimes intractable impact on the way teachers teach their students.

Teacher educators sought in many different ways to uncover or explore these hidden narratives, which are so central to teacher practice. Early work in personal knowledge and the nature of knowing (e.g., Polanyi, 1958), teachers' socialization (e.g., Lortie, 1975), changes in teachers' lives and careers (e.g., Ball & Goodson, 1985), teacher beliefs (e.g., Munby, 1983), teachers' practical knowledge (e.g., Elbaz, 1981; van Manen, 1977, 1994), the development of teachers' self-concepts (e.g., Nias, 1989), teachers' stories (e.g., Ashton-Warner, 1963; Bullough, 1989), and more recent work in teacher educators' life-histories (e.g., Ayers, 1993; Foster, 1997; hooks, 1996; Miller, 1998; Neuman & Peterson, 1997) all laid a foundation for understanding the role of personal narrative in demystifying teaching and its political and social constraints. Theories on adult development (e.g., Kegan, 1982; Kitchener & King, 1981) and women's development (e.g., Belenky, Clinchy, Goldberger & Tarule, 1986; Bateson, 1990) broadened the knowledge base about the ways adults grow and change over time and also emphasized the importance of self-reflection for the growth of consciousness and increasing capacity for abstraction and perspective-taking.

The connection between personal reflection and action was also a vital ingredient in the growth of personal history self-study. Schön's (1983) early work on reflective practice was extended by Russell and Munby (1991) to examine the authority of experience in learning to teach. An outpouring of work in action research (e.g., Carson & Sumara, 1997; Kemmis & McTaggart, 1982; Wells, 1994; Whitehead, 1995) and teacher reflectivity (e.g., Bullough, 1989; Calderhead & Gates, 1993; Clift, Houston, & Pugach, 1990; Cruickshank & Applegate, 1981; Goodman, 1984; LaBoskey, 1994; Tom, 1985; Valli, 1992; Zeichner & Teitelbaum, 1982) all played a role in teachers' thinking critically about how their actions might be interpreted from multiple perspectives, although not necessarily drawing the connections from the personal experiences that led them towards those actions.

Similarly, the growing awareness of the political nature of all forms of research led to studies that explicitly derived from feminist methodologies and worked towards including alternative pedagogical viewpoints and issues of social justice (e.g., Haug *et al.*, 1987; Hulsebosh & Koerner, 1994; Reinharz, 1992; Weiler, 1988, 1991). Researchers began to address the role of authority in teachers' lives and a need to examine personal experience as both a source of knowledge and as a political commitment to oppressed groups. Clandinin and Connelly's (1994)

use of story narratives to awaken and educate the self and others highlighted the power of telling and retelling – a component of much of personal history research – as did the work on narratives by Casey (1995), Florio-Ruane (2001), Witherell and Noddings (1991) and Jalongo and Isenberg (1995).

What most distinguishes personal history research from other research on education is that the researcher is not simply the one with the Ph.D. who works in the university; instead, researchers are all people, in the academy or in K-12 schools, who study themselves and the relationship between their own stories and their current teaching practice. Arguing for *insider knowledge* or the experiential knowledge of teachers as valuable and legitimate research, personal history self-study researchers make the case that knowledge does not reside only in academia or outside of teachers' lives (Cochran-Smith & Lytle, 1993; Gitlin, Peck, Aposhian, Hadley, & Porter, 2002). Rather, life histories legitimize the personal voice of the writer and also require teachers to be critically reflective, authentic, and attuned to outside interpretation promoted through discourse with others (Fendler, 2003, p. 22).

Perhaps because so many previous forms of educational research inform personal history self-study, defining its boundaries is a tricky task. Wary of Kennedy's (1989) warning that reflection is variable and subject to idiosyncratic and self-interested interpretation, Loughran and Northfield (1998) clarify the intersection of reflection and self-study and note:

> Reflection is a personal process of thinking, refining, reframing, and developing actions. Self-study takes these processes and makes them public, thus leading to another series of processes that need to reside outside the individual. Self-study can be considered as an extension of reflection on practice, with aspirations that go beyond reflection and even professional development and move to wider communication and consideration of ideas, i.e., the generation and communication of new knowledge and understanding. Reflection is important in self-study but it alone is not self-study. Self-study involves reflection on practice. (p. 15)

Still, even with Loughran and Northfield's helpful explanation, the many-pronged histories and purposes of personal history self-study have made the field open to misinterpretations and misconceptions from many different fronts. In the next section, we clarify what we see as self-study and the nature of this methodology. Afterwards, we provide research examples to demonstrate these definitional components set within a discussion of the major contributions of personal history self-study to the field of teacher education.

What is Personal History Self-Study?

We refer to personal history as those formative, contexualized experiences that have influenced teachers' thinking about teaching and their own practice. Personal history research is reviewed as the historical or life experiences related

to personal and professional meaning making for teachers and researchers. This includes both the autobiographical and life-history research of teacher educators' personal history work about themselves as well as teacher educators' work in using a personal history approach with their teacher-students towards improving teaching practice at both K-12 and university levels.

Holt-Reynolds (1991) notes that a major purpose of personal history self-study is to move away from generalizability and towards real learning, and explains:

> It is not reasonable to expect that every conclusion based on the personal experiences of one individual will be appropriate to generalize to all students. Some of the beliefs that preservice teachers bring to their study of teaching will, in fact, be based on insufficient data and will, therefore, be invalid for generalizing to larger groups of students – Changing, challenging, enlarging, informing, and reforming the premises upon which preservice teachers base their arguments become our primary and legitimate concerns. (p. 21)

A review of the research reveals that personal history self-study serves this very purpose and especially because of the nature of this methodology as: (1) collaborative; (2) contextualized; and, (3) conducted through diverse methodologies of qualitative research.

The Collaborative Nature of Personal History Self-Study

Personal history self-study is about self-knowing towards personal and professional growth that is necessarily enriched through conversation and critique within a self-study community of scholars. Eisner (1991) talks about how personal biographies make it possible for individuals to experience and interpret the world from multiple perspectives as they recognize and alter their frames of reference. But the self-studier does not travel the road alone. Though the term "personal" here would suggest that singularity, one of the hallmarks of personal history self-study is its collaborative nature. Personal history self-study entails the opportunity to disrobe, unveil, and engage in a soul-searching truth about the self *while also* engaging in critical conversations, and most importantly, continuing to discover the alternative viewpoints of others. For example, it was through critiquing each other's personal history writing that Gitlin *et al.* (1992) came to realize that the personal histories their students brought to the classroom created a curriculum of difference. Teachers are finding that personal history self-study is part of the fabric of what it means to be a teacher and that a dialogue with others enhances that process. Westerhoff (1987) explains:

> We are at our best when we make our lives and our search for meaning available as a resource for another's learning. To be a teacher means more than to be a professional who possesses knowledge and skills. It is to have the courage to enter into a common search with others. (p. 193)

Neilsen (1994) explains its threatening nature – most threatening, perhaps, to

ourselves: "Looking at ourselves up close, we risk exposing our insecurities, revealing bad habits and dangerous biases, recognizing our own mediocrity, immaturity, or obsessive need to control. In some cases, we find the price of growth is simply too high" (p. 35). Taking the autobiographical public is a bold, yet critical research undertaking for teachers' personal and professional development. Perhaps no one better exemplifies the power of longitudinal collaborative interpretation in personal history research than Knowles and Cole (1994a, 1994b, 1995; Cole & Knowles, 1993, 1995, 2000b) who have used personal history self-study to challenge and deepen their work for more than a decade. Cole and Knowles (1996) view personal history self-study for the purpose of self-understanding and professional development as essentially being thoughtful about one's work. Their personal history self-study is courageously discussed within the geo-political climates and institutional contexts where their work has been situated.

The Contexualized Nature of Personal History Self-Study

Personal history self-study is about the self *in relation to others* in historical and social contexts that facilitate the educative experience. The individual "uncovers biography" by situating herself/himself within history. Britzman (1986) writes that the connection between self and history,

> Allows the individual critical insight into both the nature of her/his relationship to individuals, institutions, cultural values, and political events, and the ways in which these social relationships contribute to the individuals' identity, values, and ideological perspectives. In this way, individuals do have the capacity to participate in shaping and responding to the social forces which directly affect their lives. (p. 452)

One of the difficulties that may arise when teacher educators encourage their students to write personal history self-studies, occurs when they say, "just tell your story." Miller (1998) discusses why "telling your story" cannot be an end in itself and explains,

> Many (teacher stories) do not explore and theorize social, historical, or cultural contexts and influences, including language and discourse, on constructions of the "selves" who have those "experiences." Such autobiographical work does not incorporate situated analyses of specific contexts that influence the constructions and representations of selves and others. (p. 150)

Personal history self-study stories should avoid the problems of simple story telling by addressing the multiple selves, the never-ending, complex, and incomplete self. The stories should deal with the surprises, failings, contradictions, and the desire to know relevant to a particular space and time. Within their settings, self-studiers also raise alternative interpretations and visions of their teaching realities and show their lived contradictions and failings. It is not a seamless,

transparent story with a beginning, middle, and end but an ongoing story, which speaks of a process and highlights mistakes, understandings, tensions, and insights. It is honest and specific to the context and time in which it is placed. For example, Macgillivray (1997) and Schulte (2002) each explore how their life history biases their interpretation of their pedagogy and how they reconstruct their teaching realities in the contexts in which they work through self-study.

Bullough and Pinnegar (2001), two major pioneers in the self-study of teaching practices movement, speak of this necessity of contexualization in autobiographical writing and the need to show how the issue of quality and validity are represented in personal history self-study. They developed "guidelines" for conducting autobiographical research because, "determining just what it means to be involved in self-study research has proven very difficult" (p. 14). They emphasize the need for attention to context so that the story is grounded. As with other qualitative research, the reader gains insights into the person under study when placed within a rich, in-depth description of the scene, situation, and action. Particularly because of its context specific nature, Bullough and Pinnegar (2001) emphasize that the aim of a personal history self-study approach is to, "provoke, challenge, and illuminate rather than confirm and settle" (p. 20). The different forms that personal history self-study has taken affirms this effect.

The Diverse Methodological Nature of Personal History Self-Study

Although we speak of *a* methodology or approach in personal history self-study, there are a wide variety of qualitative methods that have been employed in personal history research e.g., narratives, journaling, correspondence, electronic mail exchanges, audio-taped discussions, videotapes of one's teaching, story telling, memory work, emotion work, education-related life-histories, interviews, and multiple forms of artistic expression such as drawing, photography, poetry, and artistic installations. For example, Richards (1998) sketched self-portraits of her teaching to ask questions about the origins of her pedagogical style and how she might teach differently. Muchmore (2000) and Gabriel (2000) engaged themselves and their students in personal history literacy experiences using poetry. Archibald, Chamberlain, and Gerrits (2000) used mask-making as a medium for their students' self-knowing as teachers.

Cole and Knowles (1996) view the various forms they employ in their personal history self-study work as a form of their professional development. They use writing about their personal histories as a means for understanding themselves and also as the data collection method. Their personal histories, as well as those of their students, have been represented through various formats such as case study, narrative, or life history representation and more recently through arts-based inquiries. For example, Cole (1999) and Knowles (1999) used artistic expression in their representations of self in art installation formats at an international conference to showcase their inquiries of how personal history influenced their professional lives. Finley and Knowles (1995) considered how their

aesthetic and artistic experiences shaped who they are as researchers and their views on what they consider research to be.

Cole and Knowles (1998a) explain how the diverse methodological, subjective, and practical nature of personal history is antithetical to scientifically based research and doctrines of positivism, measurement, quantification, and predict-ability, which are highly valued in conservative-minded institutions (p. 47). Consequently, self-studiers using personal history face challenges similar to those encountered by other qualitative educational researchers. In response to this dilemma, Feldman (2003) presents concrete suggestions to self-study researchers for increasing the validity of self-study through: (1) more explicit description and identification of how data was collected; (2) a discussion of how the researcher constructed the representation of data; (3) an exploration of multiple ways of representing the same self-study; and, (4) evidence of the value of the changes that were promoted through the self-study (pp. 27–28). Indeed, the literature in personal history self-study gives credence to the fact that personal history, in its many forms, serves key functions in furthering the knowledge base of teaching and prompts significant changes in teacher education.

To What End Do Teachers and Researchers Use Personal History?

In this section, we discuss how personal history self-study research is aimed at the production and advancement of knowledge to improve education, to expand the knowledge base of teacher education, to explore programmatic reform, to construct personal and professional knowledge, and to model complexities of education. Personal history self-study is a setting within which teachers and researchers struggle to make sense of their work and ultimately transform the educational experience. In other words, personal history self-study is useful for:

1. self-knowing and forming – and reforming – a professional identity;
2. modeling and testing effective reflection; and,
3. pushing the boundaries of teaching.

Self-knowing and Forming – and Reforming – a Professional Identity

One of the major reasons teachers and researchers have engaged in personal history self-study is for self-knowing and for the development of their professional identity. There has been an abundance of research on *what* teachers do and less on *why* they do what they do. Research about teacher beliefs first began to focus on the *whys* of teaching and the personal history approach extended this focus by having teachers ask *themselves* where their beliefs were generated. While teachers may focus on many different elements in their personal history work, the two most central areas are: 1) exploring personal history connections to teaching and learning and subsequently transforming curricula; and, 2) under-standing their home culture and its influence on who they have become as teachers.

Exploring Connections of Personal History to Teaching and Learning

Pinar (1980) speaks of the need for autobiographical study as a "voyage out" where teachers can examine the taken-for-granted everydayness of their teaching lives and make them conscious by exploring autobiographical issues (p. 91). Pinar and Grumet (1976) have worked extensively with preservice teachers using autobiography as a form of curriculum theorizing in order to, "create dissonance, to dislodge the comfortable fit of self-as-object, self-as-place, self-as-agent, for where there is a neat complicity between these three there is no movement, personal, or professional" (p. 79). In her many thoughtful writings about her work with teachers, Grumet (1981, 1987, 1988, 1990a, 1990b) provides a rationale for the use of autobiography as a form of curriculum inquiry. Addressing the potential concern that a retrospective look will only affirm what we already value, Grumet (1990b) states:

> I would be naïve if I refuse to admit influence in what we notice, what we choose to tell, and in how and why we tell what we do. Nevertheless, autobiographical method invites us to struggle with all those determinations. It is that struggle and its resolve to develop ourselves in ways that transcend the identities that others have constructed for us that bonds the projects of autobiography and education. (p. 324)

Similarly, Bullough and Gitlin (1995) note that autobiography is a means not simply for reflecting on the past but a vehicle for shaping the future. In their research with beginning teachers, they found:

> The writing of autobiographies does not free teachers from their histories but rather enables them to take charge of those histories, to assert ownership, and to recognize their place as actors who can shape contexts and as authors who have before them choices that matter. (p. 25)

In reflecting on his teacher self, Bullough (1997), recalls his need to know about the principles that underlie his teaching while he questions if his teaching makes any difference in his students' learning. He recollects the early influences of his father and several teachers, "whose lives testified that ideas matter and have social consequences" (p. 15). With his own principles in hand, he then attempts to educate beginning teachers into the habit of mind that self-knowledge is crucial to their professional growth. Bullough, along with his colleagues, collects data through student assignments such as education-related life histories, personal metaphor analyses, and personal teaching texts, and discovers how personal history profoundly influences their teaching experiences, especially in the first year of teaching (Bullough, Knowles, & Crow, 1992). Bullough and Stokes (1994), basing their analysis of preservice teachers' work completed with a focus on the self in teaching, found that as their students progressed throughout the year, they developed more sophisticated conceptions of the complexities of teaching and their students' learning.

Patti Canzoneri, who teaches grades 7 and 8, supports Bullough's contention

that a personal history self-study approach enhances professional growth, writing:

> The power of personal history inquiry is that it has allowed me to explore my implicit theories – those ideas that shape my notions of what teaching and learning are really all about. The project even took the process one step further and allowed me to deeply examine what had come before and how that had shaped what was now. My hope, of course, is that this new understanding will continue to shape and influence what is yet to come. (Cole, Knowles with Canzoneri & Diakiw 2000, p. 39)

Researchers have noticed what happens when personal history self-study with reflection is absent in teacher education programs. Since preservice teachers come into the profession with notions of what "good" teaching entails (Lortie, 1975), if their teacher education program has only a training or technical teaching skills model without any vehicle for exploring their past experiences with education, they will enter into the process of role negotiation without reflection on the pedagogical and moral implications of their actions (Bullough, Knowles, & Crow, 1992). Feminist poststructural theories raise further questions about teachers' shifting identities, discourse, power, and agency in teacher training modules (e.g., Youngblood Jackson, 2001).

Greene (1978, 1995) also writes about how being conscious about one's self and one's teaching encourages teachers to examine and explore the unexamined reasons for their everyday actions. She asks teachers to consider what is not obvious and what is yet to become because a grounding in personal experiences encourages consciousness and being awake to themselves and to the contexts in which they are embedded. Collaborative personal history exploration also helps them see that others have a sense of reality that is different from their own. Being wide-awake encourages an inquiry about the forces that appear to dominate them. A personal history approach has enabled teachers to see themselves as knowers and producers of knowledge or as Hamilton (1995) explains, "I had always been looking outside to find which person or theory matched my ideas – I never looked inside to see what fit with myself" (p. 32). Making sense of their own taken-for-granted position helps to name and demystify a "false consciousness" in order to see that there are many points of view.

Personal history self-study is not simply a way to reflect upon and record issues of personal and professional identity, however. It is also a way to put that identity on the line and risk needing to reform and recreate the self while also attempting to transform curricula. For example, Louie, Stackman, Drevdahl, and Purdy (2002) an interdisciplinary team of university faculty, wrote of their personal teaching success and failures over a six-month period with weekly meetings to collect and analyze their taken-for-granted assumptions learned from their experiences when they were students themselves. The process led them to a discussion of socialization processes and an identification of their beliefs, which subsequently changed their viewpoints about myths of teacher control of learning, preparation, and approaches to teaching.

Similarly, Lomax, Evans, and Parker (1998) use collective memory work where they write and then share memories of their identities as learners while asking teachers who work with special needs students to do the same, so that they might come to know, live, and practice their educational values more fully. In this process Lomax, Evans, and Parker become vulnerable as they show themselves as learners to their students and discover that when they do so, they liberate themselves and others. They reflect:

> The form in which we have presented our self-studies is not intended to be comfortable but to demonstrate a dialectic between orders of meaning that are signified by different types of text. ... We have punctured our original narrative with insights that we have come to through discussing our texts with different groups of teachers and academics, and this has been a source of enrichment. (p. 175)

Teacher educators engaged in personal history self-study do not consider their identities in isolation. They also have to consider their institutional contexts and learn to mediate among a variety of complex forces as they create and re-create their own professional identities. Teachers' collective personal stories speak not only of their pasts but also of their current values, beliefs, and morality in terms of what they challenge, what they lay aside, and what they model for others.

A good example is the work of Guilfoyle, Hamilton, Pinnegar, and Placier (1995;1998) known also as the "Arizona Group" who speak out about their difficulty as women entering academia as they worked against academic socialization and towards educational reform. They explore their professional biographies to inquire about their experiences as new professors at their respective institutions. Their work explores the struggle to meet the demands of being tenured while trying to hold on to who they are as people. Using the tools of metaphors, images, and memories, they consider the impact of the personal on their professional roles. In the process, they rediscover their individual commitments to students and find support in their risk taking to reshape the educational experiences for students. They assert: "We have become and are becoming teacher educators" (1995, p. 53). Through their personal history self-studies they analyze how they respond to those in power. They utilize a "walking our talk" frame to model a commitment to their students, teaching beliefs, and hopes. In correspondence, one writes:

> Our personal histories and away-from-academic lives determine our responses to, our analyses of our academic work. It is not just our College of Education and the people in it that we are attempting to understand, but ourselves in relation to that institution and those people. (1998, p. 186)

In step with the Arizona Group's findings, there is much research to support that teachers are influenced by their pasts and by the broader and current social sphere, the sometimes invisible forces that shape their teaching lives. For example, in their study of seven community college teachers who were career changers

with no formal teacher preparation, Goodson and Cole (1994) found that these teachers' developing professional identities were contextually dependent on their evolving notions of professional community and on their access to the micro-political realities of school life. Based on their research of teachers' life histories and discussions over a two-year period, Goodson and Cole note that teachers' understandings of professional identity changed over time. In the first year teachers' professional identities were bounded by the classroom walls but as they progressed, they gained a clearer understanding of contextual factors that impinged on their development. There was a re-identification process of what teaching entails, nourished through critical reflection in personal history self-study. They became interested in the politics and constraints of their institutions while they developed a concept of professional community. Also in the second year, teachers thought more deeply about how they represented the self within a specific context and system and how they were affected by the privileges and status the institution granted or did not grant them. In a similar light, Russell (1995), through the discoveries he has made in a personal history self-study examining his pedagogy, calls for support systems to facilitate the professional development and identities of both beginning and experienced teacher educators.

Berger (1999) affirms Russell's call for such support systems for professional development yet views them through the lens of adult developmentalists. She explores the connections between the self-study hopes of teacher educators like Zeichner and Liston (1987) and Bullough and Stokes (1994) and the research on the way adult capacities grow and change over time (Kegan, 1982, 1994). She comes to the paradoxical conclusion that some kinds of self-study reflection may be beyond the current capacities of many preservice teachers, yet it is exactly this kind of self-study that may lead towards increasing their capacities.

Also with a focus on adult development and teachers' shifting conceptions of self, Trumbull (1998), in a five-year longitudinal study, reflects upon the levels of support and challenge that she provides for her secondary education science students. She interviews her students during their progress in the program and later during their beginning years of teaching. Through the lens of Kegan's (1982, 1994) theory of adult development, Trumbull explores her students' notions of "self" based in their own histories and then as they develop and "evolve" as secondary science teachers. As she investigates their histories and begins to understand their relationships within the cultural rules that operate in their schools, she begins to question her role as a teacher educator and the role of her perspective and history in guiding and supporting the growing perspectives of her students.

This work portrays that personal history self-study for self-knowing and professional identity formation is a continuous and evolving process constructed throughout teacher educators' careers. It can include looking at one's teaching self, looking at issues of teaching and learning in one's classroom, and looking at self-knowing and professional identity from a developmental perspective. Personal history self-study researchers have also examined self-knowing and

professional identity through a particular cultural lens to consider how their teaching has been shaped by their cultural pasts.

Exploring the Connections of Culture and Home to Teaching and Learning

Research in personal history with the goal of self-knowing also explores key, and often hidden, issues regarding the influences of culture, race, and gender in teaching and learning. Butler, Herndon, Kumar, Oda, and Wong (1998) examined their immigrant/emigrant pasts to discover how those life experiences, particularly motivational factors of migration, manifested themselves in their teaching. As immigrants from various generations, they each sought to trace back and investigate their families' emigration to the United States. They conducted interviews with family members and researched historical journals and diaries and other documents related to the time period and immigrant experiences of their families. Their personal history documentation helped raise their consciousness and helped them connect with emotions of their pasts and, in so doing, connected their families' stories to the stories of others. Butler *et al.* (1998) found collaborative personal history self-study particularly useful to explore how they might think differently about their teaching with immigrant children in public schools. The impetus of their research was to model for preservice teachers how to use and connect personal narratives to their own teaching so they could better relate and interact with immigrant children in public schools. Their students in turn, were able to learn about the significance of "otherness" embedded in their stories.

Oda's (1998) quest was more personal. As a Japanese American growing up in a lower socio-economic, multicultural neighborhood, she remembers that the fight to survive, which characterized her youth, ran counter to her cultural upbringing of seeking harmony and dignity. As she traces her process of becoming a teacher in her former elementary school, her personal history self-study shows her that her curriculum and pedagogy centered on her original quest for harmony and dignity. She comes to a better understanding of why she teaches the way she does and what affect that has on her students. Through her personal history self-study she is better able to articulate, and thus understand the implications of, this connection. She reflects:

> My childhood experiences influenced how I responded to my students –
> with harmony and dignity. I tried diligently to create an atmosphere where
> students were winners, not losers. I created plays where everyone participated in cooperating with each other. In my classroom, cooperation was more
> coveted than competition. … Conflict was dealt with honestly and openly.
> (Oda, 1998, p. 115)

Whereas ethnicity helps demystify professional identity for some, others have centered their study on race and gender. For example, Brown (2002) examines the issue of race as she searches for the connections between her curriculum and its match, or mismatch, with the lives of her students. She was bothered by the

fact that the European American preservice teachers in her human development course did not acknowledge their sense of racelessness in their personal essays. Instead of looking for what was wrong with her students, however, she searched her own history to understand her relationship to race. As she examined the social roots of her identity as an African American woman, she saw how her connection to her own history compelled her to reorganize her course with race as an explicit identificatory dimension and as significant to the identity formation process. She exclaims:

> Why is race not addressed in the autobiographies of European American students? Why did I expect it to be? ... Having grown up in a middle-class, integrated community, [for me] race consciousness was a daily reality. It was a social marker determining my rights, others' reactions to me, and the meanings attributed to my personhood, my experiences in school, church, and other public institutions, and the familial guidance that prepared me for life as an African American woman. (Brown, 2002, p. 146 & 155)

Also exploring issues of race, Givens Generett (2003) interviews an elderly black woman about her personal history experiences as related to education. After exploring the life history of this older African American educator, Generett decides to look at her own relationship to schooling and education and her role as an African American woman in the academy. As Generett investigates the myth of black inferiority, she notes, "The construction of Mrs. Lacewell's story forced me to consider who I am as an African-American female student-educator and how my lived experiences are similar to, yet different from hers" (p. 91).

But personal history self-study as memory work is not limited to explorations of culture, race, or gender. Any element of the past that is a shaping force of the present, or future, is worthy of exploration. For example, Mitchener (2000) realizes that the wonder of science, which embraced her as a child, came from her home culture and her fond memories of her father as a gardener. She uses it to inform her work as a science teacher educator and explains: "From such personal knowing, the kind that optimally comes from self-study, I find myself in a new relationship with science teacher education, one that fuels my future work as both scholar and practitioner" (p. 186).

When the home *is* the school, understanding the history of the parent/instructors is doubly important. To this end, Knowles (1998) explores the life histories of parents who have made the decision to home-school their children. He discovers that their personal histories, particularly related to conflicts in their schooling pasts, played a major role in their reasons for home schooling and in their educative practice. Muchmore and Sayre (2002) write of their own biographical and dissimilar underpinnings and consequent disagreement about home schooling their daughter Grace. Through his autobiographical writing, Muchmore reflects on his negative schooling experiences in a small private school where he recalls, "I hated the regimentation; I hated the control; I hated not being able to talk. And I hated being yelled at, and sometimes hit, for not

paying attention" (p. 54). Sayre, who was schooled in her home surroundings, notes gaps in her knowledge. Ultimately, they come to a better understanding of their rationales and beliefs about teaching their daughter and contribute to the existing research literature on home schooling through personal history self-study.

These studies illustrate how personal history aimed at self-knowing contribute to the field of self-study in ways that have informed curriculum, teachers' understanding, and subsequent reshaping of their teaching. It has given power to their knowing and to their process of becoming teacher educators. As researchers examine the connections of their cultural pasts to their teaching, they gain a clearer vantage point from which to consider the consequences of their students' perspectives on learning. These examples also highlight that personal history self-study is one that marks teachers' journeys and their development as they struggle to improve their practice through self-knowledge and understanding, which, in turn, models that evolving process for their students.

Modeling and Testing Effective Reflection

Future teachers are exposed to thousands of images of teaching before they ever stand at the front of their first class. In these images, teachers of greater or lesser skill create examples of what teaching is that are inscribed into young minds and take shape both in the make-believe school games children play and in real classrooms once those children grow up to be teachers. This cycle of teachers teaching as they were once taught must be interrupted so that teachers can make more thoughtful decisions about how and why they teach. In the previous section, we explored how the *surfacing* and *examination* of those past histories can change the way teachers practice in the present and the future. In this section, we explore the importance of having teacher educators create new, intentional models of teacher reflection and how personal history can contribute to that effort.

Many teacher educators and researchers have been trained to preach, but not necessarily practice, professional habits such as reflection and self-study. Teacher educators talk about the need for teachers to critically analyze theoretical connections to their teaching, to write about critical incidents and people who have influenced their decision to become a teacher, or to keep a journal on their meta-conversations of teaching as related to personal experiences, which might have impacted their current teaching. Yet many teacher educators, when asked, will admit that the complexities of the negotiation between the academy and the practicum site, the on-going pressure to publish (or perish), and the higher number of students and classes which typify a teacher educator's schedule leave little time for personal reflection (Elijah, 1996; Olson, 1996). The growth of personal history self-study as a legitimate form of research and writing may encourage teacher educators to see reflection itself as a necessary part of their work, as teachers and as scholars.

Indeed, Hamilton (1995) argues that the focus of teacher education research

be rethought as teacher educators become models of self-study to their peers and students. She writes: "It is time to start looking inward, instead of outward … we can examine ourselves in our own acts of teaching" (p. 39). Even when teacher educators want to practice what they preach, personal history self-study is no simple undertaking. Because historically good teaching has been viewed as impersonal and objective, taking the plunge into the murky water we ask our students to explore puts our "objectivity" at risk and exposes us in all our human frailty to our students and ourselves. Grimmett (1997) recognizes the "sweet poison" of self-disclosure as he shares personal experiences that have shaped him as a teacher educator and his attempts to reform his pedagogy. He writes:

> Such learning is as profound as it is painful. However, it is crucially important that scholars who write about "reflection" and "teacher research" actually do it with their own teaching and students. … Only when professors act in these inquiring ways can the traditional, oracular university mold of didacticism be broken. (Grimmett, 1997, pp. 133–134)

In a similar way, Clandinin (1995), who found herself dissatisfied with "living the same story" of how to teach, models a restructuring of her pedagogy. From her dissatisfaction, she created an alternative program for teacher education that encouraged a questioning of hierarchical arrangements between teacher and student and a re-storying of what teaching should look like. She reminds us that modeling reflection and self-study is not something that ends. It takes courage, imagination, and a willingness to always be a learner:

> Without imagining, living and telling new competing stories that question the plot line of the sacred story, little in my lived story as a teacher educator and little in the professional knowledge landscape can change. Without opening up to the many possible visions that serve as possible storylines, I may find myself no longer still learning to teach. (Clandinin, 1995, p. 31)

Bullough (1994) also finds a new story line through his re-storying but only after sorting through a period of indifference and distance from his students. He writes about how his later experiences and interest in teachers' professional development led him towards a personal history approach and a reshaping of his teaching. Now he strives to model that approach for his students. Before asking his students to write education-related life histories and analyze personal teaching metaphors, he first shares his own with them. On his continuing search of the truth of who he is as teacher, he shares:

> For me, authenticity in teaching requires that I be able to articulate for my students my own teaching metaphors as they arise from my life history and that I be actively exploring myself as a teacher, just as I require that they engage in such exploration. (Bullough, 1994, p. 110)

Bullough explains that this modeling and usage of a life history approach

scaffolds his students towards greater control of their professional development and towards their goals of whom they seek to become as teachers.

In a similar effort to encourage her students to gain the confidence to willingly scrutinize, analyze, and communicate their own personal histories, Middleton (1992) models the interplay between her biography, history, and social structure. She makes her private life public when she writes her autobiography and shares it in her "Women and Education" course. Retracing her early experiences in a girls' boarding school where she was constantly surveyed and monitored under the watchful eyes of teachers and matrons and burned her diaries in fear that her notions of self-support and independence would be discovered, she now pronounces to her students that, "change in women's lives (and education) is both desirable and possible" (p. 45).

Cole and Knowles (2000a) assert that becoming a teacher is a lifelong process of development rooted in the personal. Knowles (1998) sees his personal self-study as a necessary extension of his teaching, explaining, "Believing in the importance of a personal history pedagogy in teacher preparation programs I am only doing what I have long asked others to do" (p. 22). Cole and Knowles suggest and use a "reflexive" inquiry stance where teachers attempt to make sense of who they are as people and how their formative and continuing experiences have influenced and continue to influence their professional practice. The reflexive inquiry they require for their teachers is their own stance as well:

> Because we see the practice of teaching as an expression of who we are as individuals – that is, an autobiographical expression – we assert that to understand teaching in its complex, dynamic, and multidimensional forms, we need to engage in ongoing autobiographical inquiry. (Cole and Knowles, 2000a, p. 15)

Many have begun to follow Cole and Knowles' example of holding themselves to the same standard as their students. As she considers the research-based practice of building on students' prior learning and identifying the misconceptions they hold, Holt-Reynolds (1991) wonders if she is modeling and practicing what she teaches:

> I am keenly aware – often uncomfortably aware – of the recursive nature inherent to my argument as I broach this principle with preservice teachers. Like a woman who stands between parallel mirrors and sees her reflection reflected back on itself in an infinity of progressively diminishing images, I ask myself whether I have acted according to the principle I am advocating … "Do not the principles we are discussing apply to us as well?" (p. 6)

Subsequently, Holt-Reynolds (1998) used personal history-based teacher education classroom activities to elicit preservice teachers' tacit beliefs about a course-specific concept and to construct a window into her students' as well as her own understanding of teaching.

Kaplan (2000) comes to a similar conclusion as he changes his stance as a

teacher who remains on the side while he guides students in writing about their personal experiences. He writes:

> More and more, I found myself responding with my own stories – stories that have made a difference in my teaching and living – and how these experiences have shaped my teaching philosophy. Where before I was reluctant to write along with my students, I found, in time, to be writing with them. Where before I was resistant to share my life stories, I found myself talking more about myself. ... My letting down my guard has made me a better teacher and added a spontaneous instructional style that has emboldened my teaching practices and personal development. (Kaplan, 2000, p. 129)

In making their self-studies public like this, teacher educators have modeled and demonstrated the importance of collaboration to reflection to their students. Getting multiple perspectives, including their students', is a necessary component for reflection, which they also model during this process.

Bass, Anderson-Patton, and Allender (2002) offer a good example of modeling practice with the incorporation of critical friends in personal history self-study. They developed their own self-study teaching portfolios while mentoring students to do the same. Their students worked in collaborative groups where they wrote personal narratives, discussed their values, shared samples of work, and conducted peer observations. In a similar fashion, Bass invited Allender to observe her teaching for a semester and notes that she openly shared her vulnerabilities while she gained confidence, agency, and learned to hear multiple perspectives. Anderson-Patton learned to recognize her own biases, -isms, and entitlements in this collective personal history self-study but admits that she was at first uncomfortable with focusing on the self because as she states, "my personal history and culture taught me that this is indulgent" (p. 65). She finds that her collaborative research circle helped her to overcome this misconception as she came to a better understanding of herself in the context of her teaching. Afterwards, she learns to provide more time for her students to develop their voices through collaborative forums.

These examples of personal history self-study, demonstrate how teacher educators and researchers are finding ways to question, reframe, and reformulate their understandings about their teaching innovations while also modeling that process for others. While teacher educators move through these discoveries of self within a specific context and share their stories in larger circles, they model the process and approach of personal history for others, and especially for their students. The teacher educators and researchers discussed here represent a growing number of people who also insist that this modeling supports their ecology of living and enhances their learning as well as their students'. Thus, it calls into being alternative ways of knowing about one's practice, which results in a reframing of that practice.

Pushing the Boundaries of Teaching

The very nature of personal history research with its multiple and alternative methods pushes the boundaries of teaching and teacher education programs as it challenges the status quo of traditional research. In that manner, researchers seek alternative interpretations of the rhetoric, including their own, that surrounds teaching. They examine the inconsistencies involved in their teaching and showcase their failings so that they and others, especially their students, might learn from their mistakes. Personal history self-study research is part of a larger teacher education reform movement that involves extending the boundaries of thinking about teaching and teacher education (Cole & Knowles, 1996; Knowles & Cole, 1994a).

Personal history self-study is a method for educational transformation in two key ways. First, as a unique form of reflection, personal history self-study opens what was once hidden so that those unexamined assumptions and beliefs about the world no longer drive the production of curriculum and assessment. Second, the teaching of personal history itself, because it deals with things that tend to be buried far beneath the surface, often requires non-traditional pedagogies in order to help teacher-students mine the depths of their own past.

Teacher educators tend to be conservative and fear alienating and offending their conservative students, K-12 school personnel, and governing institutions (McCall, 1998; Liston & Zeichner, 1990). One way to move away from that conservative paradigm is to explore both what forces are at work in the support of such tendencies and also what has enabled more reform-oriented teachers and teacher educators to break away. Personal history self-study has done both of these things. Moving away from the status quo and pushing the boundaries of the work of teachers and teacher educators is a key feature of Zeichner's work (1995). As one of the few students in his high school graduating class who went to college, he writes of becoming, "politicized by growing up in the city of Philadelphia, and by attending Philadelphia public schools" (p. 12). He has taken a consistent stand in his commitment and work in preparing teachers to work for social justice and believes it to be an important part of his being. Zeichner (1996) and others continue to push the boundaries of teacher preparation practices toward social reconstruction by encouraging teachers to reflect on the social and political consequences of their teaching and on the institutional, cultural, and political contexts in which they work (Zeichner & Liston, 1996).

However, teachers generally are not political activists and do not tend to challenge the politics of schooling. In her quest to better understand this phenomenon, Rumin (1998) corresponded with four "dedicated" teachers who had vowed to be silent about their disillusionment about teaching and their devaluation by society. Subsequently, Rumin now works to ensure that student teachers hear these stories as well as consider how their own personal histories inform their teacher knowledge and teacher politics. She provides time for her students to reflect and write about their experiences with power and its influences on their learning. Personal history work provides a space where her students can examine

the development of their beliefs and challenge their assumptions about what it means to be a teacher. As teacher educators reshape status quo curricula, they find that teaching about perspective-taking, diversity, social justice, and teacher empowerment are more effectively studied within a personal history self-study landscape and through non-traditional pedagogies. There is a plethora of literature in personal history self-study where teacher educators employ new pedagogies to rethink their practice and to reframe curricula. We offer some exemplars to demonstrate the uniqueness and usefulness of these novel pedagogies to teaching and learning.

For example, Hamilton (1998) asks her students to explore their beliefs using the tool of autobiography clubs, which she adapted from the work of Florio-Ruane (1994) to, "allow students to push beyond their own world to see themselves and others in new ways" (p. 118). She searches for a better way to prepare preservice teachers to work for social justice and teach in diverse settings through a personal history approach. Hamilton found that using autobiographical text helped her open an honest dialogue about teaching in diverse settings with her students but that students did not change their beliefs, and subsequently their teaching practice, in any significant manner. This research illuminated that she needed to continue to search for more effective ways to facilitate this difficult transformation.

While much of personal history self-study for pushing the boundaries of teaching and learning is grounded in, and explored through words, images are also strong and visceral components. Mitchell and Weber (1998, 1999) use images to boldly assert that it is time for teachers to look at the identities crafted from their schooling past and reinvent themselves. Working back through a memory space, they employ multiple atypical methodologies to that end. With the use of narratives, they walk teachers through replaying their childhood dress-up time as want-to-be teachers to help them understand their teacher identity then and now. They talk about issues of authority and control, play and work, gender, and purposeful forgetting. Inspired by the work of Solomon (1995), they conduct memory work to explore the feelings associated with their school photographs. A school photograph workshop yields data that helps them to ask questions about specific memories of their schooling. Pedagogical tools also include writing poetry, thinking about the, "teacher's body and how it is adorned and clothed … how it looks, sounds, moves and smells" (Mitchell and Weber, 1999, p. 124). Popular culture such as teacher stories and movies about teachers are examined as cumulative cultural texts, i.e., for their multidimensional, intergenerational, and intertexual qualities (p. 169). Videotaping is also used to look at old and reinvented identities all aimed at rethinking the body of knowledge about teaching, learning, and adult identity.

O'Reilly-Scanlon (2002) has also conducted memory work with photographs and narratives for her own professional development and then employed the strategy with her students. She collected, analyzed, and appraised her memories to ask questions about herself and think about other's questions. Showing the power of personal history self- study to examine what was, change what is, and

shape what is to come, she contends: "Through the careful consideration of what was once there and what is there for us now, lies the potential to 're-invent' ourselves as we reflect upon and examine how our memories are manifested in our lives today" (p. 77).

Salvio (1997) emphasizes the need for emotive elements in teachers' and children's learning as she challenges standardized forms of expression. She adapts tools of theatre to education to teach emotion using improvisation, narratives, and autobiography as she works to help teachers recognize the interplay of their emotions, their teaching beliefs, and the actual curriculum of their classrooms. In the narratives that were performed and reflected upon, Salvio finds that teachers' educational experiences were highly contingent upon their emotional life. Through theatrical improvisation, teachers were able to recognize emotions as a path toward making connections between their pedagogic intentions and their classroom curricula. She asserts:

> Embedded in the emotional responses teachers have are beliefs, judgments, and values which, if confined to the private realm of the faculty or seminar room, disassociate them from their selves, from their relationships, and from what they know about the world in which they teach. (p. 252)

Equally provocative and potentially transformative experiences in the personal by educational philosophers, college and school practitioners, and artists/educators employing critical perspectives in pedagogy and aesthetic education are showcased elsewhere (Diamond & Mullen, 1999; Mirochnik & Sherman, 2002).

Knowles and Thomas (2000) use the arts to explore how their "place experience" and "place memory" of the Arctic and Tropic poles influence their pedagogy and ecologic identities. They study how place is emphasized in their personal and teaching lives and question how geographical experiences and ideological notions of place influence the educative experiences of their students. In two-dimensional installations and with poetry, they craft their vision of new curricula and a "pedagogy-of-place." They discover through a life-history approach that the personal is connected to the social and attest:

> We promote learning that extends beyond the confines of the classroom and the development of interconnecting links with community – our pedagogical perspectives support a sense-of-place in community, that engenders an awareness of the nature of our connectedness, interrelatedness, and interdependence within the natural environment and social/political contexts. (Knowles & Thomas, 2000, p. 136)

Their research highlights the usefulness of innovative pedagogies in personal history self-study that help forge new ways of understanding the self in the world. Moving away from more traditional ways of teaching, teacher educators like Knowles and Thomas, are finding that personal history self-study transports

them and their students towards transformative learning and towards reframing programs of teacher education.

Through personal history self-study, and especially through the arts, teacher educators have discovered new and powerful ways of promoting teachers' professional growth towards the end of self-knowing and professional identity, modeling and testing effective reflection, and pushing the boundaries of teaching. In the following case study, we focus on a teacher educator's quest to "make herself" against the grain through her personal history self-study of: (1) synergy of person and practice, i.e., her search in coming to know her professional self and the contexts that help form and reform her theoretical orientation; (2) walking the talk, i.e., her research in the modeling of a Vygotskian approach involving collaborative partnerships; and, (3) making the familiar strange and the strange familiar, i.e., her crafting of a new pedagogy for preservice teacher education, which includes the arts, towards educational change.

A Case Study of the Utility of Personal History Self-Study

This case study is framed from a three-year investigation and book by Samaras (2002) and provides a compelling account of how personal history self-study can lead to new insights in professional identity and innovations in teacher education. Samaras interrogates her pedagogy within the social cultural milieu of her past while she also questions the taken-for-granted assumptions of preparing teachers. She models her examination of self-knowing for her students through her own education-related life history study. She discovers how her personal history and pedagogy impacted her decision and efforts to reshape the preservice teaching experience by structuring ways for preservice teachers to learn by doing in real classrooms.

Synergy of Person and Practice

Although this work describes Samaras' search for professional self-knowing, she did not set out with that goal in mind. Interestingly enough, Samaras begins her self-study work with the purpose of studying how she utilizes Vygotskian (1981) principles of learning in a teacher preparation program and what effect it has on her students' learning. Yet, as a self-study educator, her writing soon changes from *how* to use such an approach to a questioning of *why* it resonates with her. She employs a personal history self-study approach so she can understand what she asks her students to do – reflection on their teaching with personal history self-study. She explains:

> When I began to write about using and studying the model, I recognized that something was missing. I asked myself, "Why Vygotsky? Why was I attracted to this theory?" One of Vygotsky's basic themes is that higher mental functioning and individual cognition are derived from social life. He insisted that an individual's historical, cultural, and institutional context

was an important factor in his or her intellectual development. In order to understand the individual, one must first understand the social context in which the individual exits ... What were the cultural forces that shaped me and affected my beliefs about teaching? In a Vygotskian sense, I too am a knower who exists in a sociohistorical context that influenced the way that I understand the phenomena I investigate. (Samaras, 2002, pp. 4–5)

This pull towards a personal history self-study approach was largely triggered by one of the projects she offers her students – an education-related life history assignment which Samaras has adapted from the work of Bullough (1997). She writes: "Because of the openness I ask of my students, I begin with my own snapshots of schooling and perspectives on learning in the hope that they will feel comfortable when they share theirs with our class" (Samaras, 2002, p. 47).

In her education-related life history, she retraces her early schooling and life experiences and analyzes how four Vygotskian principles get played out in her personal and professional life: (1) how social and cultural influences have shaped her development as well as her need to know her students' cultures; (2) the manner in which her learning experiences were situated and collaborative and her belief and use of field-based teaching; (3) how her thinking was socially meditated and the ways she structures social mediation for her students; and, (4) her apprenticeship experiences and the scaffolding of her students' growing capacities.

As she looks back, she sees the seeds of her values as an educator, a feminist, a caretaker, a humanist, and a bicultural Greek American in her childhood and young adulthood. Each of these identities is important in her work as an educator, and each of them is an integral part of her because of her life experiences. She remarks, "I did not try them on for size as an experiment; they passed through my body and became part of my being" (p. 8). As a Greek American, Samaras reflects on the connections of her personal and cultural experiences with her chosen pedagogy. Her story raises important issues of ethnicity, class, and gender and particularly illustrates the tug-of-war among those of immigrant heritage, who longed to hold on to the values of their native culture while they also tried to immerse themselves in the new American culture they were living in.

Examining her education-related life history writing and the wider social and ideological forces that shape her past, Samaras begins to understand the underpinnings of her practical theory and explores the way her commitment to Vygotskian tenets in her teaching change and grow over time. This connection helps her to appreciate her attraction to Vygotskian principles of learning that center her research and pedagogy while she begins to see herself as a theoretician. She writes of her agency as a knower that she gained through a personal history self-study:

Now I move away from using only Vygotsky's words as I tell of my teaching. I am developing my voice as I suggest practices in keeping with my intentions and values. This process will help me move my students toward

formulating their own theories rather than simply parroting mine. I can better understand now where my students must pass because I have journeyed there. I am a practicing theoretician, modeling and studying theory in practice. (Samaras, 2002, p. 8)

The discovery of seeing herself as a knower is supported by the critical friends and audience she finds in the Self-Study of Teacher Education Practices SIG of the American Educational Research Association. She thinks deeply about the questions they pose:

Finding like-minded communities in which to share and refine my work helped me sort through the theories that inform my teaching. But did the theories I subscribed to translate into practice in my classrooms? In other words, did my teaching have integrity? I found that the theoretical model for my teaching grew out of my cultural context: my intellectual experiences, my relationships and interactions, and the historical-political era of teacher education that encircled me. Self-knowledge enabled me to better understand how my model for teaching grew. (Samaras, 2002, p. xiii)

Through her quest of self-knowledge, she finds that by articulating her practical theories to her students, she is able to model a necessary professional inquiry for them, i.e., personal history self-study. She also demonstrates the need to question the given curriculum or "how things are done here" and asserts that curriculum belongs to teachers, after all. Teachers construct and hopefully examine their practical theories of how to teach. This creative ownership of the curriculum will be an invaluable asset in helping her students to cope with mandated curricula.

Walking the Talk

Samaras believes it is critical for teacher educators to model what they profess and writes:

Like my students, I found that just talking about theory was not enough; in my case, it was essential for me to practice and model the theory of self-study for educators. Professors serve as role models for their students as they pose questions about their practice and seek answers to those questions through research and reflection. I share questions I posed about developing and using Vygotskian principles in my teaching … I examined my graduate studies and the university context that enabled me to try out my theory in practice. As I wrote, however, I realized that my Vygotskian orientations were rooted much earlier. (Samaras, 2002, p. xiii)

Accepting the necessary exposure that comes from this work, she acknowledges the "disrobing" in making public the connections she draws between her past and her interest in a teacher education program restructuring effort. She finds

the journey unpredictable and enlightening as she comes to know the possibilities of those innovations because she has searched for them through self-study supported by others. Now she wants her students to begin to embrace personal history self-study towards their professional development.

In her early work, Samaras (1991) researches Vygotskian theory as related to young children's learning, although she cannot locate research on this approach in teacher preparation. When she became a teacher educator, she asked herself why she wasn't modeling a Vygotskian approach in teacher preparation, especially so her students could experience it before trying to use it with their pupils. To address this gap, Samaras begins to consider how she can integrate Vygotskian tenets in her work and conducts research on the impact of her efforts.

In collaboration with colleagues (e.g., also see Samaras & Gismondi, 1998) Samaras works to restructure a teacher education program, with a focus on situating teacher education methods courses with field experiences. The research involves the experiences of four elementary education preservice teachers and their cooperating teachers. While she experiments with a Vygotskian approach to teaching teachers, she simultaneously conducts a personal history self-study and gathers data on her students' experiences and perceptions of the ways she uses Vygotskian principles, i.e., how she comes to know her students, situate their learning, structure social mediation, and scaffold their growing potentials. For example, the value she places on knowing the social and cultural influences that have shaped the development of her students gets played out in her pedagogy in multiple ways, e.g., projects like education-related life histories, professional growth papers, developmental portfolios, exit conferences, and interviews. These efforts were generally supported in the larger milieu of the institution where she worked. She taught the same cohort in a year-long methods course in early childhood and elementary education. This arrangement incorporates Vygotsky's emphasis on personal history and the importance of understanding the development of teachers' social interactions and relationships over time.

Multiple data sources are collected, including feedback from her students and their cooperating teachers, e.g., one-on-one audiotaped semi-structured interviews, professional papers, written self-reports, mid-term and final evaluations. She also examines the reflective journals kept by her students as well as herself and analyzes the data to see if her teaching is making any difference in her students' learning. The analysis suggests that socially shared cognition in field work and course work makes a significant difference in enhancing preservice teachers' sense of what it means to teach in terms of using partnership for cognitive and collegial support, perspective-taking, social negotiation, and ownership. Control and feedback styles of cooperating teachers had an impact on preservice teachers' perceived readiness for student teaching, opportunities for reflection, and spirit of social reconstructivism.

Samaras models how she came to know and understand classroom life and pedagogy through her personal history self-study. She thereby helps extend the knowledge base of practicum experiences and the need for their connection to education methods courses. Additionally, she creates an alternative forum for

her students to view themselves critically so that they can reflect upon their actions to improve their teaching and their pupils' learning.

Making the Strange Familiar and the Familiar Strange

Throughout her career, Samaras has attempted to shift the normative structure of teacher preparation in which preservice teachers have limited opportunities to explore personal history and social history, particularly through the arts (e.g., Samaras & Pheiffer, 1996; Samaras & Pour, 1992; Samaras & Reed, 2000; Samaras, Straits, & Patrick, 1998). Samaras, working with Reed, a drama professor, recognizes how teachers, including herself, can learn about themselves and human diversity through the arts. She writes: "I had been dancing around the arts, notions of feminism, and the connections between the cognitive and the emotive realms [in her teaching]. I looked back, and it suddenly all made sense" (p. 146).

Samaras understands that preservice teachers are typically given little information about how to use the arts in their teaching and consequently many are uncomfortable in using it in their own classrooms. This led her towards exploring non-traditional pedagogy using drama to encourage preservice teachers' self-knowing and to unearth their biases. As a part of her continuing efforts to restructure a teacher education program, she co-created a drama/education course with the major course objective for students to use drama as a conduit for perspective-taking, or taking the perspective of someone other than themselves. Perspective-taking exercises enable students to experience abstract principles such as the life and dignity of the human person. She emphasized a commitment to social justice and moral reasoning by asking students to improvise solutions to human problems and discuss the dilemmas inherent in personal points of view. Students explored ways to empathize and understand better what it is like to be in someone else's world or on someone else's path. It's a learn-by-doing course with enactive representation. It's a course where students use their bodies to learn. Their expressions of what they are learning become iconic as they are asked to create images in their minds and symbolic when they use language to represent their experiences.

Through drama exercises, students were pressed to come to understand the self through others or, in Vygotskian (1981) terms, to move from intrapersonal to interpersonal knowledge. The Vygotskian approach of social interaction and verbalization of ideas affects the cognitive development and cognitive restructuring that lead toward self-knowledge. Language helps students classify, interpret, and make sense of new and ongoing experiences in ways they can't do alone. It served several purposes in this research: They learned by retelling their stories to others; it provided a platform for peer and professors' scaffolding; it offered redirection; and it facilitated bonding within the class. The drama activities required students to use their bodies and language to communicate their intentions and feelings. Placing their thoughts and emotions in body movements and actions helped them see themselves differently. The drama strategies invited

students into a discussion and doing of "otherness" and gave them a space for rewriting versions of themselves. The collaborative nature of the drama work cultivated a sense of community, care, trust, and respect that hopefully they will promote in their own career settings.

When students observed and then improvised a street person or when they enacted an oral history interview or when they read a poem in the voice of a character or when they told a favorite story about values, they began to know a part of other's pasts. The exercises allowed them to recognize that one can understand others on the inside even if on the outside they seem very different from who they are. Students spoke of the similarities they found between themselves and street people they observed. They noted similarities such as, "getting through the day, survival, trying to hold on to our human dignity, and tuning out the world around you if the world around you tunes you out." A student observed a man who appeared to be homeless. He rocked back and forth and sang about how Jesus loves him. After she enacted his actions, she wrote:

> While singing, I didn't feel foolish like I thought I would. Instead, I imagined that no one else was in the room with me and I really concentrated on being happy and joyous. When I was asking [fellow classmates] if they loved Jesus, I felt hurt like my character. The blank faces and faces of confusion were expressed to me through the class reactions, so I understood his feelings more because I was treated in the same manner to a certain degree. This was a great experience. It really challenged me to walk in someone else's moccasins, to feel another's emotions and feelings. (Samaras. 2002, p. 139)

In written and oral post-enactment reflections of the street person observation assignment and following their presentation of a family oral history interview, which they enacted in the role of the storyteller, students expressed how they came to know a side of others and themselves. Many pointed out how they could now see a part of themselves in their mothers and sisters through role-playing. After reading in the voice and playing the body language of her mother, a student announced to the class, "Adults really [are] little kids too." Another student became very interested in her father's escape from a war-torn country after she interviewed him and spoke to the class in his voice. She reflects, "He doesn't see his story as interesting; [he] only [sees it] as a negative story that makes him look bad, even though he is the hero in it." One student brought us closer to her mother's struggle and other young, single mothers' lives and writes: "Thinking back on the interview with my mother, I know that being a teenage mother was a difficult, difficult thing for my mother. It makes me proud every time I think of her story." Another reflected in her oral history assignment:

> Realizing what my mother's life was like reveals the reasons why she acts in certain ways around people and also kind of tells why she raised my brothers and sisters and myself the way she did. I think I understand a little

more about where my mom came from and what important things meant
to her as a little girl. (Samaras, 2002, pp. 141–142)

Students were not the only ones to benefit from this pedagogy. In this personal
identity work, Samaras journals about her epiphany in drama work:

> I realized that I had been trying to teach preservice teachers to understand
> how to see things from the point of view of the student, of parents, and of
> society, but I had only taught it as a purely intellectual process. I observed
> how when they cast themselves into someone else's nature, they embodied
> it. They were learning dramatic empathy and possibly caring empathy that
> would help them to know the people they would work with and the students
> they would teach. (Samaras, 2002, p. 140)

This research showcases how the arts can be utilized for self-knowing and to
push the boundaries of teacher education, especially in our efforts to teach about
humanity. It also demonstrates the value of collaboration in personal history
self-study work towards professors' professional growth and the benefits of such
connections for preservice teachers' growth.

Through this case study, the contributions of personal history self-study
become evident as they are linked in ways that do lead to differences in teacher
education. Samaras' personal history self-study enriched her self-knowing, or
personal and professional development, as she struggled to sort out the connec-
tions between her Vygotskian orientation, her past, her teaching, and how they
impacted her pedagogy. Although she models both the process of personal
history self-study as well as a Vygotskian approach to learning, she continues
to experiment with new ways to both research and utilize such an approach in
her teaching. The interdisciplinary work Samaras conducted with others moved
her closer to an understanding of the Vygotskian principles she professes, and
especially through the arts. Her incomplete story serves to further demonstrate
that this process is ongoing as her knowledge is socioculturally constructed and
her practices continuously reframed. The case study suggests that personal
history self-study is a lifelong process enriched by collaboration and by question-
ing the status quo of teacher education towards the end of improving students'
learning.

Conclusion

Personal history self-study can be used to transform our relationships to our-
selves, to our students, and to the curriculum. A review of the literature reveals
how teacher educators use this approach towards self-knowing, modeling the
process for students and others, and to push the boundaries of teaching as they
reframe teacher education. Also woven throughout the literature, the collabora-
tive and contexualized nature of personal history self-study becomes evident.
Diverse pedagogies have been employed towards the end of making a difference

in teaching and teacher education. The case study highlights how personal history self-study contributes to teaching and learning and can lead to transformative learning both for students and teacher educators alike.

We have used personal history throughout our work and find, as have the many others whose work we have discussed throughout this chapter, that it is a necessary and vital part of who we are as teachers and learners. We hope that this chapter highlights the usefulness of personal history in the growth of teaching and learning and the transformation of education. The variable, context-specific nature of every individual, multiplied exponentially when you think of collaborative educational contexts, requires research that is as complex and multifaceted as its subjects. We believe that personal history can expand the edges not only of teaching and teacher education but also images of what research is and should be. If that were true, Zeichner's (1999) prediction that the birth of self-study would likely be the single most significant development ever in the field of teacher education research would be fully realized – to the benefit of teachers and teacher educators everywhere.

Note

1. See: Sockett, H., DeMulder, E. K., LePage, P., & Wood, D. (Eds.). (2001). *Transforming teacher education: Lessons in professional development*. New York: Bergin and Garvey. Also see www.gmu.edu/iet.

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24

SELF-STUDY THROUGH ACTION RESEARCH*

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Abstract

This chapter discusses the ways in which action research is and is not related to self-study. The many approaches to action research are outlined through comparing and contrasting the nature of action research with that of self-study of teacher education practices. The authors argue that what distinguishes self-study from action research is its methodology rather than the methods used. They suggest three methodological features that would be present in self-studies: 1) A self-study would bring to the forefront the importance of self; 2) it would make the experience of teacher educators a resource for research; and 3) it would urge those who engage in self-study to be critical of themselves and their roles as researchers and teacher educators. The authors explore these features through an analysis of the stories of their own journey to self-study and an analysis of three self-study reports.

Our purpose in writing this chapter is to discuss the ways that action research is and is not related to self-study. In doing so we examine the many approaches to action research to compare and contrast it with the self-study of teacher education practices. We do this in three ways. First, we review the varieties of practitioner research, relying primarily on the chapter by Kenneth Zeichner and Susan Noffke (2001) in the fourth *Handbook of Research on Teaching* (Richardson, 2001). We then, using a narrative approach, tell several stories that relate action research to self-study. Third, we turn to a structural analysis of the methods and methodologies of the two forms of inquiry. We end the chapter by looking closely at a set of action research and self-study reports, using them to further our comparison.

In much of what follows in this chapter there will be a tendency to see self-study as an outgrowth of action research. This bias arises from our professional biographies in which we first had experience with action research and then became involved with self-study. Therefore, we believe that it is important for us to acknowledge that while our paths may be a common one for self-study researchers, they are not the only ones. For example, there are those who began from other methods and methodologies, such as ethnography, performance, life history and biography, and portfolios (see other chapters in this handbook for examples). From these perspectives, the connection between action research and self-study is not the linear evolutionary one that we present in this chapter. Rather, to stick with the biological metaphor, the relationship is more like convergent or parallel evolution in which very different species look and act the same because they occupy the same niche. Knowing that there are multiple ways to compare action research and self-study, we invite our readers to accept our teleological metaphor as one way to understand the relationship between the two forms of inquiry.

A Taxonomy of Practitioner Research

In their chapter "Practitioner Research" Zeichner and Noffke (2001) develop a taxonomy of the variety of ways that teachers and others study their own practice. By examining the personal, professional, and political purposes of the research (Noffke, 1997), they divide the domain of practitioner research into what they refer to as "five major traditions" (Zeichner & Noffke, 2001). These include traditional action research, the teacher-as-researcher movement, the North American teacher research movement, participatory research, and self-study research. In this chapter we use the term "practitioner research" to refer to all these traditions, and "action research" when we want to include only traditional action research, the teacher-as-researcher movement, and the North American movements.

Traditional Action Research

In their chapter Zeichner and Noffke (2001) develop the history of the action research tradition from the first use of the term by Kurt Lewin and John Collier in the 1930s through the work of the Horace Mann-Lincoln Institute for School Experimentation under the direction of Stephen Corey, Dean of Teachers College Columbia University, in the post-war period. Corey was a strong advocate of a scientific version of action research in which teachers engaged in hypothesis formulation and testing (Corey, 1953). This variety of action research continues to be practiced in a formulaic manner, often as a form of inservice education, but more often as an assignment for preservice teachers.

This variety of action research can also be seen in taxonomies developed by James McKernan (1988) and Geoff Mills (2000), one of the authors of this chapter. To McKernan, this "traditional countenance of action research" is

research done by teachers using a technical orientation. Shirley Grundy, building on the work of Habermas (1971) and van Manen (1977), describes a technical orientation as one that includes a problem defined at the outset and a search for a solution to that problem. It is grounded in experiences and observation, often relying on experimentation. The outcomes of such research usually include rules, theories, propositions, and confirmation of hypotheses with empirical content (Grundy, 1987; Schön, 1983). Many educators are familiar with it as the technical-rational approach described by Donald Schön in *The Reflective Practitioner* (1983). As can be seen, this traditional variety of action research places an emphasis on problem solving and a "how-to" approach to action research (Mills, 2000). It assumes, to some degree, that individual teachers or teams of teachers are autonomous and can determine the nature of the investigation to be undertaken. Although it appears to have had its heyday in the US during the 1950s and 1960s, we suspect that it remains the most common form of action research practiced in preservice teacher education in the US.

The Teacher-as-Researcher

Zeichner and Noffke also take an historical approach to their discussion of the teacher-as-researcher tradition. They trace its development in the UK as a way for teachers to engage in school-based curriculum development, and then fostered along by the efforts of university researchers such as Lawrence Stenhouse (1981), John Elliott (1991), and Jean Rudduck (1985). It then took a more critical-emancipatory turn as modified in Australia by Wilfred Carr and Stephen Kemmis (1986).

The teacher-as-researcher tradition appears to include at least two significantly different orientations toward research – the practical and the emancipatory (Grundy, 1987). A practical orientation focuses more on understanding the knowledge of teachers, teacher educators, and students involved in the study (Grundy, 1987). The action arises through group interactions in which meaning is made. In studies with this orientation, the researcher acts "within" rather than "upon" the environment. Studies framed within an emancipatory orientation aim to uncover societal structures that oppress teachers or students and limit their freedom. The intent of this research is to uncover assumptions that reinforce these limitations, critique and act on these assumptions to empower those whose freedom is limited (Grundy, 1987).

It is important to distinguish Mills' use of *practical* with Grundy's. Mills used it to refer to traditional action research. By this he was using its everyday meaning of being functional and dealing with problems. Grundy, on the other hand, uses it in a way that relates to *practical reasoning*, a form of deliberation described by Aristotle (1985). Practical reasoning is an activity used to decide upon an action to take, given the circumstances and the values of the actor (Carr & Kemmis, 1986). It is a process in which the deliberator chooses an action to take in order to resolve a problematic situation by taking into consideration, through reflection, his or her knowledge, the moral and ethical aspects,

as well as the context, of the situation. Action research done using a practical orientation looks very different from the technical variety described above. Rather than seeking answers to well-formed technical questions, or testing hypotheses, action researchers working in this tradition wade into the "swampy lowland where situations are confusing 'messes' incapable of technical solutions" (Schön, 1983, p. 39).

According to Grundy, researchers who work within an emancipatory orientation aim to uncover societal structures that oppress teachers or students and limit their freedom. The intent of their research is to make explicit and critique assumptions that reinforce these limitations, and then generate and act on new assumptions to empower those whose freedom is limited. Similarly, Mills has argued that the rationale for critical action research is provided by critical theory in the social sciences and humanities and by theories of postmodernism (Mills, 2000). He has shown that critical theory in the social sciences and humanities and action research share several fundamental purposes (Kemmis, 1990). These similar interests or "commonalities of intent" include:

1. a shared interest in processes for enlightenment;
2. a shared interest in liberating individuals from the dictates of tradition, habit, and bureaucracy; and
3. a commitment to participatory democratic processes for reform.

He has also argued that the postmodern perspective challenges the notions of truth and objectivity that the traditional scientific method relies so heavily upon. Instead of claiming the incontrovertibility of fact, postmodernists argue that truth is relative, conditional, and situational, and that knowledge is always an outgrowth of prior experience. Postmodern theory pulls apart and examines the mechanisms of knowledge production and questions many of the basic assumptions on which modern life is based. It thus inspires us "to examine the ordinary, everyday, taken-for-granted ways in which we organize and carry out our private, social, and professional activities" (Stringer, 1996, p. 148). Critical-emancipatory action research provides the means by which teachers and other practitioners can undertake this examination and represent their contextually and politically constructed experiences.

It is important to note, however, that in much of the writing about this tradition the methods of inquiry are similar to that of other types of educational research (Altrichter, Posch, & Somekh, 1993; Carr & Kemmis, 1986; Elliott, 1991). For example, qualitative studies use ethnographic methods such as interviews and participant observation, and there is the expectation that data is collected in response to some problem, dilemma, or dissonance in practice, which is then analyzed to uncover findings that will help determine what actions to take. It differs from other forms of educational research because of its focus on the researcher's own educational situation, an assumption that actions will be taken within the system being studied, and that it occurs in cycles.

The North American Teacher Research Movement

In their chapter Zeichner and Noffke describe a teacher research movement distinct from the others described above, that originated in North America during the late 1970s and early 1980s. They link its beginnings to a variety of influences including the growing acceptance of qualitative and case study research in education and the efforts of individuals and groups to improve the teaching of writing (Atwell, 1987; BAWP, 1979; Carini, 1975; Goswami & Stillman, 1987). This can be seen, for example, in the work of the various Writing Projects in the US. The first of these, the Bay Area Writing Project, was founded in 1971 by university teachers of writing in response to their realization that incoming freshmen were lacking in writing skills. The Writing Projects began to recognize that teachers are an important source of knowledge about ways to teach writing. In response to this they organized their first summer institute. They invited preschool, elementary, secondary, and college teachers of writing to gather together to share their expertise on teaching how to write, and to learn how to help other teachers use and critique the methods that they were collaboratively developing. As a result, a form of teacher research emerged in which: (1) there is the recognition of the teacher as expert; (2) the knowledge that the teachers have has been gained by taking actions within their classrooms and seeing how they work; and, (3) there is an ethos of presenting work to others and having it critiqued.

By the late 1980s university researchers of teachers, teaching, and teacher education began to see the possibilities of the use of narrative (Connelly & Clandinin, 1990), biographical (Goodson, 1992), and autobiographical (Lawrence-Lightfoot, 1994) forms of inquiry. As university researchers embraced these methodologies to study the teaching and learning of others, it became more legitimate for teacher researchers to study their practice using these forms of inquiry. While this is speculation, we believe that the growth of this North American teacher researcher movement combined with the growing use of narrative forms of inquiry among teacher researchers, as seen in the journals, oral inquiries, and essays identified by Cochran-Smith and Lytle (1993), provided the opening for university researchers to use these same methods to study their own practice.

Participatory Research

Participatory research (PR) and participatory action research (PAR) also have emancipatory goals, but differ from other forms of action research because of their explicit goal to bring about a more just and humane society. Both PR and PAR seek to promote the interests of oppressed groups by stressing "participatory" processes and seeking to combine research and action to transform social systems. Both see practitioner research as a collective knowledge generation process in which oppressed groups articulate and act to implement social change agendas. This is accomplished by people, often assisted by an outside researcher, coming to understand the social forces that operate in their situation and by

then engaging in collective action (Zeichner & Noffke, 2001). There are also forms of participatory research that have a more technical orientation and are tied to organizational structures (Greenwood & Levin, 1998).

While PAR is often seen to be educative by definition, it is rarely practiced in formal education in industrialized countries. For example, in the US PR and PAR have been implemented in urban and rural communities, labor unions, and citizen organizations to advance grassroots efforts concerning environmental, economic development, women, ethnic minorities, and other progressive social change agendas. It has also been used extensively for purposes of adult literacy in industrialized countries and the Third World.

Collaborative Research

Zeichner and Noffke began their discussion of the North American movement with a brief review of "interactive research and development (IR&D) (Tikunoff, Ward, & Griffin, 1979)" and other forms of collaborative research (McKernan, 1988; Oja & Smulyan, 1989), even though it was not one of their five traditions of teacher research. It is important to note that the collaboration in these modes of research is between university researchers or other outsiders, and schoolteachers, rather than among equitable groups of teachers and others (Feldman, 1993b). While this is structurally similar to participatory research, collaborative research does not usually have the democratic or emancipatory ideals associated with participatory research. We return to this later in this chapter.

Self-Study Research

Zeichner and Noffke's remaining tradition is that of self-study research. They distinguish it from the other traditions of practitioner research in two ways. First, while it has been common to talk about this form of inquiry as simply self-study, it has been developed within the context of teacher education by teacher educators as the "self-study of teacher education practices." As a result, many if not most of the practitioners of self-study inquire into their teaching practices in higher education. Second, although they found in their review that self-study researchers use a wide variety of qualitative methods, there has been a focus on the use of life history and narrative forms of inquiry among its practitioners. In short, Zeichner and Noffke distinguish self-study from other traditions of practitioner research by the role of the people engaged in the inquiry – teacher educators – and by their preference for particular methods.

Distinguishing Characteristics

From our reading of Zeichner and Noffke's chapter, it appears that each tradition of practitioner research has some set of characteristics that distinguish it from the others. Traditional action research has a technical orientation toward research that relies on a "how-to" approach and does not make problematic the

nature and context of teachers' work. The teacher-as-researcher tradition maintains to some degree the technical approach to research while making problematic the work and lives of teachers, students, and others. The emancipatory approaches within this tradition also make problematic the political, social, and economic aspects of schooling. The North American tradition is distinguished from traditional action research and the teacher-as-researcher traditions by its conceptualization of writing and other narrative processes as a research method. What we mean by this is that the ways in which people construct narratives are the methods for research. The analysis of data, construction of findings, and representation of research all occur through the writing process. Participatory research and participatory action research are characterized by the relationship between the outsider as expert who helps insiders gain knowledge and other forms of expertise in order to increase their political and economic power. As a result it has a development goal that is not inherent in other traditional forms of practitioner research. In collaborative research, the research agenda is explicitly that of the outsider, and there is not necessarily a commitment to changing the status of the practitioners.

Overall it appears that Zeichner and Noffke distinguish among these varieties of practitioner research by their research orientation (e.g., technical, practical, emancipatory) or methodology (e.g., ethnography, narrative), by the relationship between outsiders and insiders, and the degree to which they problematized political, social, and economic issues. However, returning to self-study, its distinguishing aspects, according to Zeichner and Noffke, are the type of practice in which the researcher is engaged – teacher education – and the preferred method of inquiry – narrative. As we suggested earlier, we find this interesting, but for the purposes of this chapter these distinctions do not adequately distinguish self-study from other traditions of practitioner research.

Tactical and Methodological Identifications

Researcher/Researched Relationships

In our attempt to understand the ways that action research is and is not related to self-study we decided to take another look at Zeichner and Noffke's use of research orientation and the relationship between the researcher and what is being researched. Both lead us to the somewhat obvious conclusion that what distinguishes self-study as a form of practitioner research is its focus on the self. We begin by looking more closely at the relationship between researcher and the research subject.

When practitioners engage in research, they can relate to the subject of their research in a variety of ways. We illustrate this in Figures 24.1 and 24.2. In general they fall into two categories – research on the other (Figure 24.1) and research that is self-directed (Figure 24.2). In the former we find what McKernan (1988) called "collaborative action research" in which teachers act as research assistants in projects conceived of and directed by outside researchers. For
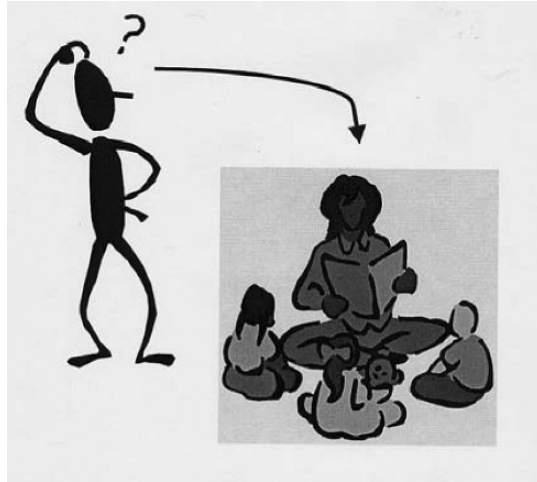
Figure 24.1.   Practitioner research as the study of others.

(a) Research on the self

(b) Research on one's self in practice

?

Self

Self in practice

(c) Research on how we understand our selves in practice
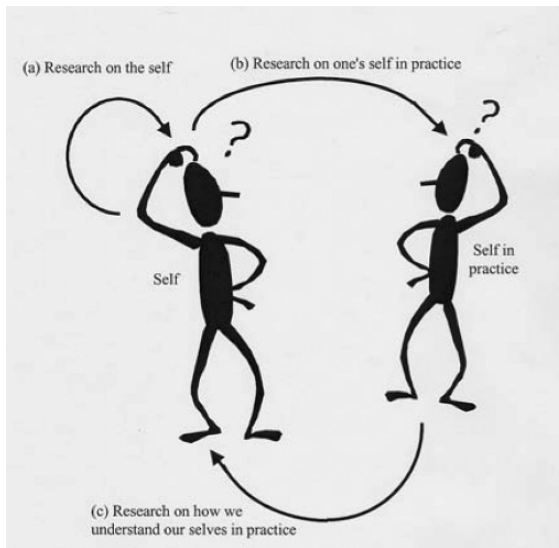
Figure 24.2.   Study of the self.

example, the principal investigators of the California component of the National Science Foundation funded the *Scope, Sequence and Coordination* project. They saw action research as a way for teachers to work, "with university researchers to explore the ways in which science is learned and to assess the implementation of the reform. The teachers' roles would be to assist the university researchers in their inquiry in order to get a closer look at schools and to return the findings to the teachers in a timelier manner" (Feldman, 1995, p. 190). In this model

teachers helped the outsider researchers to study the effects of the reform effort on student learning.

In other varieties of practitioner research the teachers are the primary researchers and focus their attention on others. The most obvious cases of this occur when teachers are enrolled in graduate degree programs that require them to complete a thesis or other research project. Unless the assignment is structured so that the expectation is that the teacher will study his or her practice, the focus of the inquiry often shifts elsewhere. Even when the subjects of the research are the students in the teacher's class, it is possible that the inquiry does not examine or influence practice.

In school wide action research (Calhoun, 1994a, 1994b) the focus of the research is also on the other. Calhoun describes school wide action research in this way:

> A school faculty selects an area or problem of collective interest, then collects, organizes, and interprets on-site data. … The process is cyclic and can serve as formative evaluation of the effects of the actions taken. (Calhoun, 1994a, p. 3)

Calhoun identifies three foci for school wide action research:

- to improve the organization as a problem solving entity;
- to improve equity for students; and
- to increase the breadth and content of the inquiry itself.

What is important to note here is that while teachers are part of the research team, the focus of the inquiry is on the organization rather than on the self or one's own practice.

Teachers can also focus their inquiry on their practice and/or themselves (Figure 24.2). For the most part the studies that fall within the traditional action research, teacher-as-researcher, and North American traditions of practitioner research, are ones in which teachers or teacher educators inquire into their own practice. Clearly this is also done in self-study – the relationship between research and researched is one of the three possibilities illustrated in Figure 24.2. Later in this chapter we examine examples of action research and self-study in which this relationship exists. However, before doing so, we would like to revisit the ideas of research orientation and methodology to help set the stage for that analysis.

Orientations, Tactics, and Methodologies

In our summary of Zeichner and Noffke's review of practitioner research we showed how theoretical orientation differed among the traditions of practitioner research. These orientations – technical, practical, and emancipatory – are defined in part by the ways in which practitioners problematize their practice. While theoretical orientation seems to be an important characteristic of most of

the traditions that Zeichner and Noffke reviewed, it does not appear to be a way that self-study is defined by its practitioners.

We also saw in our analysis of their chapter that some of the traditions are defined by the methods that they use, where a research method is a technique for gathering evidence. We will refer to a set of methods as a tactic, "an expedient for achieving a goal; a maneuver" (AHD, 1992, p. 1826).

Methods and Tactics

People engaged in practitioner research may use a variety of tactics depending on the nature of their investigation. These tactics are often classified as either quantitative or qualitative. The term "quantitative research" is usually used to describe what people think of as scientific research methods, such as the controlling of a small number of variables to determine cause-effect relationships and/or the strength of those relationships. Typically this involves the use of numbers to quantify the relationship. Qualitative research uses narrative and descriptive methods of data collection to understand the way things are and what they mean. Qualitative research methods may include, for example, conducting face-to-face interviews, making observations, and recording interactions on videotape.

As one might expect from these definitions, the use or non-use of numbers is often seen as the primary distinction between quantitative and qualitative tactics. However, we believe that it is more fruitful to see the choice of tactics as being based in the methodology within which the study is framed. A methodology is a stance that a researcher takes towards understanding or explaining the physical or social world (Harding, 1989). The methodology may have a particular theoretical orientation, which then leads to the choice and formulation of the research question, and ultimately to how data is collected, analyzed, and represented. In addition, discussions of methodology raise questions about what counts as knowledge and who gets to determine what is and is not legitimate (Harding, 1989). It is related to what Joseph Schwab called the *syntactic structures* of a discipline (Schwab, 1978).

If all things were equal, we would expect to see similar numbers of action research studies being done using quantitative and qualitative methods. However they are not equal, and the choice of methods used depends upon the methodology – how research and knowledge are defined and who is doing the defining. At this time the most common venue for educational action research is as part of coursework in a university or college teacher certification or degree program. As a result, the methods used by the students in these courses are dependent upon the ways that the course instructor and the institution define research and knowledge. As interpretive methodologies have gained legitimacy in academia (Gage, 1989), the tendency has been for teacher educators to base their own research in these methodologies and to encourage their students to do the same. And, as we argued earlier, it is not surprising to see teacher educators use these same methods to study their own practice.

As can be seen in this brief analysis, we do not feel that it is fruitful to examine

methods or tactics to understand the ways that action research is and is not related to self-study. That is why, although Zeichner and Noffke claim that self-study researchers tend to favor narrative and artistic methods and forms of representation (Bullough & Pinnegar, 2001), this does not necessarily serve to define the tradition because self-study researchers use an eclectic set of methods.

Methodology of Self-Study

Again, our purpose in this chapter is to look at the ways that action research is and is not related to self-study. We now ask this question in relation to the methodologies of the two research genres. We do so by looking at the relationship between "action" and "research" and between "self" and "study." One way to do the former is look at whether the accent is on action or on research or both. When the accent is on action, there is an assumption that when people do action research, their primary purpose is to modify or transform their practice or situation, or those of their community or institution in some way. This may mean that the collection and analysis of data are used to guide the development of a plan of action or to articulate a critical analysis of the individual and institutional barriers that are shaping their lives. Others do action research by changing a system through action and evaluation as a way to determine what works and does not work, and why. When research is accented, action research is seen as a modification of traditional research that seeks practitioners, workers, or citizen's input and involvement in substantial ways.

Similarly we can compare the different meanings of the term self-study by looking at how each word is modifying the other. For example, "self" can be the subject for the very "study." This suggests that the self is doing the research. But because the researchers are referring to themselves as self it suggests that they are studying something that has some special relationship to them. For example, when we engage in institutional self-studies, the selves doing the self-study are stakeholders in the institution. However, the self is not necessarily the object of the study.

When self is the object of study, then it is clear that the focus of inquiry is on one's self. What we want to argue here is that this is the distinguishing characteristic of self-study as a variety of practitioner research – that self-study is a methodology in which the focus is on one's self. To unpack this a bit we use Sandra Harding's discussion of the idea of a feminist research (Harding, 1989). Harding points to three features that distinguish feminist research. They are:

1. the "discovery" of gender and its consequences;
2. women's experience as a scientific resource; and,
3. the reflexivity of feminist research.

The importance of the first feature is that before the advent of feminist studies, gender as we know it was invisible. Feminists discovered/illuminated/invented the, "idea of a systematic social construction of masculinity and femininity that is little, if at all, constrained by biology" (Harding, 1989, p. 26). Harding goes on to show how this "discovery" led to us beginning to see gender and its effects

everywhere. This leads us to ask whether self has the same relation to self-study as gender does to feminist research?

Harding's second feature acknowledges that the perspective of women, rather than biasing feminist studies, becomes both the origin of the question asked in feminist research and the "reality" against which it is tested (Harding, 1989). Do the experiences that we have as teacher educators serve as the same type of resource for self-study?

In the third feature Harding notes that one of the contributions, "to the power of feminist research is the emerging practice of insisting that the researcher be placed in the same critical plane as the overt subject matter" (Harding, 1989, p. 29). When this is done, the entire research process, as well as the researcher, comes under scrutiny. Again in comparison we ask, is the same true for self-study? Taking this all together, is self-study distinguished as a form of practitioner research by bringing to the forefront the importance of the self; by making the experience of teacher educators a research resource; and by urging those who engage in the self-study of teacher education practices to be critical of themselves and their roles as researchers and as teacher educators?

Telling Stories

As self-study researchers we believe that we can provide some answers to these questions by examining our paths from action research to self-study. We believe that our stories are important in helping us to understand the ways in which action research is and is not related to self-study because we have walked this path.

Allan's Story

My involvement with action research came about as a result of my interests, my concerns, and through serendipity. When I look back at my years as a teacher, I see myself as some one who inquired into his own practice. I developed curricula, wrote essays about science and science education, and tried to bring the political awareness that I had outside of school in to my classroom. However, even though I was engaged in the types of activities that Marilyn Cochran-Smith and Susan Lytle (1993) described in their typology of teacher research, I did not see myself as a researcher. It was not until I returned to the university for my doctorate that I was able to see myself as a teacher researcher after I was exposed to the literature that describes, explains, and critiques action research.

My graduate education also provided me with access to living people, not just their work. Through my advisor I came to know about the British variety of action research, its practitioners, and its emancipatory leanings. I also became aware of the philosophical literature that placed action research in the realm of practical reasoning, which tied it to moral and political action.

By the time that I became aware of the self-study movement, my conception

of action research had evolved so that it focused on the researcher's practice. In addition, I had engaged in second-order action research (Elliott, 1988) on my own practice as a facilitator of action research (Feldman, 1995). And so self-study seemed like a natural for me. But what made it even more so was the community of scholars who find it important to make problematic their work and their own selves.

Pat's Story

For me, self-study is entangled with my development as a teacher and eventually a teacher educator. Self-study existed within my "world of inquiry" before I realized it existed as research genre. I consider self-reflection as a catalyst that has pushed me along a path towards understanding teaching and learning. This understanding began as a quest to discover my own role in the teaching and learning process to becoming a researcher and teacher educator working with novice teachers. From the start, my role as an elementary school teacher prompted me to explore questions about student learning. Exploring ideas of constructivism and hegemonic notions of school discourse drew me to teacher research as a way of examining the culture of my school and my classroom. As I transformed notions of myself as "transmitter" of knowledge to my students, I relied on interactive observation of my classroom environment, which included challenging my own role within the classroom community.

   During this time I "discovered" the work of teacher research and explored the work of Cochran-Smith and Lytle (1993), Vivian Paley (1986), and Eleanor Duckworth (1987) as I began to systematically collect data on my questions as a part of my teaching. The interactions of self and community were important to this process. These interactions included not only ongoing communication and development of my research process with my students but also dialogue with colleagues within my school about how these questions related to curricular and structural foci with our school. For example, as a classroom teacher my preferred means of "professional development" consisted of ongoing conversations about teaching and learning with a close colleague. Eventually this became a group of colleagues in my school interested in constructivism as a theoretical frame for our work. Alone and with these colleagues I pursued literature on constructivism, critical literacy, and feminist notions of learning in relationship. My experiences suggested that collaborative inquiry held promise for greater involvement for teachers in informing school policy and instructional decision-making.

   As an "inquiring teacher" I followed a road traveled by many experienced school-based practitioners, I pursued doctoral work that led to a career change from classroom teacher to teacher educator. It was during this transition that I read *Reconceptualizing Teaching Practice: Self-Study in Teacher Learning* (Hamilton, Pinnegar, Russell, Loughran, & LaBoskey, 1998). Concepts such as "authority of experience" and interrogating "living contradictions" described my goals and work as a teacher researcher. These ideas fit with my emerging

investigation of participant action research as a model for teacher inquiry. Opportunities for involvement in self-study with doctoral colleagues, and as a presenter and discussant for self-study research at meetings of the American Educational Research Association (AERA) all contributed to my developing research agenda on oral inquiry research connecting teachers and university researchers (see Paugh, 2002).

Geoff's Story

My journey is perhaps a little different from Allan and Pat's. My graduate studies focused on education and anthropology, which led me into a culture perspective of schools and schooling. All of my research has utilized qualitative methods, which combined with my interest in applied teacher research working primarily with neophyte teachers opened up the world of action research. For many years my focus at professional organizations such as AERA was on qualitative research, teacher research, and action research.

However, as my own career as a teacher educator progressed, I became increasingly interested in reflecting on my own practice and how I could do a better job teaching about teaching. In particular, I began to focus on the efficacy of the online teaching of action research. I did not know at the time what to call what I was doing beyond action research. It is perhaps humorous to consider exactly how I "discovered" the Self-Study of Teacher Education Practices (S-STEP) Special Interest Group (SIG). In short, I had some travel money that I had to "use or lose." I had just completed what I considered an action research study with a twist – I had focused on my teaching about online teaching and was looking for somewhere to present it. I entered the phrase "action research" into a search engine on the web and the first hit I received was a notice for the first S-STEP Castle Conference.

I contacted the conference organizers, submitted my proposal, and the next thing I knew I was on my way to Herstmonceux Castle in East Sussex, UK to present my paper. I spent a good deal of time at this first and following Castle Conference trying to get a handle on the characteristics of self-study that warrants its own classification as a genre of research as distinct from action research or teacher research. This struggle ultimately led to an invitation to participate in the writing of this chapter with other action researchers interested in helping all of us to come to grips with the differences between action research and self-study.

From Action Research to Self-Study

The three of us came to self-study in what seemed to us a natural movement from inquiry into our own work as teachers, to learning more about research and action research, and then in some ways back to where we began by researching our own practice, but now as teacher educators rather than teachers. Our stories suggest that what distinguishes the self-reflective form of action research that the three of us practiced from self-study is that we did *action*

research as teachers and now do *self-study as teacher educators.* As we pondered this statement, we began to realize that the brief stories that we told had little of the quality of self-study because for the most part they are descriptive and contain little or no critical reflection on our selves as teacher educators. We decided, therefore, to revisit our stories to unpack the meaning that we have for each of our journeys. Again, we begin with Allan's story.

Allan's Story Revisited

In rethinking my story I see three dilemmas or dissonances in my practice as a teacher educator that are relevant to my coming to self-study. The first is that when I went back to university to pursue my doctorate after 17 years of classroom teaching, I could not find myself or my colleagues in how teachers were depicted in the research literature. Second, it became clear to me that not only had I not used most of the constructivist and inquiry-oriented teaching methods that I now teach to my students, most of my teaching methods could have been labeled "bad." Third, once becoming a professor, I found myself being pulled between being a science educator and being a teacher educator.

The first dissonance was one that helped lead me to action research. My feeling then, as it is now, was that if teachers were to research and report on their own practice, then the accounts of teaching would better resonate with my memory of being a teacher. In addition, my lack of awareness as a teacher of much of the research on teaching and learning, even though I was active in professional societies and had published several articles on science teaching, questioned the relevancy of that research for teachers. If teachers researched their own practice, then they would set the agendas based on their interpretations of what is important.

Second, although I studied my own practice as a facilitator of action research (Feldman, 1993a, 1995, 1996), it was the dissonance between what I taught as a teacher educator and how I taught as a teacher that led me to begin to examine myself as a teacher educator. I have not engaged in any systematic inquiry into this, but my attempts to understand the feelings that I generated in myself through a critique of my high school teaching enabled me to have a better sense of the struggles that inservice teachers go through when they are urged to reform their practice.

I wrote about the tension that I feel between science education and teacher education for the Fourth Castle conference (Feldman, 2002a). In this self-study I examined my role in the college of education, paying close attention to what I saw as real and mythic constraints (Tobin & McRobbie, 1996) on my practice. The focus of my inquiry was myself in practice, and not disembodied practices. Clearly this was a study of myself as a professor in a college of education.

Pat's Story Revisited

Reflecting back on my story, I see self-study and action research as emerging simultaneously within my inquiry as it took on more formal dimensions. My

driving questions concerning equitable educational opportunity for all students led me to a closer examination of the interactions between the roles of teacher and learner and to new questions about those roles. For example, I clearly remember exploring my role as co-learner with my first grade students in a graduate school paper. This led to a teacher research project within my classroom where I systematically taped and analyzed collaborative conversations with my students. This data revealed how those conversations reconstructed the roles both teacher and students assumed in the learning process. Eventually as a graduate student, I utilized self-study and participant action research methods as a collaborator with fellow doctoral students who were also former teachers and were now teacher educators. We discussed our ongoing study of our questions regarding constructivist pedagogy in the university classroom in a paper presented at AERA (Gallo-Fox, Paugh, & O'Day, 2002). In my dissertation work, I explored my role as collaborator with classroom teachers as we problematized dominant beliefs and instructional practices designed to teach students who struggle in school (Paugh, 2002).

What interests me is how this body of work involves self-study both implicitly and explicitly within an action research framework. The action research framework allowed me to identify problems of practice from which questions evolved; data was collected and systematically analyzed leading to further inquiry and understandings. In my work as a classroom teacher, it was the realization that understanding my own role in conjunction with students' roles in the learning process encouraged me to reflect on my "self" in practice. In my work with doctoral colleagues, we deliberately designed our study to forefront our "selves" as practitioner/instructors to connect our K-12 classroom teaching to our work with future teachers. In my doctoral dissertation study, I focused upon my role as co-researcher with classroom teachers as together we interrogated traditional notions of struggling students and transformed those notions through reconceptualized classroom practice. Throughout this work, the evolution of my thinking about teaching and learning necessarily included an examination of my role within that process. The findings from this work include my expanded notions of learning from a more traditional focus on the individual as a repository of knowledge toward sociocultural definitions of learning as constructed within situations and learners as constructed within learning environments. In two of these studies, the initial focus was not on my "self" in practice, but I found that my evolving notions of learning necessitated inclusion of the self within the learning environment in all three studies. The evolution of my investigation into problems of practice (action research) has led me to understand learning as an interaction where participants co-construct knowledge. Therefore as a participant in that process, I cannot separate my "self" as researcher, teacher, and learner from the practice I investigate.

Geoff's Story Revisited

My first professorial appointment after completing my doctorate at the University of Oregon was to work in an undergraduate teacher preparation

program with a focus on elementary science and math methods. However, for "fun" I would teach night classes in our Masters of Education program specifically the "Introduction to Educational Research" class that is a typical cornerstone research class in a masters education program.

Over time this survey research class approach evolved to a more applied teacher-as-researcher class and I started to focus on action research. This also coincided with an effort in Oregon to link *Goals 2000: Educate America Act* funding to teacher participation in action research. In short, if teachers wanted access to the federal funding they were required to sign a contract to do action research. As a result of my involvement in a number of school district grants throughout the state I began offering action research professional development courses for teachers who were participating in the grants.

In the early 1990s my institution moved from an undergraduate to a graduate teacher preparation program. Influenced by the Holmes Group trilogy in the US, the *National Board of Professional Teaching Standards* (NBPTS), the *National Council for the Accreditation of Teacher Education* (NCATE), and the Oregon *Teachers Standards and Practices Commission* (TSPC), our teacher education program embedded teacher-as-researcher knowledge, skills, and dispositions as part of our identified teacher candidate competencies. At this time I began teaching action research to our preservice and inservice teachers as a full-time commitment, and working on the manuscript of an action research book (in my spare time) intended for an audience of preservice teacher/professional development teacher audience. I also began to systematically inquire into the effectiveness of my own teaching of action research, specifically, the impact of teaching an online action research class on my students' outcomes. I began to model an action research process to my online action research students – an activity that ultimately lead me to my involvement with the Self-Study of Teacher Education Practices (S-STEP) special interest group (SIG) of AERA.

As I reflect on this journey it is clear that my personal journey to self-study through action research has been idiosyncratic and serendipitous. I believe that my willingness as a teacher educator to focus on my effectiveness at teaching about teacher research is a natural evolution to a self-study focus where I am clearly at the center of my reflection and writing. In fact, in recent years I have moved into educational administration and used the same self-study tactics to help me understand my self-efficacy as a teacher education dean.

Self-Study Methodology

Our reflection on Harding's (1989) work led us to suggest that a self-study methodology would have the following features:

1. it would bring to the forefront the importance of self;
2. it would make the experience of teacher educators a resource for research; and,
3. it would urge those who engage in self-study to be critical of themselves and their roles as researchers and teacher educators.

In our revisiting of our stories we shifted our focus from the events that led us from action research to self-study to stories of our growing sense of our selves as teacher educators. For example, in the second version of Allan's story we see something more than a progression of events that led from action research to self-study. That is, rather than the shift from action research to self-study being due to his change from having a job as a teacher to his new job as teacher educator, what we see is that while he was being a teacher educator he became aware of concerns that challenged the way in which he thought of himself and his practice. This awareness led him to ask different types of questions that could best be answered by focusing on himself as a teacher *becoming* a teacher educator. In this we can see some evidence of the "self" being highlighted and Allan's experiences as a teacher and teacher educator being used as a resource for his research.

Pat and Geoff indicate the same type of switch in focus. For example, Pat tells us that her realization that she needed to understand her role in conjunction with her students' roles encouraged her to reflect on her "self" in practice. We see the same in Geoff's story when he tells us that he is at the center of his writing and reflection. Pat also tells of how she and her teacher educator colleagues put their "selves" into the forefront so that they were under scrutiny along with the teachers with whom they worked.

Analysis of Self-Studies

In telling and examining our stories we engaged in the process of self-study. We put our selves in the forefront and we relied on our own experiences as teacher educators. In this section of the chapter we look closely at three reports of self-studies to analyze how the self is present and to distinguish, through the method-ological features described by Harding, how the self is present within these self-study reports and influences teacher educators' inquiries into their practice. We chose these studies because they differ in the ways that they relate the self to practice. The first of these is an effort by Barbara Henderson to examine the intersection of her constructivist pedagogy with the learning of her culturally, ethnolinguistically, and experientially diverse teacher education students (Henderson, 2002). In it we see how a focus on her self emerges as a result of her inquiry into this intersection. The second is a self-study in which Clare Kosnik interrogates her work as a teacher educator and director of a teacher education program that is engaged in redesigning and implementing an "innova-tive teacher education program" at the Ontario Institute for Studies in Education at the University of Toronto, Canada (Kosnik, 2001). Lastly, we look at a collaborative self-study conducted by five Chilean teacher educators involved in national reform efforts to introduce a constructivist approach to their teacher education program (Montecinos *et al.*, 2002).

What we have here is a set of three studies in which first the researcher is focusing on her practice as a teacher educator (Figure 24.3), a second in which the researcher is looking at her practice as teacher educator in collaboration
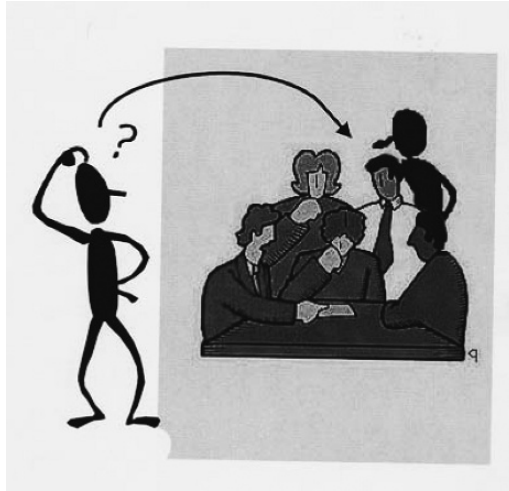
Figure 24.3.   Self-study of one's role in a collaborative group.

with other teacher educators (Figure 24.3), and third, a study in which a group of teacher educators collaboratively study their practices (Figure 24.4). For each we begin with a brief summary of the report including the research methods used. We then look to see how our modifications of Harding's methodological features – the "discovery" of self and its consequences; teacher educators' experiences as a research resource; and the reflexivity of research – are evidenced in each of the self-studies.
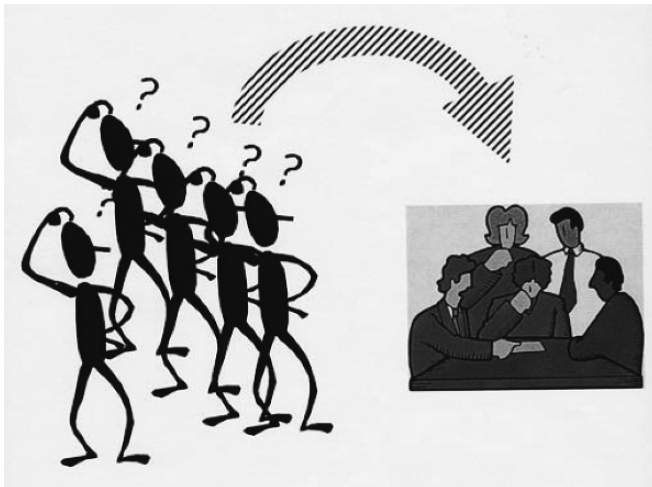
Figure 24.4.   Collaborative self-study of a collaborative group.

Self-Study #1: Reconstructing Constructivism

Summary

After nine years of using a particular assignment to teach constructivist pedagogy to her teacher education students, Barbara Henderson initiated a self-study to reflect on what and how her students were learning from the experience (Henderson, 2002). Henderson's assignment consisted of a demonstration of a classic Piagetian conservation experiment. After this demonstration, Henderson asked her students to explain the change in composition when two liquids are combined in unequal amounts. Her goal for this activity was that students reflect on their processes for solving this problem and relate this reflection to their teaching of young children. Henderson provided several participation structures for this process of reflective problem solving. She combined individual, small group, flexible grouping, and jigsaw grouping experiences. She encouraged social learning both inside and outside of the class, over a period of three weeks. In addition, she provided a variety of materials and encouraged creativity as students worked toward solving the problem and explaining their solution.

Henderson's intention in encouraging a variety of learning opportunities was to address diversity among her students as learners and have them reflect on this need in their own early childhood classrooms. She drew on a constructivist epistemology for her pedagogy based on the theories of Piaget and Vygotsky. That is, her practice encouraged students to construct their learning through action and reflection on action. She utilized Vygostkian notions of scaffolding, encouraging her students towards social learning involving interactions with the instructor, peers, and outside informants. Over the years she taught using this assignment, students who pretended to understand the assignment, but did not, presented a problem for Henderson. She wished to increase her students' willingness to take risks with their learning and to reflect more deeply on the assignment as a whole.

Methods

Henderson's definition of constructivism also drove her choice of research methods. She utilized reflection on her actions, informed by her students' reflections over time, to shape and reshape her teaching. As we will elaborate upon later, she included her past as well as her present selves within the cycle of reflection.

Henderson chose to study two teacher education classes that she taught during one semester. Her sample included credential students and more experienced graduate students who were or would be teachers of young children. The students in both classes represented cultural, ethnolinguistic, and educational diversity. Drawing on the traditions of action research, Henderson's methods of data collection and analysis were cyclical. In short, she raised questions, systematically collected data, organized and created categories from that data, reflected and developed hunches, and raised new questions that led to ongoing reflection and plans of action. She described her data set and the cycle of analysis in detail as

she shared her developing views of her teaching in relation to her students' learning.

As data, Henderson collected all graded papers elicited from students enrolled in both classes. She also distributed and collected a questionnaire on learning preferences, attitudes, and family background from students in the credential class. In addition, she kept detailed teaching notes from the semester. Student grades and earlier assignment sheets from the previous nine years completed her data set. She began her analysis at the end of the semester by reading and rereading papers as part of her evaluation and feedback during the semester. She then reread again, creating a categorization scheme to highlight observed trends. Eventually she created a spreadsheet for these trends, adding columns for background information. She then put this data aside and spent a month reflecting on her own teaching of the class. This included keeping a journal of memories on past teaching experiences as well as the two most recent. For her journal, she drew on her teaching notes and older versions of the assignment sheet given to students in past classes.

After this month-long process, Henderson took emergent themes from her initial spreadsheet and her journal analysis to create a second spreadsheet. She checked these themes against her initial evaluations of student responses. Through this process, she was able to select papers that were categorized differently between the two analyses and also to cross check the credential group against the graduate group. She found the majority of students in both groups were successful and did not struggle with the assignment, but identified others who for different reasons were either frustrated and successful students or unsuccessful students who did not acknowledge any form of struggle. Her analysis included cycles of questioning and ongoing investigation focused upon these students that led her to discover contradictions between her intentions and their experiences, as well as toward implications for improved practice.

Distinguishing Feature

We now draw upon Harding's features to locate the self within Henderson's study and how this presence of self influences her inquiry into her practice. First, we build upon Harding's notion that discovering gender and its consequences makes gender visible within the research and thus reveals its effects. We ask, "Does Henderson, through her focus on self, make the self visible in the research process?" and "If so, what are the consequences of this visibility?" In claiming self-study as research methodology, Henderson includes her self as intrinsic to the research cycle. She constructs the research question as a problem requiring an intertwined analysis of her own understandings in conjunction with that of her students. As a consequence she is able to focus on her self in practice (see Figure 24.2), that is, on her self constructed within her practice. Thus, she includes her experiences as well as her students' reports of their learning as intersecting lenses for interrogating the research question.

Second, we utilize Harding's notion that gendered (women's) experience becomes a resource for scientific research. "Is Henderson's experience as a teacher

educator a resource for her analysis?" "Is Henderson's 'self in practice' the source for her question?" "Is her experience the 'reality' against which her questions are tested?" For Henderson, self-study as action research allows her to utilize a cycle of selves in her research. That is, she draws upon her past selves constructed as part of her teaching interactions as data for more current cycles of analysis. For example, she used past evaluation feedback she gave to students as representing herself in past practice. Doing this enabled a cross-reference as she constructed categories for analysis from more current data (and more current evaluations). Thus she was able to contrast past selves in practice, with a more current self in practice. This analysis revealed patterns of student involvement as well as a retrospective of her thinking. She found that despite her intentions to provide inclusive participation structures for diverse learners, there were students who resisted risk taking with their learning. These patterns existed over time. These resisters, revealed through their responses to her assignments, were usually bilingual and multilingual teachers. Her findings suggested to Henderson, the need to further scaffold the inquiry process within her constructivist pedagogy. Thus, she was able to examine and reconstruct her pedagogical actions at the intersection of her constructivist and her inclusive beliefs.

Third, we ask, "How is Henderson critical of self in the role of researcher and in the role of teacher educator?" In keeping with Harding's notion of reflexivity, Michelle Fine (1994) argues that including the self in action as a focus of research allows for change in the self as practitioner and researcher. In this study, Henderson examines her experience in order to critique herself as a teacher educator. The research question and analysis primarily focuses on this role. Her discussion focuses on the contradictions revealed between her intentions in practice and her students' learning experiences. Her implications for instruction emerge from this increased awareness and her plans to adjust her practice to address these contradictions while maintaining her epistemological integrity. Thus Henderson engages, through her research, in a reconstruction of her self as a teacher educator. On the other hand, Henderson's discussion bypasses reflection on her self as a researcher or on the relationship of the research process to her ongoing understandings of her practice. Why is this so? Could it be that the changes she claims in her practice are inseparable from her perceptions of herself as a researcher? What are the consequences when the research is not explicitly scrutinized within the process? Henderson's self-study was conducted after her teaching was completed for the semester. Does the location and timing of self-study have consequences for breadth of the reflection? For example, does active collaboration between the researcher and the researched or the researcher and other researchers engaged in self-study have consequences for the reflexive process? Further analyses of two other self-studies will allow further discussion of these questions.

Self-study #2: Inquiry-Oriented Teacher Education

Summary

Clare Kosnik undertook a self-study of her personal development as a reflective practitioner as she, "redesigned and implemented an innovative teacher educa-

tion program at the Ontario Institute for Studies in Education at the University of Toronto, Canada" (Kosnik, 2001, p. 65). Kosnik and her colleagues engaged in redesign of the program with the aim of ensuring that preservice teachers linked theory and practice through an action research framework. Their goals included: forging links between the academic program and practice teaching; making connections between courses; interconnecting assignments; building the cohorts of students into learning communities; encouraging students to ask questions; and, creating a team environment among the faculty involved in the program. This faculty team utilized Schön's (1987) concept of reflective practice to engage together in, "research[ing] our practice and better understanding our work" (Kosnik, 2001, p. 66). The team adopted an action research structure that was based on community for themselves as well as for the students in the program. This stemmed from their beliefs that learning communities are essential for providing a "safe, supportive environment that would sustain and encourage reflection" (Kosnik, 2001, p. 67).

Methods

Kosnik embarked upon her study when she noticed several gaps between her beliefs and her actions within the design process, which she identified as "critical incidents." She utilized the action research cycle in developing and implementing her research methods. For the first year of the study, she simply kept notes and recorded her reflections, asking the question, "How does working in an inquiry-oriented program affect me?" (Kosnik, 2001, p. 69). Through her first year of reflection, she was able to notice critical incidents and fine-tune her second and third year questions. These became: "What is my response to the event [critical incident] saying about me?" and "What are the values inherent in my decision and the situation?" (Kosnik, 2001, p. 69). She also restructured her recording and analysis during the second and third year through charting critical incidents. For example, she noted the date and context of each critical incident, each step of the event as it occurred, and finally her response to each step guided by her two research questions. Her refining of the questions and her analysis of the data occurred using Schön's (1987) reflective practitioner framework. She utilized the themes of, "mentoring, repertoire, artistry, reflective conversations, goals and processes, theory and practice, knowing in action, and problem setting" (Kosnik, 2001, p. 69) to guide her analysis of critical events as thematic cases. That is, understanding her actions and her actual work became "dialectical" – one informing the other. At the end of each analysis, she included a third step to reflective practice. This step involved the inclusion of ethical and moral consideration. For this, she identified strategies and solutions for overcoming institutional barriers as part of reframing her practice.

There are several features of Kosnik's study that place it within the domain of self-study of teacher education practices. Her focus on critical incidents was a way for her to interrogate the living contradictions (Whitehead, 1989) in her ongoing relationships between her action research collaboration with her fellow faculty, through her interactions with her students, and through self-reflective

writing. In doing so, her research coincides with Hamilton and Pinnegar's (1998) discussion of other self-studies, that they, "strongly demonstrate a reciprocal relationship between the researcher and the researched" (p. 32). In Kosnik's case, her self-study became part of the action research cycle. In doing so, she demonstrated how she was engaged in practice, but in practice with others. Kosnik included the multiple layers of the, "process, product, content, and context" (Hamilton & Pinnegar, 1998, p. 32) of her professional practice in her ongoing analysis. Finally, her findings utilize systematically gathered evidence that demonstrates to her and to her readers a fundamental reconceptualization of her practice (Hamilton & Pinnegar, 1998, p. 1). For Kosnik, self-study became a continuous and integrated factor in this ongoing reconceptualization. That is, her self-reflection took a central role in the teaching process.

Distinguishing Features

Does Kosnik's self-study incorporate the features we have borrowed from Harding's work on feminist studies? First, we ask, "Does her discovery of self lead to seeing the effects of self everywhere?" Kosnik's methodology implies that her self is integral to her practice. Early in her discussion, she defined self-study as professional practice, aligning her beliefs about the relationship of reflection and action with those of Schön (1987) and Dewey (1938). This perspective focused the lens of self on her reflections on critical incidents. For example, as she problematized a conflictual relationship with a clinical faculty member, Kosnik's view of her self as collaborator forced her to problematize her own role in conjunction with that of her colleague. This dual perspective blurred the self and other dichotomy and offered a solution to her dilemma. That is, she learned that in order to reach mutual understanding about program guidelines with her colleague, she needed to co-teach a course that encouraged both parties to dialogue in the act of sharing their different professional strengths. Thus, her focus on self, led her to understand herself within the contradictions she noticed in her practice.

Second, in keeping with Harding's framework we ask, "Does Kosnik's experience serve as a resource for her research?" That is, "Does her self become the origin of her question and the 'reality' against which it is tested?" Kosnik's reflective stance revealed early on that "the new program was having a significant impact on me" (Kosnik, 2001, p. 68). She quickly decided to engage in a self-study in conjunction with her involvement within the group action research project. Thus she added her self as a resource for research. The reciprocal nature of her self-reflection and interaction with others, including colleagues and students, shaped her actions and provided a resource for not only her own research but that of her colleagues. For example, identifying critical incidents led to a method of recording the events of the incident and also her analysis of her self-involvement in the progression of the event. Through this analysis she was able to test her actions against the reality of self and simultaneously share her method with her research partners. Thus she expanded the resource of self as a resource for the larger research process.

Third, we ask, "Is Kosnik's self-study reflexive?" That is, "Does her research forefront the self, placing it on an equal plane with the study of practice?" "If so, in what way?" The reader may remember that Henderson's discussion of her self-study was limited to direct commentary on her reshaping of self in practice, but no commentary on her self as a researcher. Kosnik provides evidence of an understanding of her self in practice as a teacher educator and a researcher. In her discussion she emphasizes four intersecting features that led to the reframing of her practice in conjunction with the process of her colleagues' and students' simultaneous reframing. These included her self-study, her collaboration, her reframing of problems, and her research. She describes the reflexivity between "being a reflective practitioner" and being an "example." In analyzing Kosnik's conclusions, we notice that she conducted her research in collaboration with others, both colleagues and students. We continue to wonder about the role of collaboration in self-reflection. As we consider one final self-study, we examine how collaborative self-study takes on a central role in professional practice.

Self-Study #3: Relearning the Meaning

Summary

The authors of this study, four of whom are teacher educators at Pontificia Universidad Católica de Chile, and a fifth who works extensively in the United States and who agreed to serve as a "critical friend," were involved in a project to implement national reform policy within their teacher education program (Montecinos *et al.*, 2002). The group's goal for their collaborative self-study was to transform their own beliefs and practices as they transformed their teacher education program from a transmission to a constructivist orientation. Embarking on this project, the group established two goals: 1) to develop a self-study protocol to fit their intentions; and, 2) to transform their practices as teacher education supervisors within new program guidelines. The latter included: "principles of critical and emancipatory consciousness, collaboration, professional autonomy and responsibility, professional identity and ethical commitment, active participation in the construction of knowledge, and reflective practice" (Montecinos *et al.*, 2002, p. 783).

Both goals emerged as intertwined within the cyclical progression of the study. That is, the researchers report on how their development of systematic conversational inquiry and eventual writing and reporting about their findings intersect with their emerging understandings of themselves as practitioners. For example, in wondering how best to report to the readers of the study, they collaboratively developed a deeper understanding of how they had reconstructed their practices. Through the group narrative they were able to go beyond individual descriptions of changes, to develop a more complex understanding of this reconstruction within the program. The reconstructions they identify at this point in the study (after a year) are shared thematically. They include: attending to learning needs of the supervisor; attending to learning needs of the student teacher; attending to the student teacher's autobiography; giving the student teacher reassurance;

distinguishing good questions from bad questions; and, attending to the structure of group and individual supervisory meetings. Given the ongoing nature of the study, the authors project how these reconstructions to both the research process and the program will continue.

Methods

Self-study was an obvious choice to the authors based on its history of providing systematic opportunity for teacher educators to study, "what they do in the process of educating prospective teachers" (Montecinos *et al.*, 2002, p. 782). A dimension of self-study that attracted the group included the emphasis on dialogic reflection as a means to "rethink and reinterpret" both underlying actions and rationale for those actions. That is, self-study methodology encourages collaborative inquiry that is transformative to both the practitioners and the program. As the authors explain: "Collaborative self-study is a promising professional development activity for creating the communities of practitioners necessary to sustain the transformation of teacher education programs" (Montecinos *et al.*, 2002, p. 782).

Toward that end, the authors utilized methods that included a cycle of data collection and analysis that, like Kosnik, both produced new methods and resulted in an ongoing reshaping of practitioners' knowledge of practice. Using the questions: "How might [we] build supervisory supports that scaffold students' decision-making and self-evaluation of their actions within the context of their own work and within their own learning?" and "How could we better help students, and ourselves, understand in a novel way, the situations of uncertainty that characterize classroom life?" (Montecinos *et al.*, 2002, p. 783) led to the first step in the research process. This step consisted of "relatively unstructured" weekly meetings where the group focused upon the self-study process and also encouraged an understanding of what was problematic for each group member's particular practice. For each meeting one member would initiate a conversation based upon the literature on self-study as well as a specific supervisory incident experienced by that member, and finally a group airing of more general concerns about the supervisory tasks required by the institution.

After four months, the group felt that this step had allowed them to develop a necessary group ethos of "mutual trust and respect" as well as a realization that a more structured meeting protocol would move the research forward. Thus, the agenda for each meeting during the second four months included: formal note taking; a group member preparing a written summary of each meeting to be distributed at the next meeting; sharing of a journal entry by one member to spark conversation; and, one participant suggesting a focus for each meeting based on data from her supervisory practice. Although the group continually encouraged flexibility within this structure as needed, the structure gave focus to the group study. This step also included eliciting feedback from the "critical friend" both through attendance at some meetings and through written e-mails and conversations outside of the meetings.

The next step in the cycle occurred when the group considered how to write

and report their findings for a more public venue. This step in the cycle forced the group to interact with manuscript reviewers as well as with each other. This resulted in a shift in focus – a restructuring of the paper itself from a singular look at scaffolding their students' reflectivity to a structure that, "reveal[ed] the kind of processes and thinking that may lead one to revisit and change beliefs about supervision" (Montecinos *et al.*, 2002, p. 785). This restructuring included meeting the challenge of providing trustworthiness by presenting new perspectives on practice in a way that rings true to the reader (Bullough & Pinnegar, 2001). This next step encouraged the research team to present their reconstruction of practice through themes relevant to the group, rather than as individual stories of change. Developing these themes included a process where each participant created individual reflections on their learning and on the research process. These were developed into a narrative and checked by the critical friend. Finally, these narratives were returned to the group process and from them common themes were elicited.

Distinguishing Features

Using Harding's features allows us to understand the nature of self-study utilized for this collaborative study. We begin by asking, "Does the discovery of self in the research process lead the group and the reader to see the self and its effects everywhere?" For the Montecinos group, the self takes on a collective dimension that differentiates it from Henderson and Kosnik. In this study, individuals engaging in self-study formed a "collective self" through the process. That is, while they brought individual problems encountered while rethinking supervision of student teachers, they analyzed these within a collective question that included a lens of self. In contrast, Kosnik engaged collaboratively with colleagues in restructuring her program, but her self-study remained focused solely on her individual self. For the Montecinos group, this collective self developed as they investigated self-study as a methodology and as they problematized their practice within the first cycle of their research process. They were able to use this lens to reflect on the emergence of this collective self. For example, analyzing the group's initial research process, they realized that an important outcome of the first cycle was the development of an ethos of mutual trust and respect that emerged from the group relationships. Thus relational selves contributed to a collective self through which the group was able to shape their research methods, process, and eventually findings.

Second, we ask, "For the group, does the self become the origin of the question and the 'reality' against which it is tested?" and "Does the experience of the group as teacher educators serve as a resource for self-study?" The authors make the claim that from the start, they held a dual goal for their choice to engage in self-study. They explain: "We engaged in a collaborative self-study to create self-knowledge as well as shared collective knowledge" (Montecinos *et al.*, 2002, p. 785). The emergence of the collective self, however, posed an unanticipated problem in writing and reporting on their investigation. Deciding between structuring their reporting as separate narratives or around common themes created

a new reality against which to test their findings. That is, choosing the latter involved a further cycle of investigation and the creation of a group experience from the individual experiences.

Third, we question the reflexivity involved in this group self-study, "How is the researcher (in this case the research group) critical of self in the roles of researcher and teacher educator?" Responding to this question parallels our analysis of Kosnik's study in that examinations of self as a part of the research cycle included the ongoing focus on self as both researcher and researched. In addition, the cycle involved others such as students, a critical friend, and eventually outside manuscript evaluators. Therefore, this study aligns with Hamilton and Pinnegar's (1998) contention that self-study research always attends to "process, product, content, and context" (p. 32). Yet, the collective nature of this self-study included another dimension, that is, interaction between individual and collective selves. As the group moved through the cycles of this process, these dimensions moved in and out of the forefront of analysis, yet they were always present. This interaction supported the ongoing development of the research process that held equal focus in the discussion, along with the group's reconstruction of the teacher education program.

This interaction also provided challenges to the future cycles of the research process. For example, interacting with manuscript reviewers, and returning to their original self-study literature when writing, allowed the group to test their own experiences against the experiences of others who have undertaken self-study. This strengthened their process and their findings. It also presented challenges to future work on the program. Debating whether to allow outsiders into the group resulted in the group members' support of new research groups for which they would serve as consultants, while retaining the structure of their initial group. Thus, like Kosnik, who shared the methods she developed with colleagues, the Montecinos group shares their group self-study process with others in their program. This ongoing reconstruction involves continued development of the research process and projects the cycle toward restructured beliefs and actions not only for the group but also for others within the program.

Action Research and Self-Study

In Harding's answer to her question, "Is there a feminist method?" she argued that research methods do not necessarily define a methodology (Harding, 1989). That is, a feminist engaged in research used the same sorts of methods as other, non-feminist researchers. A look back at the three studies we examined in the previous section indicates the same is true for self-study as a methodology. When one looks at the methods used in those studies, there is little that distinguishes them from action research, or in fact any qualitative research in education. All of these self-study researchers engaged in cycles of research, they collected data in the ways that would be familiar to any qualitative researcher, and reported the outcomes of their studies using representations that are typical for educational research conferences and journals. Therefore, as we have argued previously, if we are to distinguish self-study from action research, we need to look

at what characterizes it as a methodology, rather than a set of methods. That is what we did in the previous section by exposing our hypothetical methodological features of self-study in the three self-study reports.

As a way to review what we now understand about the relationship between self-study and action research, we return to Figures 24.1–24.4. In Figure 24.1 we have the researcher standing back to examine, using the methods of the methodology that corresponds to the ideology under which she works, herself working with others. As we have seen in our review of Zeichner and Noffke's traditions of practitioner researcher, there are a variety of ways that that teacher can study her practice without focusing on her self (Zeichner & Noffke, 2001).

In Figure 24.2 we show three possible ways in which one can study the self, all of which illustrate the methodological feature that self-study focuses on the self. The first (a) is a form of inquiry that is based on reflection on the self. We believe that this is the impression that critics have of self-study research when they label it as "navel-gazing." While it does focus on the self (the first methodological feature), it does not use the experience of the researcher in practice (e.g., being a teacher educator) as a resource for the study.

The second form (b) illustrated in Figure 24.2 is an inquiry into one's self in the role of practitioner. In it self-study researchers problematize their selves in their practice situation. It, like (a) is a study of the self; but because it is the self in practice it makes use of the practice experiences. In a sense what we do when we engage in inquiry into our self in practice is to create a projection of our self into the situation so that we can stand back and research who we are when we teach. Therefore, in form (b) both the first and the second methodological features of self-study are illustrated.

Figure 24.2 illustrates a third possibility (c) for study of the self. In this case we use what we have learned by attempting to understand and improve our selves in practice as a focus for inquiry. It may at first seem that there is little difference between (b) and (c), but it is here that we see the third methodological feature of self-study; that those who engage in self-study are critical of themselves and their roles as researchers and teacher educators. We believe that this self-reflexive[1] form of inquiry can lead to fundamental changes in our selves. For example, it could lead to a reframing of one's educational philosophy, or it can lead to a change in one's stance towards practice (Feldman, 2002a).

It is important to remember that self-study is not a study of the self in isolation, but rather a study of one's self in relation to other people. In both the Henderson and Kosnik pieces, we are aware of the researcher's acknowledgement of the problematic nature of studying their selves in relation to people with whom they collaborate, whether they are students or colleagues, and with whom they are in a supervisory role (Figure 24.3). Figure 24.4 extends the reflexivity of self-study to the idea of a collaborative group studying their selves in collaboration. Again we can see all of the methodological features that distinguish self-study. We can see the way in which the self is highlighted as the focus of the research, the importance of one's own experience, and, especially in Figures 24.2(c), 24.3 and 24.4, the reflexivity of self-study.

Self-Study and Existentialism

We conclude this chapter by suggesting a theoretical basis for the methodological features of self-study. Recently one of us (Allan) has been exploring the ways in which existentialism can be used to understand what it means to teach and to be a teacher (Feldman, 2002b, 2002c). This is part of what appears to be a larger movement towards the use of existential concepts to understand why there has been little effect of the findings of educational research on teachers' practice (e.g., Allender, 2001; Roth & Tobin, 2001; Stengel, 1996), or on the practice of teacher educators. Existentialism is attractive as a theoretical basis for self-study because of the themes with which it is concerned, including, "the nature of the individual, the central role of passions and emotions in human life, the nature and responsibilities of human freedom, and the irrational aspects of life" (Johnson & Kotarba, 2002, p. 3). These are just the sorts of things that we associate with the self.

A key to understanding the existential approach is the idea that teaching is a way of being. That is, to say that "I am a teacher" or "I am a teacher educator" is to include our actions, intentions, and beliefs within the educational situation in which we are immersed (Feldman, 1997, 2002b; Stengel, 1996). To accept the teacher as a way of being perspective requires the acknowledgement that teaching is more than:

> a set of characteristics such as knowledge, reasoning skills, gender, class, or personality. Instead, our way of being a teacher educator is the way we are, immersed in educational situations that extend web-like through time and space, and across human relations. (Feldman, 2002d, p. 5)

This idea that we are immersed in situations is one of several tenets of existentialism (Greene, 1973).

A second tenet is that the self emerges from experience (Greene, 1973; Sartre, 1956). That is, the self is not something that is predetermined but is constructed through the choices we make in our experiences (Dewey, 1916). This notion of the person's self being shaped not only by what we experience in a passive sense but also by what we choose to do, and therefore experience, is an integral part of existential thought. Maxine Greene (1967) put it this way:

> And his existence comes first, his brute being-in-the-world. If he is to become an identity, he must plunge into action and relate himself reflectively to the situations making his life in time. Also, he must choose. He must create values, and indeed create himself; by choosing the kind of person he is moment by moment, year by year. His essence, that which he "really" is, turns out to be the identity he defines for himself as he lives. (p. 8)

In order to actively choose, it is necessary to be conscious, interested and committed, rather than mechanical and routine (Greene, 1978). And, in order to actively choose, people must be aware of their freedom to choose, even though their freedom is finite (Greene, 1973; Sartre, 1956). This is a third tenet of existentialism.

An important implication of this existential perspective is that for us to change our teaching requires us to change who we are, that is our selves, as teachers. While this has rarely been stated explicitly in the self-study literature, self-study recognizes at least implicitly that to improve our teacher education practices, we need to change our ways of being teacher educators. Therefore, from an existential perspective, self-study is a form of inquiry in which we inquire into our self as a teacher educator to improve our way of being a teacher educator. This does not mean an improvement toward a set end or even toward some hidden potential, but rather towards gaining, "the capacity to surpass the given and look at things as if they could be otherwise" (Greene, 1988, p. 3). This happens because when we engage in self-study, we begin to feel the disquietude, the "incompleteness of our vocation" (Greene, 1989), our "living contradictions" (Whitehead, 1989), or "the incompleteness, contradictions, dissonances, and dilemmas that we have in our way of being teachers" (Feldman, 2002b, p. 243). Not only does this lead to an improvement in our own way of being teachers or teacher educators, it leads to a better understanding of our practice situations as a result of our use of, "a certain mode of human attending, active attending and active interpretation, not the blank passivity of powerlessness" (Greene, 1989, p. 36).

An existential perspective on self-study provides a theoretical basis for the methodological features of self-study. First, it should be clear that existentialism puts at the center of its focus the self and what it means to be. Second, existentialism highlights the importance of our experiences in shaping who we are. Therefore, it is impossible to understand our ways of being teacher educators if we do not use our experiences as a resource for research. Third, an existentialist perspective, by acknowledging our freedom to choose, makes explicit the responsibility that we have not only for our actions and for those we care for, but in addition a responsibility for who we are. An existentialist perspective also makes us aware of the way that we relate to others and of the need to distinguish between an I-it and an I-thou relationship (Buber, 1937). Therefore, we must include in our self-studies an examination of our selves as researchers as well as our selves as teacher educators.

Conclusion

In this chapter we attempted to answer the question of how action research is and is not related to self-study by first reviewing the various traditions of action research, or more broadly, practitioner research (Zeichner & Noffke, 2001). We found that in this analysis self-study was considered one among these traditions that has as its defining characteristics a focus on teacher education and teacher educators, and that it tends to favor narrative forms of inquiry. This led us to question the relationship between methods and methodology, utilizing an adaptation of a theoretical framework for understanding feminist inquiry developed by Sandra Harding (1989). To begin to "test" to see whether a set of self-study methodological features based on Harding's feminist ones were useful for our

inquiry, the three of us related our stories of coming to self-study from action research. Our initial tellings, which were descriptive but unreflective, were in-line with Zeichner and Noffke's conception of self-study. However, when we revisited our stories seeking to gain understanding of the meaning of our journeys, we found our selves being highlighted and our experiences as teachers and teacher educators being used as a resource for research. We ended our inquiry into the relationship between action research and self-study by testing our hypothetical methodological features against three research reports self-identified by their authors as self-studies.

To conclude our chapter we return to the question that has guided our inquiry: What are the ways that action research is and is not related to self-study? First, we must repeat the disclaimer that we made at the beginning of this chapter that we have examined self-study in relation to action research and deliberately chose to look at examples of self-study that are most similar to action research. We did this because we felt that there is little to learn by comparing and contrasting widely different modes of research. We also took this route because it paralleled our own professional journeys from action research to self-study. Therefore, our focus should not be taken as a dismissal of more artistic or narrative forms of self-study.

Second, given our focus, we saw action research as a vehicle for systematic critical inquiry into one's self. In a sense what we are saying is that action research provides the methods for the self-studies, but what made these *self-studies* were the methodological features that they display.

Third, the ways that action research can make use of researchers' own experiences makes it a useful tool for self-study. This is in-line with the second methodological feature of self-study. But it is important to recognize that not all traditions of practitioner research privilege one's own experience in this way.

Fourth, it is only when we look closely at emancipatory traditions of practitioner research that we find the call to be self-critical of one's role as both practitioner and researcher. We feel that this is an important methodological feature of self-study that is assumed by many of its practitioners, but is not always made explicit in the literature.

We end by reiterating that while there are many ways in which the methods of some traditions of action research and some varieties of self-study are similar, the difference between these research genres are methodological – what makes self-study distinct is its focus on the self in a way that has opened our eyes to the importance of identifying and changing our ways of being humans who are teacher educators if we are to make significant changes in the ways that teachers are prepared.

Note

1. From the OED online: reflexive "A.2.c. *Social Sci.* Applied to that which turns back upon, or takes account of, itself or a person's self, esp. methods that take into consideration the effect of the personality or presence of the researcher on the investigation."

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25

VISUAL ARTISTIC MODES OF REPRESENTATION FOR SELF-STUDY*

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Abstract

In this chapter we explore some of the innovative ways in which teachers and teacher educators are using visual culture and arts-informed research methods to reinterpret, represent and communicate their self-study research. Our focus is on how educational researchers and teachers are modifying and using these methods to craft artistic representations and interpretations of their self-studies. The reflexive nature of artistic inquiry makes it particularly well-suited to self-study. Section 1 examines the tradition of visual arts-based research and explores its usefulness to self-study. Sections 2–4 of this chapter explore four of the most prevalent modes of visual artistic expression that are being used to interpret and report on self-study in education: (1) performance; (2) photography; (3) video documentary; and, (4) art installations/multi media representations. Each of these sections contains detailed exemplars of these modes of representation. This chapter concludes with questions and quandaries about the uses and interpretation of these modes of inquiry. More detailed exemplars are included on the accompanying CD.

In this chapter we explore some of the exciting ways in which teachers and teacher educators are using visual culture and arts-informed research methods to reinterpret, represent, and communicate their self-study research. The methods and genres we describe are rooted in the rich body of autobiographic work within the visual and performance arts community, and within visual studies in the social sciences. Our focus is on how educational researchers and teachers are modifying and using these methods to craft artistic representations and interpretations of their self-studies. One of our main contentions is that certain

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theoretical stances and practical methods derived from cultural studies, visual studies, and the visual arts are particularly important to self-study in teacher education because they hold up another mirror to facilitate self-reflection, and force critical consideration of the social and cultural dimensions of personal experience. And further, using the visual and the artistic can make self-study highly meaningful and pleasurable.

Sections 2–4 explore four of the most prevalent modes of visual artistic expression that are being used to interpret and report on self-study in education: (1) performance; (2) photography; (3) video documentary; and, (4) art installations/multi media representations. Through the use of examples, we highlight key aspects of the methodologies within these genres, and provide some useful references and reflective comments. Because we think it important to go into detail, describing a few examples thoroughly rather than listing the hundreds of possible ones, there are many omissions, including wonderful doctoral dissertations and journal articles that would be of potential interest to readers. Accordingly, to give a better idea of the range of scholarship in the field, we include on the accompanying CD-ROM an extensive selected bibliography, which goes beyond the references listed at the end of this chapter. We are also aware, of course, of the irony of writing about artistic representations using the dry, scholarly prose of the methods handbook genre. We try to punctuate the chapter with artful excerpts and literary accounts of visual representations, and we provide a few photographs and graphics to complement the text (in this chapter itself and also on the CD-ROM), but we realize that the paradox remains unresolved in this format.

Before turning to discussions of performance, photography, video documentary, and art installation, let us begin with a section that provides some historical and theoretical background about visual and arts-informed research in order to set the context of their application to self-study.

The Context for Visual and Arts-Informed Research in Self-Study

Using Visual and Material Culture for Self-Study

We live in an increasingly designed visual world, one that includes the innumerable images that are manufactured and manipulated as part of the expanding media, advertising, and cyber communications that occupy a growing share of urban, and even rural life. Billboards, television, movies, magazines, posters, web-sites, signs, window and museum displays, seasonal festive decorations, buildings, paintings, furniture, clothes, appliances, book covers, photo albums – cultural images and material artifacts are all around us. Since visual culture is everywhere, inside our classrooms and out, it provides a useful and convenient lens through which we might look back to how we came to be teachers, look deep into our experience to inform our current work as teachers, and finally, look ahead to how we might change professional practice. Mitchell (1988) points out that as teachers, we are accustomed to "making do," to using and tinkering

with whatever is lying around for educational purposes. Books that don't arrive, last minute changes in teaching assignments, ill-equipped classrooms, poor visual aids – all these contribute to a flexibility and open-ness to creatively using what ever is "at hand." It is not surprising, then, that teachers and teacher educators are turning to visual artifacts, popular culture, and the material culture of our everyday lives to explore their own teaching.

Some self-studies use narrative writing, popular movies, television programs, and novels as entry points for self-reflection (e.g., Weber & Mitchell, 1995); others use drawings done by students to gain new perspectives on how they are perceived and how they perceive themselves (Weber & Mitchell, 1996); still others use everyday artifacts and photographs as prompts for what we term "critical memory work" (Mitchell & Weber, 1999); yet other studies incorporate objets d'art such as paintings as useful prompts for autobiographic self-study or as a way to explore hard-to-access feelings and beliefs (Hamilton, 2002). Not only do these varied uses of the visual generate data useful to self-study, but the theoretical stances and methods of inquiry that underlie some of these approaches offer particular advantages and vantage points, as we shall discuss later on in this chapter.

Image-Based Traditions

There are some longstanding and important traditions of using visual data and methods as part of the research process in the social sciences and humanities (Collier & Collier, 1986). Lister and Wells (2001) stress the unprecedented importance of imaging and visual technologies in contemporary society and urge researchers to take account of those images when conducting research. And, indeed, in the last three decades of the 20th century, qualitative researchers in the social sciences began to pay serious attention to the use of images to enhance their understanding of the human condition (Prosser 1998). These uses encompass a wide range of visual forms, including films, video, photographs, drawings, cartoons, graffiti, maps, diagrams, cyber graphics, signs, and symbols. Further grounding for using the visual to theorize and represent can be found in the work done by scholars in visual and image-based studies, represented, for example, in the journal of *Visual Culture*, now published as *Visual Studies*. The exploration of how the visual is used to construct and deconstruct meaning often draws on the seminal theories of philosophers and scholars such as John Berger (1982) and Susanne Langer (1957). As we shall discuss in relation to specific genres, later on in the chapter, it is this theoretical grounding, as much as the images, that makes these research approaches so powerful and applicable to a variety of social sciences, including education.

Using Images for Self-Study

As we have already suggested, a growing body of scholarship in education is incorporating certain image-based techniques into its research methodology (e.g.,

Connolly, 1997; Walker, 1993; Weber & Mitchell, 1995). Some of the most provocative and influential early uses of images for self-study can be found in the photo-essays of the late Jo Spence (1986) who worked with photographs of her own body to reflect critically on how advertising and social constructions of gender and the body played into her life as educator/activist/photographer, studying and making public her fight with the breast cancer community. Several promising methods for using the visual to conduct self-study are outlined in detail in a book on self-study entitled, *Reinventing Ourselves as Teachers* (Mitchell & Weber, 1999). An overview and critique of the use of images in educational research can be found in an article by Fischman, (2001) that appeared in *Educational Researcher*, although much of the work he reviews does not necessarily involve the kinds of artistic and symbolic uses of the visual for representation that is the main concern of this chapter. The incorporation of the visual or the artistic into a particular self-study research design does not automatically or necessarily lead to the use of visual artistic genres for the interpretation, representation, or reporting of the self-study. Nor does merely referring to art or visuals in the course of the inquiry make a study "artistic." Indeed, it may be entirely suitable to use traditional academic discourse and/or one of the increasingly accepted personal narrative genres to write about self-studies that have incorporated visual or arts-derived elements into aspects of the study.

Art-Informed or Art-Based Inquiry in Education

As Eisner (1991), Greene (1995), and Lawrence-Lightfoot & Hoffman-Davis (1997) point out, the use of art as a serious form of scholarly inquiry has a substantial theoretical heritage from which we can draw inspiration and methodology. There is a rigour and discipline implicit to most art-making processes. Eisner (1991) agrees with Arnheim (1985) that most knowledge is visual in nature. According to McNiff (1998), the intent of arts-based research is, "to apply the discipline, rigor and intelligence that we commonly associate with science, to the process of aesthetic inquiry" (p. 15). As we shall explore in later sections, it is also the reflexive nature of artistic inquiry that makes it so particularly well-suited, we think, to self-study.

Interpretive inquiry and critical approaches necessarily blur the traditional boundaries between data gathering and interpretation, and between investigating and reporting, something anthropologist Ruby (2000) describes as also inherent to evolving approaches in visual anthropology. What interests us, in particular, is not so much what phase of the study involves the visual or the artistic, but rather how the research is grounded in an understanding of artistic processes and/or critical visual theories, bringing perspectives from the visual arts and cultural studies to bear on the interpretation and representation of the self-study.

Within the field of education, an array of stunning publications attests to growing interest and expertise in using visual artistic elements for research reporting. A useful overview of the history of arts-based research traditions in education can be found in a chapter entitled "Arts-Based Educational Research"

in *Complementary Methods for Research in Education* by Barone and Eisner (1997). Much of this work is autobiographic and makes an explicit use of arts-informed methodologies as a mechanism, "to challenge the tyranny of the academy … in an effort to build bridges between theory and practice, research and action" (Lawrence-Lightfoot & Hoffman Davis, 1997, p. 7). Noteworthy examples can be found in *Dancing the Data* (Bagely & Cancienne, 2002a); *Dare Devil Research* (Jipson & Paley, 1997a); *The Art of Writing Inquiry* (Neilson *et al.*, 2001); and special arts-based themed issues of education journals such as *Qualitative Inquiry* (Finley & Mullen, 2003); *Alberta Journal of Education* (Norris & Buck, 2002); *Teacher Education Quarterly*, (Nelson, 2002); and *Journal of Curriculum Theorizing* (Diamond, 2001a). Indeed, the number of education journals that are devoting themed issues to arts-based research is indicative of an emerging sensibility/open-ness to the arts, and an acknowledgement of the potential contribution arts-based approaches can make to educational research and knowledge.

Work by scholars such as Elliot Eisner (1972, 1976, 1978, 1985, 1991, 1993, 1995, 1997), Tom Barone (1992, 1995, 2000, 2001), and Maxine Greene (1978, 1995, 2001) serve as theoretical grounding for much arts-based educational research. But that is not to say that all arts-based research is based on the same assumptions or employs the same methodology. Differences in chosen media of expression, for example, will engender different research approaches, although, happily, there is also much overlap and inter-disciplinarity. The breadth and differences that can be easily discerned in the arts-informed or arts-based work of researchers such as Ardra Cole (2001, 2002), Patrick Diamond (1996, 1998, 1999, 2000, 2001b, 2002), Robert Donmeyer (1981, 1994, 1995, 1998), Susan Finley (1995, 2000, 2001), Jo Jipson (1997a, 1997b, 1997c, 1997d, 1997e), Gary Knowles (2001, 2002), Carol Mullen (2000, 2002a, 2002b), and Nick Paley (1995, 1997), to name just a few, illustrate how varied and rich the field is becoming. While our focus here is on the ways that scholars are engaging in visual artistic modes of expression to analyze and report on their own self-study practices, other artistic genres of self-study are dealt with in other chapters of this handbook.

The Potential of Arts-Informed Methods for Self-Study

Artistically crafted novels, poems, films and paintings, and photography have the capacity to awaken us from our stock responses. (Eisner, 1995, p. 2)

Real artists … aim to disturb, to interrogate personal and cultural assumptions that have come to be taken for granted; to do so, they employ design elements that are appropriate for their intent. These elements (which vary according to art form) are important for their usefulness in recasting the contents of experience into forms with the potential for challenging (sometimes deeply held) beliefs and values. (Barone, 2001 p. 26)

Some research is particularly noteworthy in that it ensures that both the modes

of inquiry and the forms of dissemination include an action-oriented interactive approach. Examples that inspire us include video documentary (Benin, cited in Paley, 1995), participatory theatre, such as the work of Augusta Boal (1995) in Brazil, *Small World Theater* and *Theater in Motion* (Mavrocordatos, 1998; Rohd & Patterson, 1998; Dargon, 2001), and the kind of photography used in Caroline Wang's work with women on health care issues in China (Wang, 1999, 2001). What follows is a list of the key features of arts-based research that make these approaches so powerful for self-study.

Reflexivity: Connects to the Self Yet Distances us From Ourselves, Acting as a Mirror

By its very nature, artistic self-expression taps into and reveals aspects of the self and puts us in closer touch with how we really feel and look and act, leading, potentially, to a deepening of the self-study. Yet paradoxically, such acts as self-photographs, drawings of or by the researcher, and putting oneself into a role for autobiographic performance also force us to *take a step back* and *look* at ourselves from the new perspective provided by the medium itself, increasing the potential for a deeper self-analysis.

Can Be Used to Capture the Ineffable, the Hard-To-Put-Into-Words

Eisner (1995) views the aesthetic as inherent to our need to make sense of experience, and argues that visual forms afford us an "all-at-onceness" that reveals what would be hard to grasp through language and numbers alone (p. 1). Arts-based methods of inquiry can help us access those elusive hard-to-put-into-words aspects of our practitioner knowledge that might otherwise remain hidden, even from ourselves.

Is Memorable, Can Not be Easily Ignored – Demands Our Sensorial, Emotional, and Intellectual Attention

Art is a heightened experience, one that simultaneously engages our senses, our emotions, and our intellect. The reason we need and create art has to do with its ability to make us feel alive and to discover what we didn't know we knew, or to see what we never noticed before, even when it was right in front of our noses. Because the visual and the artistic elicit a multi-sensory and emotional as well as intellectual response, they can be more memorable than many written texts are and therefore more likely to have influence. Images or experiences that have emotional overtones stay with us, although perhaps, hidden, for a while in a corner of our consciousness, only to come back and provoke later. Using artistic modes of representation thus increases the likelihood of finding a voice, of making an impact (whether negative or positive) on the reader/viewer/community – and, of course, on oneself.

Can Be Used to Communicate More Holistically, Simultaneously Keeping the Whole and the Part in View

Those who put up billboards or design magazine ads know that it is possible to convey a lot of things with just one image. For example, looking at a telling

and artful juxtaposition of candid snapshots of our students, or of ourselves at work can sometimes reveal as much information as several pages of written text, or convey a different kind of information that keeps a context always present. Or consider the power of the statement a teacher makes when she draws herself in her classroom gagged and tied up, or swaddled like a baby and portrayed as sitting in the large white masculine hands of a school administrator.

Through Visual Detail and Context, Shows Why and How Study of the One Can Resonate with the Lives of Many

Artful representation works well when it facilitates empathy or enables us to see through the researcher-artist's eye. Hearing or seeing or feeling the details of a lived experience, its textures and shapes, helps make the representation trustworthy or believable, and helps the viewers see how the researcher-artist's experience relates to their own as well as the ways in which it differs. As Eisner (1995) writes, artistically crafted work creates a paradox, revealing what is universal by examining in detail what is particular (p. 3). The more visual detail that is provided about the context of the researcher's experience and interpretations, the better able the audience is to judge how it may or may not apply to their practice or concerns, and the more trustworthy the work appears, leaving the reader to decide or "see" for themselves.

Through Metaphor and Symbol, Can Carry Theory Elegantly and Eloquently

The possibilities for the visual to use cultural codes to make effective and economical theoretical statements is, for the most part, dismally under-tapped and under valued in education, except by those statisticians who use graphs effectively. The advertising industry and political cartoonists seem to be way ahead of education in this regard. Imagine, for example, a cartoon or collage or manipulated photo display of a teacher educator knocked-down, reeling, half-lying against a brick wall while a menacing, bomb-shaped missile labeled "program objectives and standards" heads directly for his head. Such a visual statement may be simplistic and not necessarily artistic (it could be), but it very quickly alludes to a model or view of our work. Some visual statements are deliberately more ambiguous or nuanced, like Escher's provocative graphics, or Magrite's memorable drawings of a pipe that is labeled "this is not a pipe." Such art conveys multiple meanings that can be used to evoke the complexity of our work and the contradictions that are inherent to it.

Makes The Ordinary Seem Extraordinary – Provokes, Innovates, and Breaks Through Common Resistance, Forcing Us to Consider New Ways of Seeing or Doing Things

As Grumet (1988) observes, "the aesthetic is distinguished from the flow of daily experience, the phone conversations, the walk to the corner store, only by the intensity, completeness, and unity of its elements and by a form that calls forth a level of perception that is, in itself, satisfying" (p. 88). There was nothing

extraordinary about the ubiquitous Campbell soup can until Warhol thrust it in our faces, writ large. Giving a new symbolic twist to plain old things works well because we do not have our guard up against the mundane. This makes it a powerful weapon for breaking through our everyday perceptions. Accordingly, self-study art installations, plays, or photo essays may feature novel uses or attention to such mundane objects as pointers, apples, school bells, desks, books, school uniforms, academic caps, shoes, and so forth.

Involves Embodiment and Provokes Embodied Responses

If educators are acknowledging the importance of the body to models of learning in their rhetoric, it is important to acknowledge that self-study, like all research, is an embodied enterprise (see Chapter 4 "Undressing and Redressing the Teacher's Body" in Mitchell & Weber, 1999, for a detailed discussion). We are not ideas, but flesh and blood beings learning through our senses. Visual methods help researchers keep their own bodies and their students' bodies in mind and push for a more sophisticated analysis and theorizing that considers learning and teaching as embodied.

Can be More Accessible than Most Forms of Academic Discourse

We agree with Williams and Bendelow (1998) that artistic forms of representation provide a refreshing and necessary challenge to prevailing modes of academic discourse. The use of widely shared cultural codes and popular images make some visual expressions far more accessible than the usual academic language. To the degree that the mandate of the academy is to provoke discussion and thinking, and to communicate research to a broader audience (even within the academy) the use of the visual arts becomes significant.

Makes the Personal Social and the Private Public. Going Public Leads Researchers to Assume a More Activist Stance

As Florence Krall (1988) so eloquently puts it, "the journey inward becomes an ongoing process that leads outward to a more complete understanding of the human condition. Self understanding is not merely a reflection on what we are but what we are in relation to the world" (1988, p. 119). When the purpose of art is "to break through the conventionalized and routine consciousness," arts informed representations become the medium for messages needing to be heard (Dewey, 1958, p. 184). And, contrary to the stereotypes some might hold of self-study as a private activity of self-indulgence – we contend that self-studies need to be heard.

In light of the above discussion of the potential benefits of using visual arts-informed methods for self-study, what are some of the specific ways in which teachers and teacher educators are incorporating these methods into their work? The next four sections will provide some useful examples, questions, and guidelines.

Using Performance to Interpret and Represent Self-Study

> All the world 's a stage, And all the men and women merely players. They have their exits and their entrances; And one man in his time plays many parts. (Shakespeare, As You Like It. Act ii. Sc. 7)

Researchers such as Baskwill (2001), Denzin (1997), Diamond and Mullen (2000), Donmoyer and Yennie-Donmoyer (1995), Fels and Stothers (1996), Norris (2000), and Spry (2001) have written convincingly about the suitability and potential of performance as research method in education. Indeed, the reported use of performance as a mode of inquiry is increasing, especially in the area of self-study (e.g., Donmoyer & Yennie Donmoyer, 1998; Poku *et al.*, 1999; Bagley & Cancienne, 2002b; Mullen & Diamond, 2002b; Rasberry, 2002; Snowber, 2002). And yet, perhaps because of limiting academic traditions and conference formats, live performance, whether it be dance, play, monologue, reader's theatre, street theatre, mime, or stand up comedy, remains one of the least utilized modes of both conducting and communicating research. Of course, as scholars such as Grumet (1978) and Felman (2001) assert, one could say that all teaching, all academic presentations, and indeed all human interactions are performances of one kind or another. In a sense, then, performance becomes simultaneously a metaphor for self-study as well as a vehicle for conducting or communicating it.

The potential of performance for self-study seems fairly obvious, even on the surface. Performing is so blatantly about the self – you can't "not be there," both mentally and physically. You can not hide in the same way you might while others read your books and articles or watch your videos or view the photographs that you posted on a web-site or CD-ROM. For performance, you have to be there in the flesh to confront yourself, to witness yourself, to hear yourself, and to see how others respond to you. All of this, of course, can be very humbling and daunting, perhaps even intimidating or shaming, but it is also wonderfully revealing of what we know and how we know it. In other words, the focus is dead center on self-study, and the potential for learning about the self is enormous. The capacity of performance to represent self-study in an embodied way reminds us constantly that we teach and learn through, with, and in our bodies. But performance is not only about the self. Its roots in public storytelling, morality plays, and "Carnivale" (Martin, 1990; Diamond, 2001b) attest to the fact that performance, like education, is, at heart, a community-based, social activity.

Plays are seldom written and directed and staged and performed by only one person. Work-shopping, trying things out, getting feedback, involving the audience – these are often integral parts of theatre-based work. Performance can turn self-study into a collective or group enterprise, especially when elements of collective brainstorming and authorship are added. The emancipatory and critical methods pioneered for community consciousness-raising and social critique discussed and practiced by people such as Gray, Ivonoffski, and Sinding (2002),

Berry (2000), Fels and Stothers (1996), and Boal (1995) can be adapted for the purposes of self-study. This brings a collaborative effort to bear on individual self-study, forcing us to incorporate other people's eyes and feedback and to entertain collective interpretation and notions of the social construction of self.

In a series of brief scenarios, we will now examine the nature and potential of performance for self-study from perspectives both on and off the stage.

Performance and Self-Study

Scenarios

Scenario I: In The Audience For "Dance Me To An Understanding"
(see Cole & McIntyre, 1998a, 1998b)

> At the end of a long day of sessions on self-study for teacher education, we are seated, finally, in an anteroom of the Herstmonceux Castle in southern England, waiting for the final research paper of the day, billed as a performance. We are not sure what to expect as Ardra Cole, a teacher educator at University of Toronto (wearing tap shoes), and Maura McIntyre begin to perform their interpretation of Ardra's self-study of her own learning processes. We quickly find ourselves engaged – fascinated by the use of tap dancing as a metaphor for learning and teaching – and raptly following Ardra's journey from childhood to adulthood, from obedient young learner following the recipes to risk-taking, independent thinker/graduate student/ teacher educator. The performance flashes back and forth from scenes of Ardra's childhood and adolescence when she was "a good girl," dutifully following her teachers' instructions to scenes of her learning to tap dance, trying to decide whether to study with the step-by-step drill method of one teacher, or the go-with-the-flow, feel your own way, holistic method that another tap teacher uses, to scenes of graduate school where it was initially strange and even threatening to be set adrift and told to think for yourself.
>
> Watching, in one memorable scene, Ardra stamp her feet, painfully resisting Maura's attempts to free her from the recipe way of learning – we suddenly and viscerally "GET IT" – we see/feel/know in an instant what it is like to resist ideas, to be afraid of new ways of learning, to want to change but to find it a struggle.

Afterthoughts: The performance encapsulated the essence of what it can mean to learn or teach against the grain, not only intellectually, but physically and emotionally. Was it the adamant and loud stamping of feet that drove home the message? Or Ardra's use of laboured, resistant breathing that literally made us gasp for breath, feeling what she had felt? Or was it the metaphorical use of children's familiar clapping games as a narrative device that underscored the importance of childhood experience to how and why we teach? Was it the involvement of another actor/researcher (Maura) that helped us see the connections to our own lives? In any event, the performance stuck with us and made

us think about teaching and learning in compelling ways. Not every one else in the audience responded the way we did. Some didn't seem to connect, to "get it." But then, the same observation could be made of almost any and every research presentation in any genre on any topic.

Scenario II: On-Stage for " Robe To Robe" (see Weber & Mitchell, 2002c, Act I)

Convinced that learning and teaching are embodied acts, and very aware that educators and researchers have neglected and even abused the body in teacher education, we set out to interrogate our own embodiment as professors: Sandra, by writing a monologue about her academic gown, using the garment as a way to unpack some of the theoretical knots that we get ourselves into in teacher education; Claudia, by presenting short monologues based on memory work around the role that different items of clothing have played at different points in her teaching career: "Little black turtleneck" "Suit yourself" "Was it something I wore?"

The more we researched our individual pieces about the body, the more we felt the need to "perform" them; it seems so evasive, even perverse to write at length about how we ignore our bodies in teaching without finding a more embodied way of testing and re-presenting the ideas. After all, we are always performing our bodies (Butler, 1990), and teaching is a special kind of performance. Indeed, the essence of our critique of current scholarship on embodied learning is that it is mainly written in jargon so dense it rarely evokes in any way the material bodies we live through.

To even begin to embody what we were theorizing, we realized we HAD to use our bodies and perhaps our clothes more concretely. And so the written monologues gradually evolved into performance pieces. But, then, as we performed them, we gained further theoretical insights into what our self-studies were really about, and so then we had to re-write our pieces again, and so on. Performance in the service of self-study is as much an *on-going process of inquiry* as it is communications of results. It was *in the performing* that we grasped just how slippery some of our dearly held theoretical notions can be. As an example, we offer some *re-written* passages from Sandra's monologue on academic robes and the body, "Robe to Robe," in which she occasionally finds her body in contradiction with her theorizing:

Sandra (holding up folds of gown she is wearing): <u>This</u> is my academic robe. It usually hangs somewhere in the back of a closet – dusty, seldom used, and out of sight. I don't even really think of it as mine – or as something I would ever choose to wear (does that mean that after more than 25 years in the academy I still don't identify with it?). This reluctance of mine is perhaps understandable – considering that, much to my mother's dismay, I categorically refused to wear an academic gown or even attend convocation to pick up my first university degree, a B.A. in psychology. It was the 1960's, and I suppose I was simply acting the self-respecting, establishment-hating, pseudo-activist and aspiring intellectual, like so many

other North American students of my era. What would I have thought, back then, I wonder, if some one had told me that, one day, not only would I eventually routinely wear an academic gown, but that some day, I would even own one! At any rate, idealism and self-delusions aside, the fact is that, nowadays, I dutifully trot out my academic robes on those occasions when I resign myself, for my students' sake, to being part of the platform party at convocation ceremonies.

I never know what to wear <u>under</u> the robe. Should I wear dark pants as I usually do, like the men do, seeking to blend in, first and foremost, as a scholar, showing that women can wear the pants as well as the robes of the academy? Or, should I stress and celebrate my womanhood, standing out from the sea of male scholars by wearing what they can't, although perhaps a few of them secretly would like to – things like nylons, high heels, silky underwear, and a skirt or dress?

Should I dress all in black, my habitual choice, so that it is the academic robe that is featured? Or, for once, should I wear something silver or gold or bright red that distracts from the gown and features my fondness for fashion eccentricity? Oh, what does it matter, anyway? Whatever I choose will be mostly hidden by the bulk of the robe. And so will my body, for that matter – something I am increasingly grateful for as the pounds slip on and the flesh sags and bulges in ways I had not anticipated when I was younger. Yes, to be honest, I sometimes find myself quite content to hide beneath this gown.

Robed nudity is not an option that ever occurs to me, well, at least, it didn't until writing this piece. It can get so hot up under those stage-lights, that little or no clothes underneath might be a sensible choice if the darned robes weren't so scratchy and flappy … But of course, in our culture, nudity would not be read as a practical decision, would it? But rather as … as what? An erotic or exhibitionist act? A political stance? A way of privately subverting or mocking the whole meaning of the ceremonies? A thumbing not of one's nose, but of one's privates at the Academy? Perhaps there are some who entertain romantic or erotic notions of the naked academic (male or female) coyly reposing half-robed on a worn leather couch in a twilight wood-paneled office, perhaps with a fire glowing in the stone hearth that seems requisite to such fantasies but so absent in the ugly, modern serviceability of our real university digs?

To each her or his own, I say, but frankly these are not the sorts of preoccupations that occur to me as I stand before the mirror. It's the covering over – not the exposing of the body that concerns me. Never mind my body – look at my Beautiful Mind! In saying this aloud, I am startled, finding myself complicit in that ubiquitous Cartesian myth of Body as separate from and subjugated to Mind. How can that be? Me? I am thoroughly opposed to that devious dichotomy! Why I have even been known to imagine giving that bastard Rene Descartes a swift kick in the balls and telling him "Think on that!" (Sigh) … I guess I am neither the

first nor the last to discover that my theoretical convictions and my practical actions are not always in sync.

At convocation, covered up as we all are, students and professors, in academic gowns, it thus amazes me to see how often the focus shifts to the bits of body parts and clothes that stick out or that are momentarily "flashed" when a robe gapes open unexpectedly – we seem determined to note the differences, seeking the individual body under the sea of robed sameness. With our eyes and comments we dis-robe each other. Are we seeking areas of vulnerability under the armour of our uniforms?. ... (Shakes head a bit, sighs, pause, turns and walks away, removing gown) ... Whatever their function, or whatever meaning we wish to attribute to them, academic robes are costly to dry clean, cumbersome to carry, and not nearly as silky and comfy as the robe I choose so readily to wear at home.

Sandra (Takes off gown to reveal bathrobe underneath**):** This (holds up fold of bathrobe) is the sort of scholarly uniform I wear as I hunch over my computer keyboard for hours on end, writing an article or a report or preparing a course syllabus in what used to be my daughter's bedroom when she was younger and lived at home. It is now officially the guestroom as well as my home office, but I still like to think and speak of it as "Stephanie's room," a way of holding her close I guess. Her essence is in the air, her imprint on the bed and the walls. The room feels warm and loving, not demanding. Seated in the comfort of that room, my bathrobe gradually and imperceptibly becomes a ritual-wrestling robe, as I struggle with ideas and my own inability to find the right words. Its amplitude allows me space to thrash, until things eventually settle down to a steady working rhythm and I lose myself altogether, abandoning the here and now to follow the threads of my thoughts ... It usually takes the sharp stabbing pain in my protesting joints or the jarring shrill ring of the telephone to bring me back.

Sandra (spoken as an aside): "Bring me back?!" Wait a minute! Back from where? Here I am, again, berating the Cartesian Mind/Body split one minute and then talking the next minute about how I leave my body as I engage in the intellectual pursuit of writing. (Sigh) How slippery this all is. But I did say that I forget "my Self," didn't I? At least I am locating my self in my body, if not my mind! An embodied and ontological philosophy of Mind and Identity is indeed a tricky thing to articulate, and an even harder thing to live. (Weber & Mitchell, 2002)

Afterthoughts: The above performance was both the mode of situated discovery and the mode of communication. Literally catching herself in the act, and then writing the discovery into the act, Sandra recognizes a specific instance of a much broader and common phenomenon: Our thoughts and our actions are often necessarily contradictory (Whitehead, 1989). This leads us to speculate that any adequate conceptualisation or theorizing of teaching and learning will

have to be broad enough or flexible enough to take the paradoxical nature and the complexity of our teaching lives into account.

Scenario III: On-Stage for Accessorizing Death: A Monologue for Two Voices (Weber & Mitchell, 2003)

As part of a larger inquiry into the role that clothes and the body play in teaching, we set out in search of our pedagogical roots through some autobiographic writing that centered on memories of our deceased parents (Claudia's mother and Sandra's father), and on the role that the material culture of clothes can play in structuring theoretical accounts of personal knowledge. As we wrote, performed, and re-wrote, we found ourselves discovering new connections between our past and our teaching.

Often, the physical act of performing sparked an insight that was simultaneously emotional and intellectual. For example, it was only when standing on-stage, holding a shoe in her hand while playing the role of Claudia's mother, Elsie, that Sandra began to see the symbolic role that shoes have played, not only in her relationship with her father, Avi, but also in shaping her professional work. This resulted in the following excerpt from Act II "When the Shoe Doesn't Fit: Death of a Salesmen" (Weber & Mitchell, 2002a, 2003). The lines occur at the end of a long scene in which we have witnessed both Avi's love of shoes and the care he gave to fitting them on ladies feet "no matter how calloused or swollen or aged they might be." (Sandra is playing herself as both child and adult, and Claudia is playing the role of Avi, Sandra's late father).

> **Sandra:** Growing older didn't mean growing out of the need for Avi's advice on shoes, at least not as far as he was concerned. (Sandra walks to stage left and sits on step.) I remember, for example, an incident that occurred not long after we had finally gotten back in touch with each other after many years without contact. He was up visiting me in Montreal for a few days.

> **Claudia/Avi** (walking into spot, looking towards Sandra): How can you walk around in those flats? Here, give me that – let me see that shoe! (Sandra gives Avi shoe) Look at this, there is no arch support whatsoever. Darling, never buy a shoe without a steel shank – you will ruin your feet. Go and get yourself some Cappezios or something with proper support. This shoe is a piece of crap! And it's ugly – no style! Honestly, Princess, I'm shocked.

> **Sandra** (standing up, keeping left): (sigh) ... I think I have always been relieved that Avi had so little to say on the subject of my teaching or university career. Worrying about whether or not my shoes fit was just about all the fatherly attention from him that I could handle. Indeed, all this worry about fit still spills over to my adult life and work. Is there enough room and support? Is the material fine? Am I comfortable? Are my

students? Is the curriculum made for walking and running, or just for show? And is it beautiful? Is my sense of aesthetics offended or pleased?

   Not long after Avi died, a relative commented on how similar my job is to Avi's. I was taken aback. Me – a salesman? (Sandra turns towards Claudia/Relative).

Claudia/Relative (looking and maybe moving towards Sandra) Yes – but instead of loving, designing and selling shoes, you love, design and peddle ideas.

Sandra (turning back towards audience): Initially, I was almost insulted at the comparison – is that what I spent nine years studying at university for? But then, I began wondering if there is not a certain truth to her words. Do I notice and comment on delicate high arches, charming my students while caring for, and even loving, their feet, looking for something that suits them, that fits? Hmmm … Sometimes, though, when I am trying to squeeze myself into some one else's curriculum, or research paradigm, or struggling to convince others that my ideas are worth considering, I find myself despairing that nothing in Education will ever fit me perfectly. And then I wonder – couldn't we all just go barefoot? (Claudia comes down to join Sandra, they both remove their shoes). (Weber & Mitchell, 2002a, 2002b, 2003)

Afterthoughts: If it had been put forth as a straightforward analogy in another genre, would the metaphor of fitting shoes be as helpful to understanding education as the audience members seemed to find it in discussions after performances of the play? Perhaps the metaphor works so well because it is embedded in the lives of the characters in the play, fleshed out in the detailed context of specific people. It is the *details* of the script, not reported here, of corns and bunions, of foot measures, and sizes, of materials, colours, and craftsmanship, as well as the acting on stage of the charming (nauseatingly so, at times!) salesman and his relationship to both his customers and his daughter that show how this all could happen, how it might be so, how it could apply to other people and other contexts.

Scenario IV: Imagining Ourselves in the Audience for Dancing Identity (see Snowber, 2002)

   Seated in the audience at a conference on education, waiting for a presentation that was billed as a dance performance, you wonder apprehensively if we, the audience, will also have to dance. Is this going to be one of those interactive open communal events where we will have to participate with our whole bodies, and not just our voices? You fervently hope this isn't going to be one of those blasted touch-y feel-y things. … You don't like those – they seem too artificial – too forced. And the inevitable invitation to the audience to participate is really a command, isn't it – and then you're trapped. You don't want to disappoint or embarrass the speaker by refusing

(we are in Canada, after all) -you know you'll just have to "force" a response, fake something, just to get through it ... hoping you don't make a total fool of yourself or reveal how stupid you are …, and maybe inside you're feeling pissed off and resentful at having wasted your time, or having forced yourself to be genuine. Theoretically you are in favour of "provoking curriculum" as long as you're the one doing the provoking, not sitting there waiting for some lame activity to begin that you don't really care about. Apprehension and resistance – that's the stance you're in right now.

   And then Celeste Snowber begins a performance that combines poetry, dance, and laundry – and you're too busy feeling the frustration she is trying to communicate, and pondering the impossibility of living a balanced life as a teacher educator. You'll not be called on after all (there isn't time), and somehow you're almost disappointed because for once, dialogue between audience and performer seems voluntary, natural, and meaningful. And you start to think of your own life as teacher educator/parent and realize you are not alone in sometimes finding it an impossibly disorderly and difficult juggling act. (This piece is an imaginative composite based on real experiences attending dance presentations at conferences.)

Afterthoughts: Here, too, it is bodily tensions, the physical and emotional responses that make the memory vivid, fixing the themes of the presentation much more clearly in memory than most lectures do, getting the message across. Further, there is that empathic response that performance, like good writing and good films, triggers – a natural identification with the protagonist that makes it possible to consider their experience from the inside, even if it is different from your own. And it is especially when the character or his or her experience is different from your own that you are forced to broaden your conceptualization of what teaching or learning or working can be like.

Autobiographic Performance As Self-Study: Selected Features

In analyzing the above examples and reflections on performance, we note several aspects or features that are worth exploring further in the sections that follow.

Immediacy, Sense of Public or Audience or Community

Just knowing that there will be a live audience instead of some anonymous potential reader forces the researchers/actors to focus acutely on the content, process, feeling, and format of the self-study report. Unlike the audiences in many conventional forms of dissemination (conference papers, journal articles), the members of some of our target audiences cry, hoot, go silent, are moved, yawn, clap, and otherwise register their fears and concerns both during the performance and during follow-up discussion sessions. In short, they use their bodies to communicate reactions, and readings of our research as they see/experience it, providing a more immediate and authentic form of feedback than any post-presentation questionnaire can usually elicit.

From the audience's perspective, there is an immediacy to live performance, an "in-your-face," "NOW" quality that makes it much harder to ignore – it's not like a journal article you can put down if you are bored or disappointed after a page or two. Live performance demands attention and response immediately, as it takes place. From the researcher/performer's point of view, this can be downright scary (people will actually be listening/watching our work – what if they hate it and use the anonymity lent by cover of darkness to hiss or boo?). But immediacy and audience also constitute a wonderfully effective litmus test for autobiographic work – indicating whether or not others can make sense of and relate to our experience in ways that might benefit other students and teachers.

The embodied reactions of both researchers and participants in turn provide more useful data and raise further questions to investigate. Moreover, all types of performances hold the potential for a community to develop, a collective interpretive enterprise that makes the self-study not only public but subject to collaborative re-interpretation. The involvement of audience helps us address through performance one of the central but necessary challenges of self-study: how to go beyond the self to gain critical perspectives from others, sometimes in ways that are transformative.

Embodiment/Putting Our Bodies on the Line

Although any kind of writing, including scholarly work, is an embodied act, representing our work through performance also shows materially, in three dimensions, who we are – revealing even aspects of ourselves that we may not have consciously chosen to include as foci of our self-study. Performance calls attention to the body in very powerful and effective ways, whether through movement, gesture, appearance, costume, or voice. And as Aalten (1997) reminds us, the body is a locus of meanings. The use of body in performing self-study could thus constitute a form of theorizing. Butler's (1990) notion of the body as "not merely matter but a continual and incessant materializing of possibilities" (p. 272) points to the ways that we can convey through performance the imagined implications of our work and new directions for further inquiry.

In a performance mode, it is almost impossible for the researchers not to also be confronted immediately with their own embodied reactions. We weigh our words carefully before we speak them out loud in public. But then, we are caught up in the process of performing, in the being of it, an almost physical but more-than-physical transformation of self that has to be experienced to be understood – words simply fail us here. Sometimes, you come out the other side with heightened feelings and reeling senses, questioning who you are and who you might be, but suddenly very much aware of being there.

Through Our Voices

The materiality of voice, its presence and its forcible absence, is an essential aspect of the pedagogical experience … Voices, as embodied, participate in

> complex performances of gender, class, race, locale and sexuality using semiotic resources every bit as conventionalized as those involved in other forms of bodily performance. Even a phenomenon as apparently profoundly physiological as basic voice pitch can be demonstrated to be a complex combination of the cultural (the learned) with the biological. (Poynton, 1996, pp. 105–109)

> We are so caught up with the symbolic value of "voice" that we risk forgetting to take seriously the very real and physical voices of teachers and students that are integral to voice-as-power, voice-as-authority, voice as resistance, and "multiple-voices." (Mitchell & Weber, 1999, p. 202)

In most forms of performance, we literally use our voices to give voice to both our own and other's experience and perspectives, putting our physical voices out there for public scrutiny. The nuance and tone and expression we use can go far beyond the written text, allowing us a broader range of means to express and critique our experience as teachers and teacher educators. It's not only *what* we say (content), but also *how* we say it (or don't) and *what we do* as we say it that shapes our communication and determines how others may interpret us. If what a person says contradicts what she or he does, the savvy listener gives priority to the non-verbal message as more genuine or significant, as having greater truth-value and better representing the speaker's internal intentions and feelings (Watzlawick *et al.*, 1967). But deliberate contradictions between spoken text, expression, and gesture help convey the nuances of our work and the complex reality of social situations such as teaching. Through performing, we learn to use our voices, and in so doing, find our voice.

Models of Teaching and Everyday Life

As Goffman (1959) compellingly theorized, not only does theatre often mimic what we perceive as the reality of our everyday lives, but our everyday lives can be usefully analyzed and understood as a special form of theatre (one that has no exit!) – complete with *roles* (e.g. teacher, mentor, advisor, administrator, teacher educator, friend, rival, parent and so forth), *scripts* (e.g. both improvised and pre-written through social expectations: curriculum, syllabi, classroom interaction, lectures, meetings, gossip), *on-stage areas* (e.g. classrooms, meeting rooms, council halls, school grounds), *backstage areas* (offices, hallways, staff rooms, washrooms), and *offstage areas* (homes, streets, shops). The context and situation at hand help determine the roles and stage areas, but we are always engaging in the presentation of self, even to ourselves. Performance thus becomes simultaneously a metaphor for self-study as well as the vehicle for conducting or communicating it.

Verisimilitude

To what extent is any self-study believable as a possible human experience? To what extent does it resemble or evoke what we naively view as "real life?" What

connection does it make to the situations and knowledge of other educators? Along with apparency, verisimilitude has been put forward by scholars such as Eisner (1991), van Maanen (1988), and Connelly and Clandinin (1990) as an important criterion for judging the trustworthiness of narrative research accounts. Performance often puts itself on the line regarding these criteria – to succeed, to engage, to mean anything, it has to be believable not only, as with all narrative accounts, in its script or text, but also in its interpretative and embodied portrayal of that account. Another way performance becomes believable is through its use of material culture. For example, the use of props, often the everyday objects from our teaching lives, helps both researcher and the audience "see" what the self-study means, enhancing a piece's ability to visually theorize the problem and its potential meanings and solutions.

Distancing Eye, Self as Other

Turning one's self into the subject/object/character/role in a performance piece provides a distancing eye and an imaginative turn or interpretive lens onto one's work and way of teaching. In order to write and play oneself, one has to look at oneself as "other," and work out a credible interpretation of the role. Assuming the role of oneself (or multiple selves) on stage requires a critical examination of the roles we play everyday, forcing us to see aspects of our teaching/ learning/ living selves that we might overlook in other forms of inquiry. By treating ourselves and others, including our students, as characters or personages, we are encouraged to *reinvent ourselves* by looking back critically and/or looking ahead imaginatively, seeing ourselves in the future.

During group productions where colleagues or students help us represent our self-study, the exchange and trying on of roles allows for further insights and nudges us to take multiple perspectives. In writing the script or taking the part of another, we are forced to look at ourselves through a more dispassionate lens. And playing the role of one's self forces a conscious re-interpretation of the self as teacher, leading to new self (and public) revelations, sometimes during the actual performance.

Dialogics: Performance as Interactive Conversation

Even in traditional theatre formats, there is always an emotional and embodied response – the audience members' bodies engaging in a silent dialogue with the actors' usually more vocal ones. As the performance continues, there is an often-palpable relationship forming between audience and players (whether negative or positive), a feedback loop in which the response (or lack of response) of the audience shapes in often subtle and unnoticed ways the tenor and tempo of the performance. There may be, for example, an encouragement from the audience of one form of dramatic interpretation that pushes the performer to exaggerate or modify the way a text is being recited or read, emphasizing the humorous side of one event, prolonging the poignancy of another. In a sense, then, even in traditional research performance contexts where the audience is merely

required to watch, the actual presentation of research thus becomes a collaborative interpretation that incorporates some aspects of the reader/audience response. In the inevitable post-mortems after the performance, the researcher-performers may thus see new meanings of their text in retrospect.

In concluding this section on performance, we note that the above discussion is very general. Each genre of performance (e.g., mime, improvisation, audience participation, multi-media, dance, etc.) has its own internal structure that offers a different twist to self-study. Performance could perhaps best be viewed as something we all do in one way or another, a natural and obvious choice for research dissemination. Although its temporality, its fixedness in time, along with its space, rehearsal, and technical requirements may present challenges, performance does leave behind vivid memories as well as the textual script or filmed record. Perhaps getting together for public performance is an inherent part of education that needs to be cherished, nurtured, and revived. Going public is what research is all about, isn't it?

In the next section, we will turn our attention to another artistic genre that is being used with increasing frequency: photography.

Photography and Self-Study

There is a well-established tradition of photography and self-representation in the vast body of work on photo-elicitation and photovoice (Ewald, 1992, 1996, 2000, 2001; Lykes, 2000; Mateo, Sanchez, & Lykes, 2000; Fehily, Fletcher, & Newton, 2000; Hubbard, 1994; Kun Yi *et al.*, 1995; Wong, 1999). In our book on self-study entitled *Reinventing Ourselves as Teachers* (Mitchell & Weber, 1999), we devote an extensive chapter, "Picture This: Using Photographs to Study Ourselves", to describe ways of working with beginning teachers during a "school picture day" workshop. This format engages them in a systematic examination of their own class pictures, photos from childhood through high school or even university. We ask them to bring in whatever school photographs they can find, and through the use of protocols for group and individual work, ask them to consider some of their memories of schooling and the ways in which their memories link to how they think of themselves in their developing role as teacher. While asking pre-service teachers to reflect on their experience is not the same as self-initiated self-studies that are the focus of this handbook, the methods we piloted with these beginning teachers proved to be invaluable to self-initiated self-studies. Later in that same chapter, for example, we describe various photo projects that in-service teachers and teacher educators have devised around photographs of classes they have taught. Sandra, for example, looks back on the official school photo taken with the very first class she ever taught and wonders about her own idealism as a beginning teacher (pp. 133–136). In another section, Claudia looks back on a photograph of herself taken during her first year of teaching and through a poetic piece, explores her resistance to becoming a teacher (pp. 118–119).

In the remainder of this section, we highlight ways that teachers and other

researchers could engage artistically with photographs for self-study. The methods and protocols draw, in part, on "reconstructing the family photo album" projects done by photographer-scholars such as Spence (1986), Spence and Solomon (1995), and Holland and Spence (1991). Their autobiographic work, like that of many other photographers and scholars in cultural studies, disrupts and contests common notions of the idealized family. Our focus here is on using similar approaches to school photographs or other photographs, working critically to disrupt and contest our identities and practices as teachers.

Photography and Critical Writing

A number of researcher-artists have explored childhood and schooling artistically through photographs. For example, Valerie Walkerdine (1990), a former primary school teacher and author of a number of critical texts on schooling and girlhood, describes a photo project that includes looking at slides of herself, some of them "school-girl-type" photos drawn from family snapshots. For her, as she describes in an essay called "Behind the Painted Smile," the project is focused on the mouth (voice) and body:

> I projected these [the photo-slides] onto a wall, placed a piece of paper on the wall and drew and coloured the projected image, so that with the slide the image looked like a tinted slide, but without the slide the image itself became another and separate representation. On the first image of myself as a smiling and pretty little girl, I first wrote the caption "as pretty as a picture." But I knew that was not all there was to say. I drew a second. I crossed out the mouth and stuck a piece of tape over, obliterating the mouth altogether. As a caption I wrote "all mouth." This was a profoundly shocking piece of self-mutilation to the image, since the one thing I worked hard at not being was a talkative and cheeky child who could possibly be described in the negative connotations of "shouting her mouth off." I think what I achieved was a kind of censorious silencing of myself, without ever necessarily having an adult to tell me to keep quiet. I mean that I have no recollection of being told to keep quiet or even of being told off. I suspect, then, that what I was doing was censoring myself so that I could not possibly be in the position where I would have to be told off. (Walkerdine, 1990, p. 149)

It is her use of slide projections, drawings and captions that takes Walkerdine more deeply into the space of self-study by causing her to ask herself questions about the particular photographs, and about why she drew and wrote what she did. It is an *artful* exploration.

Similarly, in an essay entitled "Phototherapy: The School Photo (Happy Days are Here Again)," Rosy Martin (1986) uses a series of photographs of herself for a project in which she re-examines her outsider identity as an adolescent school-girl. The photo essay features Martin, now as an adult, clothed in a school

uniform, and with schoolbooks and a cigarette. A key issue for Martin is the role played by class in a school environment. As she writes:

> The good schoolgirl, the academic achiever, was the part of me that sought solace in pleasing the teacher. However, I was constantly anxious, afraid both of failure and success, a perfectionist, who always managed to get something wrong. … In "learning to smoke" as a schoolgirl I was taking up the rebel position, and being "adult." I used to smoke when I was out with my working-class friends. (Martin, 1986, p. 42)

She goes on to note:

> Adolescence for me was a time of complex self-denial. Within each attempt I made to try on a particular identity, was the requirement to deny or not develop other aspects of myself. To negotiate my own position, within a set of conflicting demands, to try out various positions, and often to experience failure in these attempts, was part of the agony of adolescence. In creating these images, [photographs of herself as an adult in various poses as a schoolgirl and in school uniform] I have been able to examine how much I still carry with me of those experiences. These images act as a reminder to me of my past, and whilst accepting the "silenced" part of myself, I now know that behaviour is no longer appropriate. (Martin, 1986, p. 42)

What we think is central in the autobiographical work of Walkerdine (1990) and Martin (1986) is both their attention to the visual itself and how they write *about* the visual in ways that are informed by the critical approaches of visual and cultural studies. In terms of autobiographic analysis, their methods are not unlike the critical memoir approaches of Hampl (1996) and Hirsh (1997). Their artful close readings of photographs evoke the imaginative, even artistic, work about photographs done by scholars such as Chalfen, (1987) and Langford (2001).

To help orient researchers to working artfully with photographs, we present below two protocols that we have found especially useful. The first is adapted from Annette Kuhn's (1995) work to support what might be called a "disrupted viewing" or reading of photographs; the second is a protocol for doing arts-based projects using visual layouts, based on Jo Spence's (1995) work.

Working With a Single Photograph

In her book, *Family Secrets*, Annette Kuhn (1995) provides a very useful protocol for engaging artistically with photographs. The questions that she raises are ones that are characteristic of work within visual sociology and feminist visual studies:

1. Consider the human subject(s) in the photograph. Start with a simple description, and then write an account in which you can take up the position of the subject. In this part of the exercise, it is helpful to use the

third person ('she,' rather than 'I,' for instance.) To bring out the feelings associated with the photograph, you may visualize yourself as the subject you were at the moment the picture was taken: this can be done in turn with all the photograph's human subjects, if there is more than one, and even with the inanimate objects in the picture.

2. Consider the picture's context of production: where, when, how, by whom and why was the photograph taken?

3. Consider the context in which an image of this sort would have been made: what photographic technologies were used? What are the aesthetics of the image? Does it conform to certain photographic conventions?

4. Consider the photograph's currency in its context or contexts of reception. Who or what was the photograph made for? Who has it now, and where is it kept? Who saw it then, and who sees it now? (Adapted from Kuhn, 1995, p. 7) [Reprinted from *Reinventing Ourselves as Teachers: Beyond Nostalgia*, Mitchell & Weber, 1999]

Visual Lay-Outs

Below, we draw on Jo Spence's (1995) work on visual lay-outs as an orientation to both the process and the production for studying one's own teaching practices. The key steps are:

Assembling: Get together all the pictures of yourself (particularly school-related) that you can find. Also look through other people's collections in the family. Lay them all out on the floor, and sort them into piles with a separate one for each year. Now sort out and select one single picture for each year of your life, and lay them out on the floor, starting with the earliest year. Lay the chosen pictures out on a long piece of white paper and write down the approximate date of each photograph. Try to remember key emotional events in your own life which link up to the years you are dealing with, and write them down. At a later session, concentrate on key events for each year organized around social or economic factors. Add a layer of comments or captions to each photograph: who took the photograph? What is their relationship to you? If there is space, tack the whole thing to a wall so you can work with it in an easily accessible, highly visual way.

Working With One Or Two Key Photos: Take one or two photographs from your "self-history" and find a quiet space to do more detailed work on them. For example, talk into a tape recorder (giving date and time) or write in a scrapbook or "creative journal" everything you can think of about the photograph and the events surrounding it. If you have a close friend to work with, ask him/her to interview you. This person should be there as a prompter, not as someone who comments.

Photo Revisiting: What's Missing? Photo Reinvention: Once you have done enough initial work around this photograph(s), go back to your original

"self-history" and start to think about what's missing. Make notes about pictures that might have been taken but never were. Start to think about how you might want to photograph a day in your own life. Notice what patterns are there, what gets repeated day after day, what seems trivial, what seems important. When you are ready, put a new roll of film in the camera and record the day as you go along. Do you want to do it from your own vantage point, or do you want to be included? Make a close-up photographic self-portrait of somebody in your family, a friend, or a partner. Concentrate on making yourself or them as idealized as possible. Then restage it to show them at work, or doing something active. Think critically about the differences between the pictures and what they do and don't show.

(Adapted from Spence, 1995, pp. 192–4 and cited in *Reinventing Ourselves as Teachers: Beyond Nostalgia*, Mitchell & Weber, 1999)

What we have found useful in adapting these protocols for our own self-study is that they encourage a simultaneous process of reading, viewing, writing, and creating. We are asked to identify a particular theme related to our practice (e.g., teacher identity, teacher's body, teaching in relation to issues of race, class, gender, and so on), and to read the critical literature in this area. At the same time, we engage with the visual evidence – photographs both real and imagined. It is also very helpful to examine other scholars' and photographers' photo-essays and writing. Contact with such work can help us learn to write more artistically in the genre of cultural critics and photographer-scholars.

Protocols such as the ones we have just described can be adapted even further and may inspire a variety of creative self-studies. Consider, for example, the following excerpt from an essay written by Cheri Killam, a teacher who used digital photography to help describe a project she carried out as part of her work as a second language teacher in Korea. Using the metaphor of what she calls the "fish bowl effect," she asks such questions as "Who am I to my students?" and "How do they really see me?", exploring the uses of digital photography to "re-make" herself in the likeness of the descriptions that her students give her.

Exemplar 1: Cheri Killam: "The Fish Bowl Effect"

A few years ago, after completing my BA, I decided to travel to South Korea to live and teach for a year. During my time in the city of Kyongju, I learned a lot about Korea, a lot about myself, and a little bit about teaching. In particular, I learned about such things as racism, stereotyping (both negative and positive), sexism, eroticisation, and how to live under an entire different set of social mores and customs. As a visible minority in a homogeneous society – and particularly, in a small town in that society, – I learned all about what it means to be the object of scrutiny. My experience taught me that to be curious is natural and normal, but to be intolerant or racist is learned. I also learned something about my own

Figure 25.1.   My interpretation of students' comments.

Figure 25.2.   The "real" photo.

assumptions and difficulties. To allow others to understand what effect my time in Korea had on my self-perception, I have altered a photo of myself, which was taken on my way to Korea. This altered image conveys the various messages that my students gave me about my physical appearance. If you turn to Figure 25.1 you will see the altered image of my face, juxtaposed with Figure 25.2, the unaltered image of me.

I've often said that my time in Korea allowed me to understand what it means to be a minority. It is a rare thing for a white, middle-class Canadian woman from a rural background to understand what it means to be visibly different. The photo that I have altered (see Figure 25.1) is not just a

representation of how my students saw me. In fact, after a month or two in Korea, I found myself staring at myself in the mirror. My eyes <u>did</u> look weird, my nose <u>did</u> look ridiculously huge, and I was <u>fat</u>! ... I spent so much time peering at myself, I think I became naturally inclined to view myself like this: squinting and unsmiling. I also found myself staring when I would spot the occasional foreigner in my town. I understood how different I was. I even understood the reaction of those who were soliciting the autographs of the foreigners! How exciting and different we were. These pictures, in a sense, are me through a fishbowl.

Upon re-examining my time in Korea, I have come to a slightly different conclusion with regards to my understanding of what it is to be a minority. Yes, I do know what it is to be different, but in Korea I was envied my difference. I was envied for my white skin, my round, double-lidded eyes, and (in some cases) I was envied my freedom as a western woman ... I was called "beautiful" on a daily basis. I believe that my actual understanding of being different has been – and will continue to be – an asset in my teaching. I believe, as I said above, that curiosity is natural. As a teacher, I have never encouraged my students to point out differences in one another. Rather, I try to encourage them to talk about themselves. An interesting example of this has to do with a student I had who had only two fingers on each hand (and no other digits at all). We were doing an exercise in which we had to say what we would change about ourselves if we could. When we came to the "physical" question, she raised her hand. Her dream of changing herself physically, to my surprise, was that she would like to be a little bit taller. Again, I do know what it is to be different, and to have people steal covert glances at me as they did with this student. From this perspective, I felt that I was very aware how far beyond her "handicap" this girl had come. To say that I learned to be a tolerant, accepting teacher who welcomes difference and has a complete understanding of what it means to be a minority is massively overstating the case. I think that my experience in Korea has helped me get started on a lifetime of achieving these attributes. It made me very aware of my own limitations – and it made me examine myself very carefully. I began this project thinking about how different I was from my Korean students, and how hard it was to exist in such a different society.

One of the fascinating things about this kind of project is its connection to social portraiture and visual studies, work that was highlighted at the *Visual Data: Uses and Abuses* conference held at the National Portrait Gallery in London in 2001, which coincided with an exhibition called *The Beautiful and the Damned: The Creation of Identity in Nineteenth Century Photography* (Hamilton & Hargreaves, 2001). At that conference, scholars working on projects such as examining practices around "policing the face" in passport photos and other identity documents as well as those working with digital photography came together to consider the social uses (and abuses) of portrait photography. Cheri's

project connects, as well, to the very interesting scholarship on "the photograph manipulated," drawing attention to the many social and political uses of images (see, for example, discussions of historical and contemporary manipulation by Graham Clarke, 1997). Cheri's manipulation offers both a playful and a serious look at cross cultural identity and serves, we think, as an exemplar for teachers working in a pluralistic society. Her use of the visual and personal makes a theoretical statement that interrogates commonly held social values and ideas.

Photo Installation

Mounting a photo exhibition is another way of engaging artistically with photographs for self-study. Such an exhibit could be based on items drawn from collections of photos, organized and displayed according to a particular theme connected to teaching and self-study, or it could use photographs taken specifically for a self-study project, mounted, organized, and displayed to represent the critical elements or themes that emerged.

Such installations might take place within a number of public display contexts. Agatha Yeo, for example, an experienced teacher and graduate student at McGill found herself going through 10 years of photographs from a variety of international school settings in which she had taught in order to select and mount photographs that could be used in a career fair for recruiting new teachers. In that fair, each exhibiter was given a display wall and table. The result of Agatha's work was a beautifully mounted set of photos that highlighted the diversity of the school settings in which she had taught: Singapore, Morocco, Saudi Arabia, and so forth. It was important, she observed, that the photographs be both aesthetically arranged, but also meaningfully ordered. What surprised her, she recounts in an interview later, was how the aesthetic construction of the exhibition contributed to how she thought about herself and the images she wanted to project to others. It was not just "how time flies" and "I looked so young" but more "look what I did, then" and "look what I can still do and more."

When we asked her what this exhibition meant to her, she referred to the ways that it instilled in her now a new sense of confidence in being able to teach. Being able to stand back and look at the arrangement of enlarged photographs and captions all mounted on Bristol board was the "textual moment" – the place where image, memory, and imagination come together. While this example has an obvious post hoc quality to it – after all Agatha had not set out to study her own teaching – it exemplifies nicely, we think, the ways in which artfulness might provide self-consciousness and reflexivity.

Turning to another installation, we describe the work of Jo Visser whom we view as a recycler of photographs, in the genre of the artist Christian Boltanski (cited in Gumpert, 1994) who works with old photographs and recycled clothing. As we see in Figure 25.3 (Visser, 2001), Jo used her living room wall as the backdrop for exhibiting family photographs (from both sides of her family) in a disrupting exhibition that examines issues of class and gender in relation to teaching. The wall, though, is symbolic, and ultimately her work has a more

Figure 25.3. The Living Wall.

public space character to it when she writes about it, shows slides and so on. Jo started by working in the critical literature on women and identity, women and co-dependence and women as teachers, all areas that she saw as a backdrop to engaging in self-study: "how did I come to be a teacher," and "how do I teach?" (Visser, 2001).

Exemplar 2: Jo Visser "The Living Research Wall"

Engaging in my own self-study, I use memory work and the construction and analysis of visual texts as a way to explore women's identity and the ways in which women resist or accommodate the people and systems around them (including, but not limited to, the educational system). As part of this process, I look to Jo Spence (1986) and Annette Kuhn (1995) who use photographs as a way of exploring the social construction of identity and as a way of interpreting, remembering, and reconstructing the self.

While I draw on the work of these various researchers, I blend a variety of tools as a practical approach to creating what I come to regard as my own specific methodology for doing self-study: the creation of a Living Research Wall ©. Exploring the social construction of women's identity through autobiographical self-study and memory work, I use several tools in order to engage in this process: the reading of visual texts as memory prompts (family photographs, Judy Chicago's art installation, "The Dinner

Figure 25.4. Detail from the Living Wall.

Party", and various artefacts); the creation and interpretation of my own visual texts (my collages, the Living Research Wall ©); formal interviews with my mother and father; conversations with friends and colleagues; my own experience in analysis and in Gestalt therapy.

Jo sees her display as having implications for teacher education, reflective prac- tice, and curriculum design, but also for work with students at all levels. "Self- study" as she writes in her thesis, "is not just how we look at ourselves as practitioners, but how we see and interpret all aspects of our life. I would argue that the most important thing we 'bring into the classroom' is our Self. I am adamant about the importance of our responsibility of being fully present and aware beings in the lives of our students" (Visser, 2001, p. 127).

In the course of her work with this photo display, Jo examines issues like sexuality and the body, and themes of resistance to patriarchal structures, but always in relation to her teaching: how does she teach, what does she teach, and most importantly, who does she teach? When she first presented her work at a session on self-study at the AERA (Visser, 2000) it was not without controversy. Some participants in her session shook their heads, "If this is self-study, I want no part of it?" "How does one link old photos to teaching a lesson on Donne's poetry?" "Judy Chicago's Dinner Party – how does one link a radical feminist artist to teaching?" For the purposes of this chapter on arts-based approaches to self-study, Jo's work highlights, we think, the very "disrupting" function that art is supposed to have, not just to the artist (or teacher) but also to the public. "Is this art?" and "Even if that is art, do we have to look at it?" questions are

evidence that a work is, at the very least, breaking through everyday complacencies and understandings and provoking reflection. The audience's critiques are not to be dismissed, however, but rather to be engaged with respectfully and used as an opportunity to go deeper and to clarify.

Reflecting on Photography as Both a Tool of Inquiry and Representation in Self-Study

We do not want to give the impression in this section that self-study through photography is just about rifling through a box of old photographs, altering a photo digitally, or tacking up a few photographs on a living room wall. Rather, what we consider key is that there are many aspects of teaching, grounded within the literature of teacher education – resistance, marginalization, career choice, curriculum planning – that can be explored and represented through photography and photo-writing. What follows is a list of key features of critical arts-based photography for self-study.

Working with Critical Literature on Teaching

Each of the teacher-artists we refer to has located his or her work within critical literatures, for example, on multiculturalism, post colonialism, gender studies, body studies, and so on. This theoretical work provides a useful grounding for self-study using photographs, helping us see the social and political overtones of the most personal photos.

Reading in the Area of Visual Studies

All of the teacher projects that we refer to in this section come out of readings in the area of photography and memory work (see for example the work of Jo Spence, (1995); Richard Chalfen, (1987); Annette Kuhn, (1995); and the chapters on memory and photography in Mitchell and Weber (1999)). It is this methodological orientation that cultivates an artful gaze and that encourages a more thoughtful analysis.

Being Systematic

As illustrated in the two protocols that we included above, an important feature of the work is method – re-examining, noting responses, looking for themes, asking questions, and so forth are ways to ensure that the self-study has a strong yet flexible structure.

Working with Techniques of Visual Display

Whether it is working with images scanned into a photo essay, or whether, as in the case of Jo, the work takes on a life of its own as an installation mounted in a public space, the idea of organizing photographs artistically is part of the overall project. Techniques of display provide a mode of theoretical speculation, enable evocative descriptions and critiques of experience, and facilitate the envisioning and representation of pedagogical possibilities.

Invoking Memory and Imagination

Much of the methodology that we have described relies on finding artifacts (such as photographs) of material culture that can assist in retrieving or remembering the past, but with an eye to our future actions as teachers – even if, as in the case of Valerie Walkerdine or Rosy Martin described earlier, the project is to re-imagine the past. Asking unusual questions about the usual helps researchers use photographs to examine possibilities for re-interpreting and representing their work.

Drawing on Technical Tools

Entz and Galarza (2000) observe that visual tools such as digital cameras and editing programs, scanners, and instant photography put the user "where the action is." While they are speaking specifically of the significance of such work in relation to young children, we see the potential for researchers to work with photo technology to re-imagine, re-invent, and re-present their findings visually.

Going Thick and Deep

Something that often surprises the teachers with whom we have worked is how much knowledge can be derived from doing close readings of even a single photograph. It is remarkable how much can be said about one image, the multiple readings and critical perspectives it can provoke, and the directions for reflection and further inquiry that it can inspire.

In the next section we turn our attention to a very promising genre of representation for self-study: video documentary.

Video Documentary and Self-Study

> To begin … a moral tale for anthropologists, a fantasy in which an anthropological cinema exists – not documentaries about 'anthropological' subjects but films designated by anthropologists to communicate anthropological insights. It is a well-articulated genre distinct from the conceptual limitations of realist documentary and broadcast journalism. It borrows conventions and techniques from the whole of cinema – fiction, documentary, animation, and experimental … This fantasy is more like science fiction than anything else. It is not remotely close to being realized. But it is an ideal worth pursuing. (Ruby, 2000, pp. 1–2)

Anthropologist Jay Ruby's fantasy is one that also resonates with teachers and teacher educators interested in visual culture and representation: What would happen if teachers became documentary filmmakers? While the video camera has long been regarded as a tool for self-study in professional development, particularly in relation to viewing and re-viewing a particular lesson or class (see "Turning the video camera on ourselves" in Mitchell & Weber, 1999), it is the process of artistic production that particularly interests us here. For example,

imaginative films can be made as hypothetical models or as critiques of the status quo of our lives, or as expressions of the pedagogical possibilities we would like to propose or envision. For instance, in the context of a collaborative project, two of our pre-service students experimented with video to produce a short film, a pseudo-documentary called Dangerous Kids, as a parody of the Hollywood film Dangerous Minds. They wished to voice their disagreement with the way Hollywood is shaping public and private notions of teaching in a way that infiltrates their everyday ways of framing their work as teachers. Working on the film together also enabled them to see that self-study does not have to be a solitary enterprise.

With the insertion of camcorders and digital video cameras into the realm of domestic photography, along with the development of relatively user-friendly video and editing equipment over the last few years, the idea of teachers-as-film-makers really only mirrors what is already out there in the general population. Indeed, much of our own work draws inspiration from the work with video documentary that we see amongst adolescents (see for example the work within media studies of Buckingham and Sefton-Greene, 1994) and from those studying with the visual gaze of children in popular culture and arts-based research (Mitchell & Reid-Walsh, 2002; Paley, 1995).

This section is not meant to provide a crash course on video production, although, as noted above, the accessibility and usability of digital technology means that teachers who are interested in this medium can indeed work with relatively little training. The iMac, for example, comes with its own tutoring program. This does not necessarily mean that the resulting productions are film festival material – although we may anticipate that as more teachers and teacher educators become involved in video documentary – there will be video documentary-in-education film festivals – but it does mean that we can have ways of working with visual data that go beyond simply including film clips in our presentations at a conference. Thus, while our audience is not the film world, but rather teachers and teacher educators interested in self-study, there is nonetheless an artistic mediation to how we present the work.

Central to this discussion are the narrative structures adopted within the video production, which provide a framework for interpretive analysis in and of themselves. Editing, the inclusion of captions, titles, production information, complementary images, music, and so on all contribute to evoking a particular interpretive space involving the educator-film-maker and educator-viewer. Henley (1998), while pointing out that some might argue against this visual manipulation of the data, reminds us:

> Ethnographic film-makers drawing on documentary conventions argue that they are not distorting the material so much as using the medium to its best effect to evoke their understanding of the situations portrayed. In this sense, they claim, they are no different from the authors of ethnographic monographs, who, it is increasingly recognized, routinely call upon their writerly skills and the conventions of textual presentation to communicate

their understandings. (Henley, 1998, p. 44; see also Hammersly & Atkinson, 1995, pp. 239–62)

As a tool for both inquiry and representation in self-study, video documentary can draw on important scholarship within feminist visual studies (e.g., Citron, 1999; Knight, 2001) as well as excellent work on home movies in family photography by Chalfen (1987), Kleinhans (1986), and Zimmermann (1995). But it is the work of visual anthropologists that is of particular relevance to self-study in terms of method and theory. Reflexivity, autobiography, and self-consciousness, as Jay Ruby (2000) points out, are central issues within critical anthropology – both in relation to representation (including self-representation) and to a consideration of viewing the viewers: how do other anthropologists respond as viewers? Along with others working in the area of visual anthropology and visual studies (see for example Hocking, 1995; Martinez, 1995; Rabiger, 1997; Rollwagen, 1988), Ruby discusses some of the ways that a number of ethnographers have artfully "constructed" their work using video (see for example the work of Robert Gardner, 1986), producing a range of films that have become "classics" within visual anthropology: Nanook of the North, The Hunters, Dead Birds. Educational researchers, too, could be producing their own classics, instead of leaving it up to Hollywood.

In our own work in video documentary (see for example, Mitchell, Walsh, & Larkin, 2003; Weber 2002a), and in a session on working with visual data that we organized at AERA (Mitchell, 2002; Weber, 2002b), we have been particularly interested in the sort of reflexivity that Ruby noted above. This reflexivity emerged, for example, from the multiple screenings to various audiences – schools, principals, women's studies students, counselors in a shelter for refugee women – of *Unwanted Images* (Mak & Mitchell, 2000), an 8 minute documentary on gender-based violence in South Africa. The short documentary features a set of vividly-colored drawings done by young people in rural South Africa to express their ideas on gender based violence. On the movie screen, these pictures depicting scenes of violence take on a larger-than-life quality and assume a dramatic presence that is different from the effect one would have simply looking at the $8\frac{1}{2}$ by 11 drawings on a table or wall. This, taken together with the haunting melody of the music of "Blow Ye Winds Softly" and the eye of the camera slowly scanning the pictures in close-up, produces a distinct emotional impact. In a sense the documentary is more powerful than any other genre we have ever used to talk about gender and violence in schools. People cry, are horrified, are angry and outraged, and we wonder why we have been protecting ourselves by presenting this kind of data in more conventional forms.

We have found ourselves after each screening of *Unwanted Images* asking ourselves such questions as: Who is the film for (South Africans who are dealing directly with the issues, or Canadians who need to be less complacent)? Who *should* the audience be? Just who do we think are? As another example, during the making of *Dress Fitting* (Weber & Mitchell, 2000), a 22 minute documentary on women's memories of dressing for the prom, we learned as much about our

practice in the making of the documentary as from the video itself. How do we work with the other women in the study? What kind of facilitators are we? What is the role of collective memory in re-writing individual memories? What modes of representation (for example, the choice of background music) convey the inter-generational aspect of the group, and so on – these are the kinds of questions that emerged to shape self-study about how we do self-study.

The more detailed example that follows describes a self-study video documentary made by Paula Charbonneau-Gowdy, a second-language teacher working for a NATO-sponsored program for military personnel from Eastern Europe who are currently posted to Canada. Paula is also a doctoral student in Claudia's graduate class on Textual Approaches to Research for which she produced a short documentary *Over the Rainbow*. The documentary highlights, we think, some of the ways that her text operates to both represent findings from her self-study of her own teaching practices, but also, as we read in this account written by Claudia (with reflective "inserts" by Paula), to invoke in the audience of teachers and teacher educators our own process of self-study.

Paula Charbonneau-Gowdy: Over The Rainbow. The Viewing

Paula's film combines a "talking head" narrative with edited "cinema vérité" scenes of her classroom at a military base near Montreal. The opening scene shows Paula, the narrator/"talking head," holding the microphone and speaking directly to the audience, telling us about some of the problematics of second language teaching generally, and something more specific about the small group of NATO officers from Eastern Europe who are currently in Canada and learning English. Her class. In this role, Paula is in the reporter/journalist mode that we are used to seeing live from the Kennedy Space Centre. She speaks firmly – no nonsense – but a little haltingly in places and we think of her as someone who knows about and cares about her teaching. No actor could play her any better.

From that opening scene, we go into Paula's classroom to where a group of 6 or 7 men in military uniform are sitting in a semi-circle around Paula. In the scenes in her classroom, she explores a number of issues – themes in the data that she has been collecting – that she sees as barriers to effective language learning: teacher control, the marginalization of students from their own learning (and from each other) – and she demonstrates, too, the ways that status and rank, in particular, enter this picture. We hear the men laughing, talking amongst themselves, groaning at the types of assignments they are required to do, and lamenting their test scores by expressing "how dumb they are." At one point, we see them making fun of one of their colleagues who is struggling with the language tasks, and they demonstrate what might be regarded as typical excluding behaviour (derogatory comments directed towards Vlad or meeting in a group at coffee time without him, etc.), something that Paula also sees as yet another feature of the classroom she controls. As she demonstrates in the video, there is something

not quite adult-like about some of the classroom scenes. While the men do not misbehave, they are, in some ways not unlike a group of adolescent boys, and Paula, who may not be much older than some of them, is "the mom" – to a point that, in itself, may be a barrier to learning.

At another point in the film we visit their dormitories, which, as Paula narrates, are Spartan in appearance. Nothing on the walls, no ornamentation, nothing, of course, out of place. Clearly it is important that we understand where they are located when they are not in class. But then, in the last scene, we see something else – the men are all sitting around the table in the cafeteria chatting and laughing with Paula who is in her coat and ready to leave for the day. Class is out. A Keith Jarrett rendition of "Somewhere Over the Rainbow" plays in the background and we are drawn in to seeing that, notwithstanding the built-in barriers to learning in these kinds of government-run programs, there is after all a huge bond between Paula and these fellows. They have all – teacher and students – "let their guard down."

Not only were the members of the graduate class where Paula first screened the video (close to the end of the 13-week course) enthusiastic about the visual quality of the work, but also, and more to the point, as a group, we were all fascinated by what she had done in relation to her data. During the course she had spoken extensively about this group of learners. We knew of her frustrations in trying to understand them. We had already been told a little about their dormitories and how they refuse to make these rooms anything other than army barracks. They aren't homes to them. From hearing about them for most of the course, it is as if we already knew them quite well. Or so we thought. Somehow seeing these learners – grown men in their military uniforms – as real people laughing and joking but also, at others points, clearly worried about their progress, puts a different spin on the project.

In the video, Paula tells us about how she controls "her class": she is the one who writes on the chart paper what the class is going to do each day; she is the one who dishes out the assignments; she is the one who decides if they can skip an assignment. Paula's overall thesis pertains to how she is realizing just how powerfully inhibiting this kind of external control is to adult learners (and maybe to any learners). The final scene in the cafeteria is particularly poignant in driving home this point because we see the actors in a new light. Paula, wearing the coat that we all recognize from the times that she slips into our class a few minutes late, now covers up her "dressed as a teacher" outfit that we saw in the teaching scenes. The few bars of "Somewhere Over the Rainbow" that are playing in the background and that could be regarded as "getting sentimental," aren't so much that. Rather they move us to think about these men from the other side of the ocean and far away from home (where they are truly in control of their lives) as another version of "somewhere over the rainbow." And there is something so much more collegial about the relationship between teacher and learner in this scene – Paula is on her way home. The men will return to their

dormitory rooms that night. But for now, they are all taking a break from what we have come to think of as their roles (teacher-learners), laughing and talking easily, as people do.

Creative Representation and Self-Study

As we watch Paula's video, it is impossible for those of us in the room not to think about the context of our own teaching and learning, including the then-and-there fact that we are in a graduate seminar course with a teacher (Claudia) and students. Like Paula's class, we are all adults. How do we each think about the impact of teacher-centred decision-making – the assigned readings, the 'control' of the 3 hours (When do we take a break? When will class actually end? Do we go over-time)? How do teachers, the students in this graduate class, act as learners? Clearly the film can evoke a myriad of issues that pertain to introspection and self-study – regardless of whether it is the film-maker who is the teacher, or the viewer who is the teacher. This is one of the main reasons for taking self-study public. One person's inquiry into their own practice sparks similar questions for the viewers.

When Claudia asks Paula to reflect on representing her work in this form, Paula writes about the kind of "artistic control" that appeals to her:

> It made me think back to when I was a child. My response to what I wanted to be when I grew up was always, "an artist," even though I knew that reaction would be met with snickers from my siblings. I really did feel like an artist, however humble the product. For example, I was able to choose the song "Over the Rainbow" for the final few seconds of the video. It happens to be played by a jazz pianist I particularly like, Keith Jarrett, and it was the song I most sang to my children growing up. He speaks to me of promise and of freedom. ... What was so thrilling, I think, and what the video making has helped me to see more plainly than I ever realized before, was that with this medium I could express myself and have power over my own message to say what I wanted to say. Moreover, I felt that I was free from the multitude of rules that my background and education have instilled in me and that weigh on me consciously and unconsciously as I create with words on a page. As for the argument that I was proposing, I realized that with the video I could build a case that "readers" could "interpret without the bias of my choice of words, but by "seeing" it for themselves. It also allowed me a springboard for discussing what viewers saw and to gain new insights into my own practice from a variety of perspectives (Charbonneau-Gowdy, 2002, p. 10)

As we noted earlier, the point is not to make films for other film-makers, but rather to have some impact on other teachers. Production skills can be acquired through working with video editing software programs themselves, but they can also be enhanced through working with those who have more experience in

film-making. In Paula's case, she strikes up a collaborative relationship with her teenage daughter who has been working with media technology:

> The filming was all done in a day. We (my daughter and I) used two powerful cameras; one we kept stationary in a corner of the classroom; the other my daughter and I used to film outside the space of the classroom – in the halls, student rooms, the school layout. The moveable camera was also used for close-ups while the class was in progress so that when a student spoke or was involved particularly in some way, my daughter would focus in on that particular student. Finally, I gave this camera to my students for them to film what they thought was important to document. Some students were initially shy but, as the day wore on, they seemed to forget the cameras and became very natural. It felt to me, judging from the way we interacted, that it was a "normal" day. After the day of filming, I spent three ten-hour days preparing the video. It involved looking at the enormous amount of footage from both cameras and deciding what was important to clip for the sake of my argument or thesis. I, with my daughter's help, used Final Cut Pro3 for this process. After compiling the clips, I then decided on a storyline – when I would speak and generally what I would say and what clips would fall under each section. Encouraged by my daughter to speak spontaneously rather than from a prepared speech, we filmed my short blurbs. Then I gathered, arranged, and cut the clips into even smaller bits. Next, I chose a title and typed it in along with the credits at the end. I chose first names and a picture of our group to ensure that they would be acknowledged and be recognized for their participation. Finally, I chose the song and added it to the credit timing. (Charbonneau-Gowdy, 2002, p. 13)

Clearly, the process itself is not something that can be easily left out of evaluating the role of the final product.

The Power of Video Documentary

While the video data can be powerful regardless of whether it is shown on the small screen or the big screen, it is its artfulness in evoking a particular narrative that is significant in understanding the role of video documentary and arts-based research more generally, with regard to self-study. As Paula points out in her reflective log:

> I have talked about my research interests to other groups before and it always appears afterwards that the essence of my message has not been entirely understood. On the other hand, after I showed the video to my colleagues in the class for which I did the project, I felt immediately from their responses that they understood exactly what I was trying to say. They added personal examples of their own that added to the argument of how language learning and our investment in it has a lot to do with the context

of that learning and the nature of the relationships in it. I was really taken aback by their response. I wondered afterwards if it is because we have become so dependant on visuals in our society. Or does it suggest the power of visuals in supporting the spoken word? (Charbonneau-Gowdy, 2002, p. 15)

It is Paula's selection and arrangement of the data, as well as her inclusion of captions, music, and even the conventions of naming her production company, that contribute to the overall artfulness. But, it is important to emphasize, this artfulness is related to the point of her work overall. Her reference to freedom and control throughout her reflective work is particularly significant in relation to the group of language learners, NATO military officers, something perhaps less obvious to the outsider viewer but central to the work of someone like Paula who has been working for a number of years in NATO-sponsored programs. As she observes:

> As I worked with this and other groups of military, I encounter certain tensions. These tensions, I think, stem from the marginalizing which results when some feel they are more powerful than others. In this case, learners who are marginalized do not invest in using the language. They leave the program discouraged and disappointed. On the other hand, when I see relationships develop in my classroom, friendships form, people accept the uniqueness in one another, and I see changes. The fellow who smiled at the end of the video is an example of one of the students who seemed to discover some potential within himself during the course of the program. There were others who also did this. Some, like Vlad, didn't. As a teacher of second language, I see my role as far more than passing on rule formation. It involves helping students to see their potential. Maybe someday "over the rainbow" more and more of my students will be able to do this. Maybe someday, I will be more of an instrument by my teaching of enabling this process. This video and my research are about just that. (Charbonneau-Gowdy, 2002, p. 8)

Reflecting on Video Documentary and Self Study

When we pose the question as we did at the beginning of this section, "What would happen if teachers made films?" we are mindful that research does not simply become visual without involving a great deal of writing. As Susan Finley (1998) demonstrates so vividly in her doctoral work that incorporates a screen-play on teacher identity, artistic uses of video come out of thinking visually (and writing) about particular scenes, sounds, dialogue and so on. As noted earlier, Jay Ruby's (2000) work on anthropological film in his book *Picturing Culture* provides an excellent background for those working in teacher education who are interested in exploring video documentary as a reflexive, self-conscious and aesthetic tool of inquiry and representation. He talks about training, venues for screenings and exhibitions, the role of exemplars of video documentary, course

work and theory, and ethical issues for informed consent. He also considers the actual reception of such works – what he calls 'the viewer viewed' – and in particular, the troublesome possibility that the real-life, every day, raw material of our films (e.g., scenes from our classrooms) might be viewed as soap opera, something that might be exacerbated, we worry, within the context of the recent popularity of reality television.

Clearly, many of the same issues pertain to our own teaching settings, professional organizations, and academic conferences and could also include the following:

Multiple Screenings

How, as academics used to presenting a paper once, do we think about (and represent on our CVs) repeat showings and repeat performances? As noted in our discussion of the multiple screenings of "Unwanted Images," each screening offers a new "take" on the meaning of the work. This creates a different kind of knowledge base or text, a cumulative one that evolves with each showing.

Educating Audiences

In the same say that we need new spaces at conferences for photo displays, art installations and so on, we also need new ways of thinking about video screenings (big screen/small screen). We need to consider the challenges of having a 20-minute video documentary in place of a 20-minute academic paper.

Ethical Issues

How might teachers work in video documentary in our own classrooms in relation to protection of minors, confidentiality and anonymity? How might we use work in video and self-study as an occasion to engage in dialogues with our colleagues about representation? These are questions we need to consider.

The next section examines some of the most challenging and exciting modes to represent self-studies: art installation and multi-media.

Art Installation and Multi-Media Representation

> Nothing I would tell you could be copied and used. It could be experimented around, but to experiment you would have to look at/experience the art and, if you so chose, imitate and alter, find out about its workings by trying to do it. Nothing I can say, so I think, can lead you toward that understanding, which will only flow from you doing. (Blumenfeld-Jones, 2002, p. 90)

As Donald Blumenfeld-Jones (2002) writes in a chapter from the book *Dancing the Data* (Bagley & Cancienne, 2002b), "If I could have said it, I would have." It is not easy to define artistic representation. Perhaps art installation is the most difficult to define simply because it can incorporate all of the genres we've noted earlier – performance, photography, and video projections – as well as

many others we have not (collage, painting, performance art, sound-scapes and so on). And yet, art installation is so highly suited to the study of teaching and teacher education practices. It draws on the "everydayness" of our teaching, taking into account the ways that the layout and design of our offices and classrooms, bulletin boards, seating arrangements, classroom art, posters and other semiotic markers contribute to constructing the "textual space" and lived reality of our work/learning environments. This is something that Jon Prosser (Prosser & Loxley, 2002) highlights in his visual study of classrooms, play-grounds, and staff rooms. But it is also, we would argue, the foundation of understanding and doing art installation for self-study of teaching practices.

The well established body of feminist scholarship on installation (see for example, Carson & Pajaczkowska, 2001; Reckett & Phelan, 2000), which high-lights such works as Judy Chicago's Dinner party and the public art of Suzanne Lacey (1995), is particularly useful in providing a framework for teachers seeking to examine their own teaching practices through art. Many of the central themes and images in the work they describe – identity, difference, personalizing the political, corporeality – are all themes that have also come to be central to the published narratives of many female teachers and teacher educators (Lesko, 1988; Steedman, 1989; hooks, 1995; Mitchell & Weber, 1999; McWilliam & Taylor, 2001). In writing about installations, Reckitt and Phelan (2000) refer to the use of clothing, images from popular culture (Barbie, Marilyn Monroe), childhood artifacts, and household products in such works as Su Richardson's *Burnt Toast* from Feministo (1975–77), Kate Walker's *Death of the Housewife* from Found Objects Assemblage (1974), Annette Messagrer's *Les tortures volun-taries* (1972), *Histoire des robes* (1990) and Suzanne Lacy and Leslie Laborwitz's performance installation, *In mourning and in rage* (1995). The very 'everydayness' and domesticity of material culture featured in these installations has a great deal of relevance to our work as teachers, pointing to how researchers could use installation for self-study.

Art installation is characterized by its two and three-dimensional quality, the use of physical space, and most importantly, a way for both the artist and the viewer to engage experientially with the artistic text. In addition to including the uses of photographs, visual projections, film loops, sound (recorded music, voice-overs, etc.), collage and paintings and objects, installations can incorporate writing – poetic pieces, excerpts from diaries, letters, field notes, and signs, along with written conventions of artistic display such as curatorial descriptions and artistic statements and performance texts. The choice of the images and objects for any given installation is rooted, of course, in particular conceptualizations of the thematic areas to be explored, and draws on semiotic readings of "things" and "spaces" to represent and communicate the inquiry's intentions, process, and findings.

Clearly, both the themes of feminist visual art (identity, body, etc.) and also the objects and spaces of schooling – school uniforms and other school wear, chalkboards, textbooks, globes, teachers' desks, staff rooms, and other school and memory-of-school paraphernalia – can be significant markers in relation to

teachers' self-study. While we cannot offer a precise method for *doing* art installation, we can recommend the work of Stephen Riggins (1994) on social semiotics as being particularly useful for "going deep" into the exploration and interpretation of the personal and social meaning of objects and spaces. In his autoethnographic work on his parents' living room, Riggins outlines the use of the terms *denotative* and *connotative* in relation to material culture and space. By denotative, he is referring to the factual and social history of an object: where it comes from, why it was invented, and so on. By connotative meaning, he refers to the personal meanings attached to a particular object.

In a recent book, *Researching Children's Popular Culture* (Mitchell & Reid-Walsh, 2002), a chapter on material culture called "Physical Spaces: Children's Bedrooms as Cultural Texts," describes how Riggins' work can be applied to studying the ways that popular culture is inserted into children's spaces in the home – bedrooms, cribs, playrooms and so on – looking in particular at the social and denotative history of bedrooms in North America (the invention of cribs, the expectations of one-child-to-one-room, and so forth), juxtaposed with the connotative meanings associated with the material culture (Disney paraphernalia vs. an upmarket Victorian nursery). This close and multi-faceted reading of material culture and space can be useful to art installation in that it provides a concrete framework for being methodical and methodological, something we can see, for example, in Paula Cameron's installation on private and public spaces described below.

Paula Cameron's Bathroom Cabinet Installation
(a multi-media installation, McGill University, 2002, see CD-ROM that accompanies this book)

A graduate student in education at McGill University, Cameron focuses her research on a social semiotic reading of a bathroom cabinet. In her semester-long project she works with the idea of the tension between the private and public, and is intrigued by the ways that the bathroom cabinet, which has a "hidden from view" quality, contains so many of the products that are both private (in the bathroom cabinet) – particularly beauty products and personal care products – and are yet so public in that they are meant to enhance our public appearance (e.g. hair products, make-up and so on). She is also interested though in the ways that the privacy of the North American bathroom opens up as a public space – behind closed doors!

Using Riggins' (1994) work, she starts with an exploration of the denotative and connotative meanings of the personal care products that she finds in her room-mate's half of the bathroom cabinet in their apartment. In that exploration, she looks closely at the meaning of branding – and what particular brands such as Aveda, Gillette, and Body Shop are meant to sell. Her work includes visiting the various websites of these companies. Along the way, though, she delves into the social literature on bathrooms (Alexander Kira's book *The Bathroom*, a

Figure 25.5.   The Bathroom Cabinet.

video documentary *The Bathroom*), and also conducts interviews with her room-mate about the products that she buys. Her denotative analysis of Aveda products and the history of bathrooms give over to a connotative autobiographical analysis:

> Kelly's half of the bathroom cabinet held very different connotations for each of us. ... To Kelly it was a "product playground," and an area where she could be childlike and play with appearances. She said she felt emotionally attached to many of these products, noting that these reflected her personality in some way. ... For me, on the other hand, the products, so different from what I was used to, seemed symbolic of the mystery of living with a stranger. Although my older sister was well initiated into the world of beauty products, and I had also delved into them myself in junior high, these more high-end products were fascinating to me. There was definitely an exoticism, particularly because I was coming from Nova Scotia, generally a much less wealthy and glamorous region. I felt torn between the luxury of these products, and my resistance to the emphasis in our culture on the physical appearances of women. (p. 69)

Paula's art installation, set up for one evening, was installed, literally, in a shower stall in the women's washroom of the Education building where her class in Textual Approaches to Research met each week. Because of the size of the shower stall, only one person at a time can actually experience the work – a display that includes a slide projection of images of items in the bathroom cabinet, an audio recording in which she herself reads from Kira's book, along with recordings of interviews with her room-mate, and a list of the 32 objects

Figure 25.6. Detail from the Bathroom Cabinet.

in the cabinet. At the same time, as each one of us "experiences" the installation by being "in stalled" ourselves inside the shower stall with the door closed, it is as though we have entered that public/private space of the domestic bathroom where we might secretly peek into the bathroom cabinet. Although Cameron's work is not a self-study, it provides a useful template for using installations to represent educational inquiry.

Increasingly at conferences, even the AERA, there is at least some space (and time) allocated to art installation, and it is within a conference context that we offer the following description of a self-study multimedia installation, *Living with Paradox: A Multimedia Representation of Teacher Educators' Lives in Context*, created by Ardra Cole, J. Gary Knowles, brenda brown, and Margie Buttigno that was first displayed at the AERA in Montreal in 1999. This work is also featured on the website of the Centre for Arts Informed Research (http://home.oise.utoronto.ca/~aresearch/airchome3.html).

According to their artists' statement that accompanied their exhibit, these researchers' inspiration was drawn from the tableau art form – particularly as interpreted by American contemporary artist Edward Kienholz (1927–1994). Kienholz' work incorporates all art forms and all manner of method and material. His use of multimedia is intended to fuse art into life in order to do away with the distinctions between artist and artisan and to enable us to see the various aspects of "truths." His raw, often shocking, realistic renditions are intended to make bold cultural and political statements allowing no room for the viewer to escape. According to Raskin (1996), Kienholz's art invites us "to judge our present social conditions and then we are begged, through a visual scream, to create another reality, one which celebrates human dignity" (p. 43). For Kienholz, the reality of human suffering is best expressed through art with the use of

absurdity, exaggeration, or distortion, which forces the viewer to become an active participant in the representation.

The process of engaging with and making sense of the teacher educators' experiences engendered the metaphors represented through the installations that constitute *Living with Paradox*. What follows is an account of Sandra Weber's viewing experience of one of the installations, *Wrestling Differences* (media: plastic action toys; plastic; nylon; elastic; wood; acrylic paint; narrative text; slides).

Reaction to "Wrestling Differences" (Cole, Knowles, brown, & Buttigno):

> In the corner of a cavernous ballroom of a Sheraton or Hilton Hotel, I can't remember now which, but you know what I mean, one of those ubiquitous AERA rooms dedicated to poster sessions, I spot what looks like a tiny box, or doll house set up on a table. Approaching, I notice that there are slides being projected on the wall behind the table, short textual fragments in brown and black – some unpleasant words, not academic – words of anger and despair at working in the academy. But as the box that originally attracted me comes into focus, it demands all of my attention. It turns out to be a tiny wrestling ring, maybe a foot and a half square – complete with little ropes and posts – quite realistic – or so I imagine, never having actually been to a wrestling match myself, although I sometimes glimpse those hilarious "Wrestle Mania" TV shows in sporadic flashes, as I flip channels. At any rate, this ring was the kind of miniaturization you see in doll houses or Christmas villages, but somehow, not as cute. More serious. There is something grim about it. Facing off within the ring are unsmiling action figure wrestlers – but one of them seems to be female, and not a wrestler. Oh, yes! Of course! The perfect metaphor, in at least some respects, for the academy. I don't read the researcher-artist's statement until later. I am too busy applying the wrestling analogy to my own work as a teacher educator. The tiny, real-looking ropes of the little ring remind me
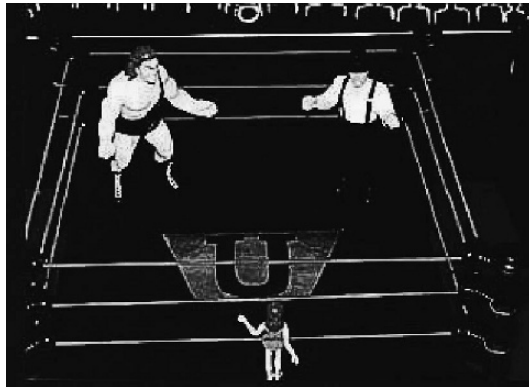
Figure 25.7.   Wrestling Differences.

that I certainly have felt what it is like to be "on the ropes," and what it is like to be a spectator of power struggles – wrestling is, after all, a spectator sport.

The artists' statement, posted nearby on the wall, read, in part:

> While the number of women holding full-time academic positions has increased in most areas of the university, in large part due to affirmative action policies and practices, the climate for women faculty in universities is still chilly. In education this is particularly ironic because education (along with other professional faculties such as nursing and social work) has been and continues to be perceived as women's work. Education faculties, as feminine structures with low standing in the academy, continue to struggle for acceptance as legitimate members of the academic community. Within education faculties women struggle both for acceptance by their male counterparts and against the norms and values upon which the dominant male culture is built (even in a feminized profession). For many women teacher educators, this is the paradox that defines their struggle.

Although the written explanatory text is of interest, and indeed, is an expected and integral part of the conventions for most art installations, I am struck by its redundancy, so simply evocative were the visuals (which of course included the projected words). The intentional act of miniaturization is also noteworthy – it served to increase, rather than decrease the impact of the wrestling ring. What is actually mocked or reduced in its impact by being enlarged for the television world of wrestling, ironically, becomes greater or larger, more serious, in this miniature display. Curious. Through the power of metaphor as a mode of communication and an analytic construct, such installations provoke, engage, and convey.

We will offer, as a final example to end this section, an account of a multi-media and performance self-study installation that combines all the genres we have discussed in this chapter. Elements of the installation can be found on the CD-ROM that accompanies this book.

Viewing Dita Behnke: Seeing Myself Looking at Me (a multi-media performance installation, University of British Columbia, 2002)

Seeing Myself Looking at Me is an elegant multi-media performance installation initiated by Dita Behnke at the University of British Columbia in the context of a graduate course taught by Sandra Weber on using memory work and photography for self-study. To represent the results of her self-study, Dita designed an installation that combined: projected slides of photographs and text featuring both manipulated cultural images and family album photos; a wrapped box and other objects arranged on a square carpet in a labyrinth pattern, and a performance during which she moved slowly amongst the objects, against a background of projected images. She began by placing her fingers and hands in

front of her eyes, the way photographers do, creating a lens or frame through which she was looking at her own installation while reciting a simple but poetic text:

> Looking at my personal photographs, the lines between my carefully arranged multifaceted roles are starting to blur. The images are overflowing with memories and multiple truths. There are images screaming at me, others are trying to charm me, and there are the ones which are wonderful diving platforms catapulting me into a sea of lulling memories. What do the hidden layers hidden in the images speak of? Who gives them meaning? My current me? The narratives accompanying them? (… They never seem to change …)
>
> In this performance I am trying to tell about my interpretation of the "horrors and wonders I have seen" during my explorations of self. I am the ancient mariner who is doomed to tell the tale of his journey. (Is there an albatross around my neck?)

As she continued the recitation, Dita walked about briefly, turning and peering until she bumped up against a classroom chair on which sat a large box wrapped in bubble wrap, one of the featured objects of the installation. Still reciting, she unwrapped the box and coiled the bubble wrap around her own body, almost from head to toe. Of course, being swathed in bubble wrap hindered her progress, making it awkward for her as she proceeded through the installation, performing her poetic musings of identity and isolation, dropping large signs representing Kubler-Ross's stages of grief. This physical and vocal performing added layers of potential meaning, both connotative and denotative, to how we might read the bubble wrap. The projected photographs included photos from her past, including one taken just before the Berlin Wall went up, an event that split Dita and her mother off from the remainder of their family. She and her mother were caught on the "wrong side." The wall itself and photographs of related events that help us "remember a wall was there" and "remember before a wall was ever thought of" become significant artefacts for representing aspects of our lives as educators (I couldn't help thinking of Pink Floyd's song, "another brick in the wall.") The installation performance ended with Dita in profile against the projected photographs, writing the word ME on a large post-it that she added to the screen.

Questioning Through Art Installation

Through the power of metaphor as a mode of communication and as an analytic construct, installations such as the ones we have described here provoke, engage, and convey a variety of perspectives. Through contact with installations, we can learn and infer a great deal about how to read them as well as how to do them. A series of questions that could guide the reading/viewing audience can also function as a method for teachers and teacher educators seeking to represent their self-study through installation:

Venue/Space

Space is of course a key component of any art installation. Projects can entail costs such as storage, transportation, renting gallery space, and so on. But installation can also lend itself very nicely to the spaces found in buildings that we as teachers and teacher educators already occupy or to which we have access. Display cases in schools and universities, offices of school boards and professional organizations, lobbies and hallways of institutions, and even corners of our own offices are venues that we should be making better use of. Beyond the decision of what space is the challenge of the artistic use of space. How to display and hang? From what angles can it be viewed? What about lighting or changing light? How to arrange objects? How best to take advantage of the space itself (although the particular installation often dictates these things). What approach or path leads the viewer in and out?

Message and Materials

What is it that the teacher-artist is conveying to the audience and how is it represented in the display itself and also in its title, curatorial description, and artistic statement? What cultural signs and symbols are being used? In what ways? Are there any twists – ways of drawing attention to the usual by making it unusual? How are objects chosen, manipulated, fabricated, positioned, and juxtapositioned to represent and provoke re-interpretation? To what extent is the research process transparent? How is the message contextualized?

Artistic Engagement

How does the audience enter the artistic space? What is required for members of the educational community to engage artistically with the work? What audiences are implicitly or explicitly targeted? Does it include or exclude them? How might the teacher-artist obtain feedback, especially from other teachers? For example, in an exhibition at the McCord Museum in Montreal in 2002, *Clothes Make the Man*, the viewer encounters a large "reflective space" at the end of the exhibition – a mirror but also a public notebook for writing down notes and comments. The interpretive potential of installations allows for a participatory experience and critique that can push a self-study beyond its original intent.

Quandaries, Quests and Frequently Asked Questions in Visual Arts-Based Self-Study

In this final section we highlight a few key questions, not so much because we have a satisfactory answer to them, as that we think they are valuable touchstones for reminding us what this kind of research is all about.

What Does This Have to do With Teaching?

In the examples that we have used in this chapter, we have alluded to the ways in which some of them directly link to teaching: Paula Charbonneau-Gowdy's

video insights about the significance of control issues to her teaching; Sandra Weber's performance on fitting and selling shoes as a metaphor for teaching and curriculum; or Cheri Killam's use of digital photography to study herself in cross-cultural teaching situations, and so on. But even work that, at first glance, may seem less clearly linked to teaching (for example, our description of Paula Cameron's Bathroom Cabinet installation on the use of private and public spaces) upon closer inspection and reflection, can have much to say about teaching. Like Cameron's art, teaching is very much about the social construction of meaning. The paradoxes evoked by events and spaces that are simultaneously both private and public in her installation find resonance, for example, in Lortie's (1975) classic portrayal of the classroom as both very public in one sense, but very private in another. The point of working within artistic frameworks *is* that they are more symbolic and representational than traditional formats. As we have suggested throughout this chapter, the tools of social semiotics, audience reception, and visual representation are central to our work as teachers and teacher educators, challenging us to think creatively. Self-expression using these methods leads to deeper understanding of teaching and learning processes *even when the ostensible focus is not on teaching practices*. A self-study does not have to be classroom-based in order to be relevant to what goes on in classrooms.

Artistic forms of representation can place new demands on those involved in the review process in selecting papers, articles, and chapters for education conferences, journals, and books (how is *this* about teaching?), and in so doing, prod the academy to re-evaluate what constitutes useful knowledge. It is also important to ask why we seem to think our sphere of influence as professionals is limited to teaching. Or rather, where does our teaching end? Surely, not as soon as we leave the building. When Sandra performs *From Robe to Robe*, for example, to academics outside of faculties of education or to people outside of teaching or academia altogether, the engaged audience responses suggest that the pedagogy of academic dress strikes a chord that goes way beyond programs of teacher education. Perhaps, paradoxically, it is when self-study of teaching reaches out through artistic representation beyond teaching that it may have the most to say, even to teachers.

"What Will We Know When We Know It?" Evaluating Our Work

When Ursala Franklin raised the above question in a CBC broadcast of a talk given at McGill University in November, 2002, she was speaking of the research enterprise more generally. In her address, she was calling for more careful attention to the kinds of questions that are asked by researchers in the physical sciences as well as the social sciences and humanities. Those of us working in self-study and teaching may feel particularly vulnerable when this question is posed. Why study the self in teaching, and why represent our findings in ways that incorporate yet another level of interpretation? As with almost any research project, whether or not a particular approach was "worth doing" is more easily

and completely determined in retrospect. Additional questions that help determine the success of a self-study piece include: a) whether it provokes discussion or engages a wider audience in meaningful conversation; b) whether the audience, researcher, and/or her or his students learn anything that helps them better understand their own learning and teaching experience; c) whether useful re-framings are made possible for other scholars/teachers/policy-makers; d) whether imaginative possibilities for future action are evoked; e) whether new links with people, knowledge, and community are facilitated; and, f) whether anything transformative occurs in the doing or the viewing, leading to new ways of being. These questions could, and maybe should, be applied to all forms of self-study in teacher education.

Taking inspiration from the genre and work of other artists can be appropriate and useful to self-study. When done systematically and with care, adapting the method of one inquiry to another similar kind of inquiry can lead to improved research designs. One of the gravest mistakes scholars and artists can make is naively thinking that doing something once is sufficient; for example, thinking that once one person has published their story, there is nothing further to be learned from anyone else's. Each variation, each painting, photograph, film, story, performance has the potential to take us further, confirm the experience of others, add nuances to an emerging collective picture, extend what we perceive as the possible range of human experience, offer an important caveat, contradict or call into question previous works, or suggest alternative interpretations.

But is it Art?

> The issue of researcher identity is different for those of us who, before engaging in arts informed inquiry did not identify ourselves as artists. Perhaps we did artful things: we grew gardens, we made pastries, or we wrote stories – but we didn't call ourselves artists. … I'm not asking you to start calling yourself an artist. I am suggesting, though, that as researchers we are all, each and every one of us, regardless of our relationship to the arts, capable of infusing our work with artful qualities … This belief, that we all have the potential to be artist-researchers, is tied to my belief that art exists in the everyday, in ways of being, and processes and relationships between people. (McIntyre, 2000, pp. 179–180)

Like Dewey and so many educators, we believe that everyone has the potential for aesthetic sensibility and artistic expression. And indeed, we view art as a mode of inquiry. But does that instantaneously make researchers artists in the conventional sense? Taking courses on video production, art appreciation, drama, reading up on the field, studying or hanging out with film-makers and other artists, viewing lots of art, attending film festivals, practicing techniques, collaborating with artists, and bringing in consultants are some of the things teachers and other researchers can do to hone their skills and sensibilities, increasing their capacity for artful inquiry. In the same way that we may need

guidance, practice, and training to move into interdisciplinary and multi-disciplinary work, we may require similar experiences as we develop our capacity for artistic expression. But everyone has to start somewhere, and spontaneous and intuitive work has a power and authenticity of its own.

"What constitutes art?" is obviously not a question that can be answered in this or any other chapter. Aesthetic tastes vary, and are both personally and culturally shaped. One only has to listen to people argue about their favorite film or painting or novel to realize that. At times, our enthusiasm or disdain for one genre of autobiographic inquiry might boil down to a serious matter of aesthetic preference, a matter of taste or cultivated habit, or a familiarity with one genre over another. Some of us prefer poetry to novels, or historic tales over science fiction. Others have acquired a taste for post-modern texts whereas still others prefer the linearity of the ancient Greeks. Even when we agree on genres, we differ in our tastes, we argue over what the latest David Lynch film really means, whether Rabelais was better than Shakespeare, what the greatest novel ever written was, and so forth.

To identify oneself as an artist does not mean that others will see us or label our work that way. Researchers wishing to also be identified by others as artists will likely be pressured to subject their work to the same kinds of scrutiny and judgment that other artists do. Alternatively, advocacy for more democratic definitions of art may be in order. Increasing public access to art participation in both making and judging art is a related issue that needs attention.

Sometimes, art-making becomes so engrossing that it is the aesthetic quality of the product as a work of art and not as research reporting that becomes primary. High production standards and consideration of aesthetics are important and in fact, may deepen the interpretation and hone the representation of findings. We are not arguing for a lowering of artistic standards, but rather reminding ourselves that the self-study and the conveying of research is the raison d'être of the enterprise.

Aesthetic concerns can be good sources of criteria for judging the worth of a piece, but as Eisner(1991), Barone (1992, 2001), and Greene (1978, 1995) have cautioned, it may be inappropriate to judge the value of a piece done in one genre according to the criteria of another. Autobiographic self-study takes many forms, something that obligates us to become conversant with a variety of methods and purposes and aesthetic guidelines. But genre concerns notwithstanding, there are some criteria, such as trustworthiness, that may be applicable across genres. In our view, it is the ability of the final representation to evoke and convey the essential processes and findings of the self-study that are paramount, along with the ability to project an outward gaze or gesture or path back to the reader/viewer's experience.

What Difference Can Arts-Based Research Make?

The emergence of arts-based research as a viable approach is putting pressure on the traditional structures and expectations of the academy. Space, time, and

equipment requirements often make it difficult for researchers to present their work in the conventional venues and formats of research conferences. Imagine trying to set up your props and squeeze your performance into the 12 minute time-slot of an AERA paper session, or hauling your bulky and perhaps fragile art installation across the country only to show it for 30 minutes, in an inappropriate venue requiring extensive installation time. And yet that is exactly what an astonishing number of scholars are doing, so convinced are they of the importance of these alternative approaches. As their numbers increase, more pressure is being exerted on conference organizers to take into account in their planning the need for better and more flexible spaces and schedules. Creative approaches to conference scheduling are starting to emerge, often involving subversion of round table or poster sessions, transforming them into a performance or carnival or art show. And a sense of community is starting to build, often organized around specific organizational groups such as the SIG for Arts-Based Educational Research http://www.usd.edu/aber/ or the S-STEP group of the AERA http://www.ku.edu/~sstep/, or around local groups of scholars such as The Centre for Arts Informed Research http://home.oise.utoronto.ca/ ~aresearch/airchome3.html, or the Image and Identity Research Collective www.iirc.mcgill.ca.

In presenting the examples that we use in this chapter, we have included some "viewer accounts" as a way to talk about the meanings of artistic works. This additional dimension of textuality – the responses of other teachers and teacher educators to an individual's self-study – needs to be incorporated into visual artistic approaches. It is a way to build in transparency, reflexivity, and critical reflection by creating community and dialogue. In accessing multiple viewpoints, we can test the utility of our representations against audience and participants' experiences, and insert artistic representation into the context of practice rather than viewing it as an isolated work of art.

As the importance of sharing self-study with the wider community and of inviting others to become part of it becomes more widely acknowledged, alternative venues in public spaces become more appropriate. Convincing the academy, for example, that Cole and McIntyre's autobiographic art installation (Cole & McIntyre, 2002), displayed for several months in the large foyer of a prominent downtown building, housing the Canadian Broadcasting Corporation, and viewed by a conservative estimate of 30,000 people, is a laudatory example of dissemination of scholarship and should count at least as much as a conference paper for purposes of promotion, is another matter. As inter-disciplinarity increases, as it inevitably must, and as promotion committees in the social sciences become more familiar with the criteria used by their colleagues in fine arts, where multiple screenings of the same film do count, we hope that alternative modes of presentation will be more valued by the academy.

Audience/viewer reactions to particular artistic representations of self-study vary; so do reactions to any research presentation or book or article, whatever the genre or research approach. A community of consensus may or may not evolve around the worth of a particular work. Using the arts or being artistic is

not a panacea for self-study; it does not guarantee research quality, nor does it automatically lead to a significant contribution to the research literature. No single method or design in any paradigm can do that. We suspect, however, that the kinds of approaches we have described in this chapter do increase the likelihood of a fulfilling and satisfying sort of inquiry, the kind that encourages teachers and teacher educators to continue, and inspires practitioners to become more the kind of people, teachers, and researchers they want to be. That is no small recompense.

Acknowledgements

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26

USING INFORMATION AND COMMUNICATION TECHNOLOGIES FOR THE SELF-STUDY OF TEACHING*

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Abstract

This chapter provides an overview of the relationships between self-study as a field of research and technology. A distinction is made between technology as a tool and technology as a social and cultural practice. The focus of the chapter is on the contribution of Information and Communication Technologies (ICTs) to knowledge construction in self-study. In particular, the research processes facilitated by ICTs such as representing, accessing, analyzing, retrieving, sharing, communicating, and editing data are discussed. These processes are highlighted in three case studies of self-study that feature either e-mail, multimedia, or the World Wide Web. Limitations of technology for self-study are discussed including how technology can weaken our sense of reality and identity. The conclusion of the chapter summarizes the key arguments and presents future directions and considerations for using technology in self-study research.

Interesting parallels have developed over the last 10 years between the emergence of self-study as a field of research and innovations in educational technology. In 1990, when I commenced my employment as a teacher educator at a rural university in Australia, I did not use e-mail, had never heard of the World Wide Web, and I thought "cyber" was a new type of car. At the same time, the Self-Study of Teacher Education Practices (S-STEP) special interest group (SIG) of the American Educational Research Association (AERA) did not exist and the public spotlight was not on the quality of teacher education. As a newly appointed teacher educator, I was supposed to be an "expert" in my field –

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science education – and my job was to "train" preservice teachers by passing on my knowledge and skills to them. How times have changed!

Towards the end of the 20th century there was a tidal wave of technical innovations that have permeated how we do research and made common communication channels that once we only saw in science fiction movies. Simultaneously, the landscape of teacher education has rapidly changed with a growing emphasis on qualitative research methods, on understanding multiple perspectives, and on improving the pedagogy of teacher education (Cochran-Smith & Lytle, 1999; Korthagen & Kessels, 1999; Scannell, 2002). Self-study has emerged from this context as a feature of professional practice and has a growing presence in teacher education literature. It is timely, therefore, that we consider advances in technology and how they can enhance self-study processes in this first International Handbook of Self-Study of Teaching and Teacher Education Practices. However, this co-emergence of technology and self-study does not mean that we should assume that the use of technology is always helpful. Too often, educational writers publish one-sided views about technology assuming that it is the way forward for improving teaching practices (Blacker, 2002). Instead, I contend that there are limitations for using technology, especially in regard to self-study, and so we need to think about how, what, and when to use it.

The purpose of this chapter is to explore the use of information and communication technologies (ICTs) for self-study research and professional practice. First, I explain different definitions of technology taking into account interpretations that range from technology as a tool to a social and cultural practice. Second, I outline the processes underpinning knowledge construction in self-study research and focus on ways in which ICTs can help us to facilitate these processes. These research approaches enhanced by information and communication technologies will be demonstrated in three case studies that each focus on a particular ICT – e-mail, multimedia, and the World Wide Web (WWW). It should be noted that non-electronic tools such as paper-based portfolios and reflective journals are also forms of technology and are used to support self-study research; these are discussed elsewhere in the handbook so will not be addressed here. Third, I identify some limitations of using technology in self-study research. The conclusion of this chapter summarizes the main arguments and discusses the future implications of using technology in shaping methodologies for self-study research.

Definitions

The word technology originates from the Greek word "techne", meaning art, artifice, or craft which focus on the making or use of products. For example, a common interpretation is that technology is a tool or object; as described by the *Oxford Dictionary of Sociology* (1998), "technology includes machines, equipment, and possibly the productive technique associated with them" (p. 665). This definition portrays technology as a neutral tool or process to be used as needed for a specific purpose. The locus of control is in the hands of the user so that

technology simply becomes a means to an end. The assumption that underpins this view of technology is that the tools are inanimate objects that have no influence on the people who use them.

However, this interpretation of technology as being a collection of neutral tools for convenient use has been labeled by some as simplistic and naïve (Braun, 1995; Zerzan & Carnes, 1988). In contrast, some researchers view technology as a social and cultural practice with embedded values that underpin its design and use (Pacey, 1983; Postman, 1993; Rybczynski, 1983). Pacey (1983) includes culture and structures in his definition of technology as, "the application of scientific and other knowledge to practical tasks by ordered systems that involve people and organizations, living things and machines" (p. 6). Cultural aspects include people's goals, values, ethical codes, and beliefs, whilst organizational aspects include how technology interacts within the economic, political, and industrial activity of a population.

According to this latter interpretation, the use of technology is a cultural practice that is mediated by the socio-historical context: "The social consequences of particular technologies are not fixed or determined by that tool or technology. Rather, they are mediated by the social contexts and uses made of them, as well as by context-specific sociocultural factors such as gender, class, ethnicity and age" (Kapitzke, 2000, p. 212). Jacobsen (2000) argues that users of technology and their relevant social and cultural values have a mutual influence with each one shaping the other: "Technologies emerge within an intricate web of cultural constructs that they in turn affect, so that they are both agents and products of cultural change" (p. 4). The presence of e-mail, for example, can promote a social expectation that users will participate in work practices whilst at home in the evening or on weekends. Similarly, as teacher educators are exposed to and use new technologies in their teaching, new pedagogies develop which may not have been thought of before. Kellner (2000b) contends that the rush of new technologies has created a need for new literacies beyond the print medium; multimedia literacies means interpreting and manipulating print text, images, and graphics such that, "new technologies and cultural spaces require us to rethink education in its entirety, ranging from the role of the teacher, teacher-student relations, classroom instruction, grading and testing, the value and limitation of books, multimedia, and other teaching material, and the goals of education itself" (p. 257). An implication of the mutual interactions between technology and the people who use them is that we need to be cautious in employing technology as it can influence the methods and values to which we aspire: "as technologies become more powerful and more widely used, the need for scrutinizing their unintended effects on people, activities, and communities, becomes more urgent" (Araya, 1997, p. 1). For the purposes of this chapter, Information and Communication Technologies (ICTs) are defined as tools and practices that involve electronic documentation, storing, retrieving and sharing of information which often involves the use of computers. The next section outlines the nature of self-study and how ICTs can contribute to the processes that underpin knowledge construction in this form of research.

Using Information and Communication Technologies (ICTs) to Support Knowledge Construction in Self-study Research

> It serves to distinguish genuine knowing from mere true belief, by reference to appropriate evaluation of the belief by the believer: the surplus strength of knowing consists, in short, in the knower's having adequate evidence for the belief in question. (Scheffler, 1965, p. 56)

It is a paradox that self-study, by name, implies a personal inquiry to examine one's own practices because as a form of research, self-study is more than personal reflection and needs to have a "relationship to and bearing on the context and ethos of a time" (Bullough & Pinnegar, 2001, p. 15). A similar argument was presented by Loughran and Northfield (1998) when they contended that self-study is more than reflection because personal thoughts need to be made accessible for others to consider:

The Nature of Self-Study

> Reflection is a personal process of thinking, refining, reframing and developing actions. Self-study takes these processes and makes them public, thus leading to another series of processes that need to reside outside the individual. … Self-study can be considered as an extension of reflection on practice, with aspirations that go beyond professional development and move to wider communication and consideration of ideas. (p. 15)

Cochran-Smith and Lytle (1999) concur that self-study is more rigorous than reflection and categorized it as a form of teacher research involving, "systematic, intentional, and self-critical inquiry about one's work" (p. 22). Zeichner and Noffke (2001) included self-study as one of the five forms of what they called "practitioner research." The other forms included action research, teacher-as-researcher, teacher research, and participatory research. Whilst all of these forms of research have an emphasis on the personal – data collection that involves the examination of personal practice and the fostering of self-awareness – what distinguishes self-study is that it has an emphasis on change and/or understanding of one's own teaching, which is sometimes transformative (Zeichner & Noffke, 2001). In short, self-study, as a form of research, implies a systematic inquiry into beliefs and practices about one's own teaching, necessitating that these personal insights are made public for the purpose of constructing knowledge.

The Process of Knowledge Construction in Self-Study

In the process of sharing these personal insights, beliefs are confirmed or disconfirmed by feedback from others (colleagues or students) or by comparison to existing educational theory. This iterative process justifies some beliefs as knowledge and is consistent with Gettier's (1963) definition of knowledge as a "justified true belief" (p. 121). Importantly, it is the process of justification that is fundamental to the social construction of all forms of knowledge:

> If the potential of the notion of practical knowledge, knowledge-in-action, personal practical knowledge, or teacher knowledge is to be realized, all who would study it face an obligation to take seriously the fact that they are studying notions of knowledge, and, as such, must work through matters of warrant and justification. (Fenstermacher, 1994a, p. 49)

Yet it is widely accepted that knowledge is not exclusively generated from one perspective. A postmodern view of the world promotes multiple perspectives leading to the "relative status of knowledge and practice" (Tom & Valli, 1990, p. 389), such that truth is "relative, conditional, and situational" (LaBoskey, 2003). These procedures for justifying beliefs as a deeper understanding or knowledge are dependent on the quality of evidence that substantiates a claim.

Adequate Evidence

Scheffler (1965) highlighted three conditions necessary for the establishment of propositional knowledge: (a) the belief condition; (b) the truth condition; and, (c) the evidence condition. In particular he emphasized the importance of the third condition referring to the term "adequate evidence" which means good reasons or a good case to know something. This implies a judgment about evidence by the believers based on the way they understand evidential data and, "appreciating their value as data, in the light of an appropriately patterned argument" (Scheffler, 1965, p. 70). The implication for self-study is that what constitutes "adequate evidence" may vary from researcher to researcher. For example, what self-study researchers value and understand in helping them build knowledge may include direct feedback from students, the opinions of immediate colleagues, formal theory, or the opinions of colleagues at other universities. Consequently, it is imperative for researchers to engage in the justification of their beliefs or personal insights using evidence that they understand and value as, "something more is required before we can speak of knowledge (or even confirmation) as opposed to plausibility" (Longino, 1993, P. 102).

Hamilton and Pinnegar (2000) argue that insights from the self-study of teacher educators can contribute to the development of a knowledge base for teacher education. They suggest that this knowledge base can be established but, "only if we carefully study our practice. We must systematically collect data, question our students and our colleagues, and reflect on our motivations and thoughts" (p. 238). This iterative process between personal reflection and public sharing not only encourages the researcher to document his/her ideas clearly, but also exposes personal interpretations to scrutiny by others. In addition, the research methodology needs to establish rigor by making explicit how data are collected, analyzed, and interpreted. Self-study therefore, is by nature a personal type of inquiry, hence the emphasis on "self", but also needs a process to make data and their interpretations available for public inspection.

However, self-study is not objective research removed from biases and emotion. On the contrary, LaBoskey (1997) talks about the moral and ethical implications of teaching stating that it is guided by "passionate creeds":

> My passionate creed is that educators need to be thoughtful about their work, which means they must question assumptions, consider multiple perspectives, avoid judgements, recognize complexity, and be primarily concerned with the needs of their students. (p. 161)

Hamilton and LaBoskey (2002) highlight the sensitive nature of this type of research suggesting that self-study can make us more aware of our own values and biases, and if done collaboratively, it helps us to realize that these may be different from others with whom we work. As such, participating in self-study can sometimes make researchers feel uncomfortable, as it can lead to challenges of one's values and biases. At a recent conference on self-study, (4th International Conference on Self-study of Teacher Education Practices, Herstmonceux Castle, East Sussex), one delegate stated that a hallmark of self-study was "vulnerability" (Allender, 2002). My interpretation of vulnerability means taking personal risks, not only to initiate inquiry into how one teaches, but also having to make these personal insights public. But these insights are often not simplistic and clearly defined. Instead, self-study research requires us to be honest, trustworthy, and caring about making our practice explicit whilst making public the contradictions and complexities of teaching (Hamilton & Pinnegar, 2000).

Quality in Self-Study Research

Recently, Bullough and Pinnegar (2001) noted that establishing quality in self-study research means finding the right balance between personal reflection or biography on the one hand, and how these ideas are made public within a historical context on the other. They argue that it is the nexus between "private experience" and "public theory" that is the main criterion for those who seek quality in self-study research. If the research places too much emphasis on personal reflection, then the study can slide into a confession, whereas an emphasis on the latter presents the study as traditional research. The key for quality in self-study, therefore, is to find the right balance between these two key attributes. This interplay between personal reflection and public theory in self-study, which is indicative of the social process of knowledge construction, is represented in Figure 26.1.
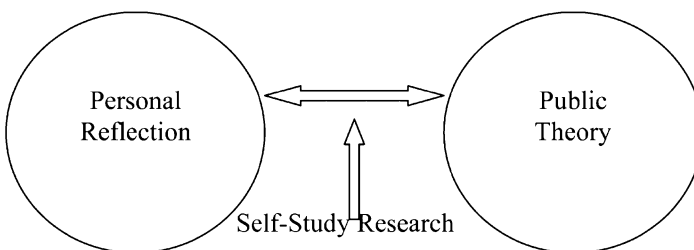
Figure 26.1.   Quality of self-study research as interplay between personal reflection and public theory.

The Affordances of ICTs for Knowledge Construction in Self-Study Research

Information and communication technologies can assist in both attributes of self-study research to facilitate the processes involved in knowledge construction. For clarity, the research processes highlighted in this section will be presented in italics. In regard to reflection, technology is useful for *representing* teaching experiences in many different forms. For example, data can be presented in the form of written text in electronic journals and in e-mail messages, as images in visual text in pictures, or in videos, which may lead to different types of understanding of the experiences represented. ICTs can also support simultaneous representations such as providing written text, visual images, and sound together in multimedia presentations using CD-ROMS. Indeed, Zeichner and Noffke (2001) contend that multimedia is a more complete representation of experience than written text alone. ICTs, therefore, can provide us with multiple ways to represent teaching, which provides different ways for reflecting upon our experiences and so can lead to deeper levels of understanding.

Using technology, therefore, requires us to become informed about different types of literacies. Kellner (2000b) defines literacy as, "gaining competencies involved in effectively using socially-constructed forms of communication and representation" (p. 249). He argues that technology is permeating all forms of communication so rapidly that we need to develop new forms of literacy beyond print such as media literacy, computer literacy, and multimedia literacy if we are to democratize and improve education. For example, self-study research represented in multimedia could mean analyzing the visual setting, sound, discourse, and actions by a teacher and students in a classroom. Indeed, the non-participation of students in a classroom, as documented by a video camera, could also be data for self-study research. Computer and information literacies mean learning how to use e-mail, list-serves, construct web-sites, use web-based search engines, download information, and read hypertext. In short, advances in technology are creating the need for "multiple literacies" (Kellner, 2000b) to represent our experiences in different ways to ourselves and others and so enhance the process of knowledge construction.

ICTs are also helpful in *accessing* information, as digital data can be easily stored and retrieved quickly to help recall events at a later time and as many times as required. This makes reflection more flexible as data can be readily retrieved to support the process of rethinking experiences, which is fundamental to reflection (Dewey, 1933). In addition, technologies provide *flexibility* for when personal refection occurs as a person can document insights for *retrieval* at anytime as long as a person has access to a computer. As well, software tools can enhance the research process by assisting in *analyzing* data. For instance, the software package "NUDIST" (Non-numerical unstructured data indexing searching and theorizing) can be used to assist in qualitative data analysis and "Inspiration" can be used for mapping out concepts or relationships in our research. Importantly, software packages, such as word processors, can help

researchers to *edit* texts using word processes and functions such as cutting and pasting to help us *communicate* more clearly and expediently with others.

However, it is for the second attribute of self-study – *sharing* personal insights with others and *accessing* public theory – that the affordances of ICTs really excel. There is no other medium that can make ideas so public and provide access to information as well as the Internet. It is this sharing of personal reflections with others and the comparing of insights with public theory that is fundamental to the knowledge-building process. Also, this sharing of insights and accessing knowledge can occur using a variety of *methods*. A person can download and read information from the internet, such as educational literature, and seek new information about teaching practices from all over the world. Alternatively, a live chat can be held with teachers in other countries in a synchronous discussion space. Interestingly, for some people, the internet may provide a more comfortable medium for expressing their personal insights than face-to-face interactions, as people may prefer to be anonymous in disclosing their experiences or shy about expressing opinions directly. In sum, ICTs can facilitate the processes of knowledge construction in self-study research. They enhance personal reflection by *representing*, *retrieving*, *editing*, *accessing*, and *analyzing* data. But more importantly, technology enables these insights to be *shared* with others in *expedient* ways; in addition, it provides access to public theory that is central to the knowledge-building process. Moreover, technology provides *flexibility* for when, where, and with whom this sharing occurs. As such, researchers can use ICTs to reflect on personal experiences and share insights with others in expedient ways, thus creating the basis for further reflection and sharing. This dynamic interplay established between reflection and sharing provides the basis for quality in self-study research. The next section exemplifies the research processes supported by ICTs by demonstrating their use in three case studies of self-study research.

Cases of Self-Study Using Information and Communication Technologies

> As we enter a new millenium, most people are by now aware that we are in the midst of one of the most dramatic technological revolutions in history that is changing everything from the ways that we work, communicate, and spend our leisure time. (Kellner, 2000, p. 245)

This section demonstrates how ICTs can enhance the research processes of *representing*, *editing*, *accessing*, *analyzing*, *retrieving*, and *sharing* that are fundamental to knowledge construction. In this section three different information and communication technologies will be featured – e-mail, multimedia, and the World Wide Web – and how they supported teacher educators to change their practices.

Electronic Mail (e-mail)

Overview

Although e-mail has only been in regular use by academics since the early 1990s, it is one of the most commonly used tools for self-study research. This is because

researchers can *share*, relatively quickly and simply, personal insights with others in the world that have access to a computer. Not only can messages be sent to another country in seconds, they can also remain on a server to download when required, similar to an asynchronous discussion which does not occur in real time. E-mail therefore helps us to *reflect* upon our experiences as we can read a comment or report from a colleague, think about an appropriate response, and reply in our own time. Although this can occur with pen and paper communication, the response time is not as immediate. Hence, e-mail is one way to *represent* and reflect upon our experiences as written text and share ideas with others at our own pace, which is like having a "slow motion conversation" (Hoban, 2002).

In some research, e-mail has been used to overcome the problem of distance when engaging in self-study conversations with colleagues who work at different universities (Anderson-Patton & Bass, 2000; Freese, Kosnik, & LaBoskey, 2000; Guilfoyle, Hamilton, Pinnegar, & Placier, 2000; LaBoskey, Samway, & Garcia, 1996). For instance, e-mail was used to support a collaborative self-study with a group of five female teacher educators from different programs at the Pontificia University in Chile. They held face-to-face meetings regularly over two semesters to discuss their self-study experiences regarding the supervision of student teachers (Montecinos *et al.*, 2002). In addition they used e-mail to include a Chilean teacher educator who worked in the US as a "critical friend" to extend their conversations and to help them document their experiences. E-mail can also be used to keep "the conversation going" with colleagues within the same university and so provide *flexibility* in communicating with colleagues who may not have the time to meet face-to-face as often as they would like (Berry & Loughran, 2000; Corbett-Whittier, Guidry, Sowa, & Arbab, 2000; Griffiths & Windle, 2002; Guojonsdottir & Dalmau, 2002; Ham & Wermoth, 2000; Schuck, Brown, & Schiller, 2002; Upitis & Russell, 1998).

In one study, e-mail was used to supplement face-to-face interactions and keep 10 members of a self-study group (SSG) from Queen's University, Canada, connected between meetings. They were interested in sharing ideas about their teaching practices and met on a regular basis (usually monthly) from 1995 to 1996 (Smith, 1998). Each member had a personal goal associated with their own teaching similar to an action research project. Some people used e-mail to simply organize meetings, others used it in a more personal way to sustain dialogue about sensitive issues. Whereas some people are comfortable sharing personal thoughts on e-mail, others are not, perhaps in part because using e-mail removes the physical cues of body language as occurs when ideas are shared face-to-face. This means that sometimes written ideas in e-mails are not interpreted in the way originally intended. Nonetheless, e-mail can provide a very powerful tool to help teacher educators collaborate in self-study, as shown in the following study by researchers from Hawaii, Canada, and the USA.

Anne's Case of Self-Study Using E-mail

This example highlights a collaborative self-study conducted primarily by e-mail among three researchers who live over 10,000 miles apart – Clare Kosnik from

OISE/UT in Canada, Anne Freese from the University of Hawaii, and Vicki Kubler LaBoskey from Mills College in the USA. Importantly, the three had met at a self-study conference in 1998 which helped to establish communication. They then decided to maintain contact via e-mail that lasted over a period of 15 months. Their views about the social construction of knowledge were grounded in the work of various researchers (Clandinin, Davis, Hogan, & Kennard, 1993; Hollingsworth, 1994; Schön, 1983) believing that knowledge is, "relational, personal, practical, constructed, reconstructed, and open to different interpretations" (Freese, Kosnik, & LaBoskey, 2000, p. 75). Anne now tells a brief story of how the collaborative self-study using e-mail changed the way she structured assignments in her courses. Interestingly, the learning was reciprocal – because as Anne learned about herself, she changed what she expected from her preservice teachers:

> *History of our e-mail exchange.* The benefits of conducting self-study via e-mail are many. As a result of our fifteen-month exchange of e-mails, we developed personal and professional relationships. Through e-mail we shared our ideas, questions, concerns and struggles in a public, yet safe forum, always knowing we would receive honest feedback. Our e-mail correspondence began with long, thoughtfully constructed e-mails that articulated our personal and professional fears, concerns and questions. Over time our exchanges became more informal. We became "critical friends" to one another in a safe cyberspace community of caring and inquiry.
>
> Our e-mail exchanges started with rather general philosophical questions and concerns about self-study. Clare and I were interested in defining self-study and determining how it can be considered scholarly research. In an e-mail dated 3/17/99 Anne asked, "What can self-study contribute to the larger body of knowledge? What about sample size, reliability and generalizability?" After many exchanges Vicki helped to narrow our focus. Her approach to self-study emphasized a more personal approach. She stated "I could greatly benefit from looking at what the two of you are learning from your practice and research. By looking at our papers, what we have defined as self-study will help us determine what we mean by it." 11/13/99.
>
> In a follow up e-mail Clare responded positively to the shift in focus: "My aims are two- fold: first, understand the process of becoming a teacher more fully; second, examine our program to determine its effectiveness, which includes understanding the usefulness and appropriateness of our assignments." 1/5/00
>
> Vicki's next e-mail emphasized that an important aim of self-study is to transform practice. She stated, "I do like the direction you have taken in the last e-mails received – to talk about our own practice and the changes we have made as a result of self-study. I agree with you about shifting the focus of our work together from defining self-study to more of an exploration of our work as teacher educators. I have papers I could send you all. The topics have to do with teaching, portfolios, unit plans, etc." 2/20/00

I agreed with Clare and Vicki's suggestions and wrote: "I am interested in systematically exploring the effectiveness of specific assignments." In the same e-mail, I continued: "After I sent my previous e-mail, I went back and reread all the e-mails you both sent over the past few months. I got motivated and started jotting down notes and reflecting on what we have written." 3/20/00

We followed with an exchange of research papers between the three of us. Reading Clare and Vicki's papers helped me reframe my thinking and revisit my assignments in a more focused, systematic way. When I read Vicki's portfolio paper, my initial reaction was that it was too open-ended for me. Her assignment requirements included the following: "There is no set format and there are no specific requirements for content – those decisions are up to you. Each item ought to represent some belief about teaching that you have, some value or goal." This sounded a bit radical to me compared to my more structured portfolio assignment. However, as I reflected on her process and revisited my assignments, I began to see how my portfolio assignments were not aligned with what I believed.

Insights and changes to my teaching. On the one hand, I wanted the students to develop habits of reflection so they would continuously examine their beliefs, their attitudes and see how they construct and reconstruct their beliefs about teaching and learning. Yet at the same time, my assignments were quite structured and not connected. They did not provide an opportunity for the students to make the connections and see how their beliefs and attitudes had changed over time. As a result of Vicki's papers and Clare's insights about the process of becoming a teacher, I adapted a portfolio approach that is less structured and focuses on helping students examine the process of becoming a teacher. My current assignment requires the students to go back and reread their first and second year self-evaluations. I also ask them to reread previous assignments such as their philosophy of teaching and videotaped analyses of their teaching, and create a portfolio that reflects on their journey, and the process they went through as they reframed their thinking about teaching and learning. I discovered how valuable it was for me to read and reread the e-mails to reflect on what Clare, Vicki and I had written over a fifteen-month period. I realized what I wanted my students to do was similar to the process I went through.

Through our e-mail collaboration, I gained insight into the value of visiting and revisiting one's beliefs and practices over an extended period of time. Similarly, I wanted my students to revisit their assignments and reflections. The result is a portfolio approach that includes assignments that are more cohesive and connected. The portfolio is personally constructed by each individual student and is designed to help students synthesize their work over three semesters and systematically reflect on how their field experiences/assignments and learning events have influenced their thinking and development. My experience exchanging e-mails allowed me to better

understand the process I want my students to engage. The portfolio assignment now serves as an ongoing means of reflection on one's reflections at different points in time. Vicki and Clare helped me ask myself "Why am I doing what I'm doing and how is my practice aligned with my beliefs?"

Although there were some technical hitches in the e-mail communications, the interchange of ideas between Hawaii, Canada, and the USA via e-mail shows that the technology enabled the researchers to overcome the conventional barriers of distance and time. Accordingly, e-mail helped the researchers to represent their experiences which they accessed when needed but more importantly helped them to reflect and sustain the sharing of ideas and feelings that is fundamental to knowledge construction: "We found that self-study goes beyond self. It is about relationships, interactions, and exchanges of ideas that contribute to framing and reframing our thinking" (Freese, Kosnik, & LaBoskey, 2000, p. 75).

Multimedia

Overview

The use of ICT described in the previous section is a useful method for self-study research, but e-mail only shows written text as a representation of ideas for teaching. Teaching experiences recorded on video, however, show visual and auditory experiences over a period of time and can be replayed as many times as required. Also, there is more detail in videos – there are pictures and sound, which has the ability to capture experiences more fully. Mitchell and Weber (1999) proposed six distinguishing characteristics of using video for self-study:

(i) It provides more detail – there are pictures, sound and movement over time. These details provide more information about the context and hence a better understanding of the complexity of an experience. Because of this detail, experiences may be more confronting or comforting, depending on the interpretation.

(ii) It provides a different perspective – all of us interpret our experiences from our own thinking but a video may capture events that we do not see or may take a different angle. This different perspective may help us to realize that there are multiple ways of viewing events.

(iii) It makes public experiences that are private – video captures real classroom events for others to see who were not there.

(iv) It captures events as they occur – no one can prepare for a video capture in totally prescriptive ways. As such, a video will always capture events as they occur.

(v) It is immediate – a video can be viewed as soon as it is filmed and so can be presented for immediate analysis.

(vi) It captures everyone in focus – a video can focus on one person such as the teacher or can focus on a whole classroom capturing the students' actions and noise as well.

In some studies, video has been used to capture the instruction of teacher

educators (Cobb, 2002), but it has been used most frequently for the self-study of teacher educators as they examine the growth of their preservice students (Clarke, 1995; Freese, 1998; Harris & Pinnegar, 2000; Hopper & Sanford, 2002; Loughran, Berry, & Tudball, 2002; Tidwell & Heston, 1996). One way in which video has been used for preservice teachers is to show them footage of how they teach in light of them providing a practical argument for why they teach the way they do (Fenstermacher, 1994b). Tidwell and Heston (1996) used this process by videoing preservice teachers as they taught remedial reading on a one-to-one basis, which they later watched in light of their practical arguments. In presenting their arguments, the preservice teachers stated: (i) What was happening?; (ii) How did they know that to justify their description?; and, (iii) Why was it happening that way? Tidwell (1996) found that over time, the quality of the practical arguments increased:

> These more sophisticated practical arguments included rationales for practice, connections between a child's actions and subsequent instructional changes, critiques of both positive and negative aspects of instructional moments, and less dependency on the supervisor's other voice for argument elicitation. (p. 187)

Freese (1998) used video as another way for preservice teachers to reflect on their practicum experiences. In her study, a three-phase framework was used: phase one involved a pre-lesson conference between a preservice student and a mentor teacher to determine their anticipatory reflection; phase two involved a viewing of the videotape of the practicum teaching by both the mentor and the preservice teacher to identify key decision making points; and, phase three involved analyzing what worked in the lesson, what could be changed, and what information could be gained for future teaching. The data can then be replayed as many times as desired as a stimulus for personal or group reflection.

Because CD-ROMs can provide multiple ways of representing experiences – written text, sound, video, and images – they can be linked in different ways to promote self-study. Carl Harris from Brigham Young University, Utah has developed a pedagogy for using videoethnography on CD-ROMs based on constructivist learning principles:

1. Learners must be confronted with problems and frame questions that genuinely mirror the world beyond the classroom.
2. The problems and questions must come to have personal meaning for the learners.
3. The process of teaching learners how to frame questions and inquire after solutions must model active inquiry pedagogy, i.e. practice in inquiring about and finding their own answers.
4. The display of learning must be to real audiences, i.e. those who can benefit from and have a vital interest in the problems and questions, in addition to their teachers and peers. (Harris & Pinnegar, 2000, p. 116)

One of the CD-ROMs produced at BYU, *The Mara Mills Case: A*

Videoethnography of Biological Science in a Sheltered English Classroom, by Annela Teemant, Stefinee Pinnegar, Roland Tharp, and R. Carl Harris, features a collection of digital videos of Mara Mills, a science teacher presenting a range of lessons. There are video clips to view for each of these themes: Working Together; Language Development, Contextualization, Cognitive Challenges, and Instructional Conversations; as shown in Figure 26.2.

What is unique about this use of multimedia is that the CD-ROM provides access to a variety of perspectives to assist reflection – a language perspective, a science education perspective, a professional literature perspective, Mara Mills' perspective, and her students' perspectives (Teemant, Pinnegar, Tharp, & Harris, 2002). The authors state that videoethnography is an excellent stimulus for self-study for both the students in the video and for teacher educators: "The real power of this tool comes from the ways in which others can examine and investigate teaching. … It will enrich and extend our own experience in classrooms as well as develop our ability to see practice more theoretically and to see theory more clearly in practice" (Harris & Pinnegar, 2000, p. 115).

In Australia, video was used to record preservice students participating in micro-teaching (small group teaching), which was viewed by the preservice teacher and a teacher educator (Loughran, Berry, & Tudball, 2002). These have been the basis for reflective conversations between the preservice teachers and teacher educators. Other studies have used video cameras to record data of

Figure 26.2.   Screen shot of CD-ROM, the Mara Mills case.

preservice teachers instructing in classes and refined this data to form case studies (Bencze, Hewitt, & Pedretti, 2002). In the following case of self-study using multimedia, the process of collecting data for the CD as well as the CD itself led to a change in the instruction of the teacher educator.

Tom's Case of Self-Study Using Multimedia

As video cameras become more common and easier to use, many researchers are making digital videos of classroom interactions or interviews, editing them and then storing the data on a CD-ROM. This allows for different representations of experience, which is relatively cheap to produce and disseminate. Tom Russell at Queen's University has been producing several CD-ROMs for self-study research over the last few years based on the notion of "sharing the authority of experience" as shown in the screen shot in Figure 26.3.

In the following case example, Tom outlines how the process of producing the CD-ROM helped him to talk less about reflection in class, and instead, structure assignments to encourage it:

> *Constructing the CD-ROM and presentation of data.* Over an 18-month period from September 2000 to March 2002, I recruited a small number of "video volunteers" to help me explore this use of video and CD-ROM technology. Michael and Joseph were members of a chemistry-physics
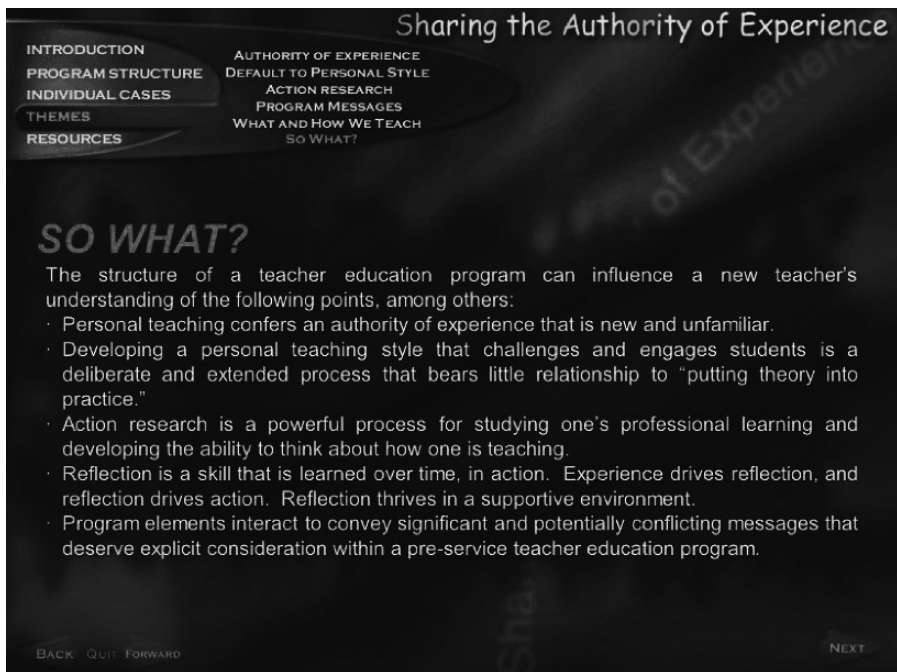
Figure 26.3. Screen shot of the CD-ROM, sharing the Authority of Experience.

method group. After Michael's first interview in December, 2000, I gave him a VHS copy of the tape of our discussion. When he watched the tape soon after the interview, he became fascinated by the opportunity to revisit how he was thinking about his practicum experiences. A first interview with Joseph in the same month captured his attention, and in January and March of 2001, I interviewed Michael and Joseph together. Simply sitting with them in front of a video camera provided me with significant insights into their perceptions of program strengths and weaknesses as I listened to their conversations and probed for clarification. Late in January, 2002, I recorded a conversation with four people for whom I had been Faculty Liaison to the schools where they completed a 10-week practicum in the October-December period of 2001. Megan, Sarah, Kate, and Ena spent an hour exploring with each other a broad range of their personal reactions to the program they were experiencing. Again, the insights seemed clear and powerful. With a substantial quantity of video-based data, I turned to the challenge of constructing a multimedia CD-ROM presentation that I hoped would be of value to future students and of interest to teacher education colleagues.

I was fortunate to have the university's Video and Multimedia Presentations unit located in the building where I teach. Selecting and "capturing" video clips is a time-intensive activity that forces close attention to what people are saying; clips of 60 to 120 seconds seemed to be an appropriate size for my purposes – long enough to convey a point but not so long that a viewer loses interest. Working with the expert on video "capture" introduced me to the first step in the production process. Once I had about 40 video clips, I was ready to work with the individual who would construct a program to allow viewers to access the data within a CD-ROM presentation.

Structure of the CD-ROM. Introduction, Program Structure, Individual Cases, Themes, and Resources became the five main headings for navigating through data on the CD-ROM. Introduction and Resources are the familiar opening and closing areas, while Program Structure, Individual Cases, and Themes carry the weight of the presentation's arguments. The Program Structure documents the changes instituted in 1997-98 and the subsequent moves to reduce some of the changes that were viewed negatively by many faculty members. Individual Cases identify the area of the CD-ROM in which all of the available contributions from each of the six individuals may be viewed to get a clearer sense of each person. Themes identify the area in which I found myself forced to better understand the interaction between my teaching and research.

Constructing the Themes area required me to review my teaching for the perspectives I most hope my students will understand; constructing this area also required me to review papers I have written over the last 10 years to identify the focal points of that writing. A deadline I had set myself for

completing the CD-ROM prevented this task from becoming endless, and the final CD-ROM contains these six themes: "How Experience Confers Authority," "Default Teaching to Personal Style," "Action Research, Professional Learning, and Metacognition," "Program Messages and Interaction among Program Elements," "What We Teach vs. How We Teach," and "So What?" The CD-ROM, titled "Sharing the Authority of Experience: Perspectives on Learning to Teach," was completed in my 25th year as a pre-service teacher educator.

Insights and changes to my teaching. Use of the CD-ROM has led me to change my teaching in some ways but in another way it has made me appreciate that there are many different ways to teach. Some of these changes or insights are now outlined:

(i) Perhaps the most significant change arising from studying my teaching by producing a multimedia CD-ROM is that I have reduced my explicit talk about "reflection" while making efforts to increase the implicit structure and support for reflection. My students regularly report that they rapidly grow weary of exhortations to be reflective practitioners, and so I use the "R-word" less but structure activities and assignments that I hope will encourage reflective practice.

(ii) While the CD-ROM presentation works to bring program-structure effects to the attention of those within the program, designing the presentation emphasized to me that my own teaching also occurs within that program structure. As candidates work with six or more members of faculty, they encounter different emphases as well as conflicting messages; conflicts can be between individuals teaching them and also between courses and practicum. This has inspired me to restructure an assignment that asks them to produce a story of their year of learning to teach.

(iii) Many new teachers are surprised that teaching is such a personal activity. There is no agreement about "best teaching practices," and that is just as true in a preservice program as in a primary or secondary school. Collecting data from a few of my students in the form of videotaped conversations about program experiences has inevitably led to much richer one-to-one relationships with a few of the individuals in my classes. Am I giving special treatment to some? Definitely! Is this unfair to others? I think not. In an ideal preservice program, I would work closely with each individual. In a structure that is less than ideal, I do my very best for my classes, but I also work more extensively with those who are willing to take the risk of videotaped conversations. Those who contributed data to the CD-ROM are now in their first or second year of teaching, and we correspond electronically in ways that allow me to follow and support their development as teachers.

(iv) The Multimedia presentation on the CD-ROM illustrates my personal

conviction that listening to students is one essential strategy for improving education. What we hear when we listen is often not what we want to hear; the messages are critical as well as constructive and supportive. I force myself to request open-ended comments at several points before the end of the program, partly to model listening but also to hear what I am not hearing in any other way. I usually assume that 10 weeks of teaching provides enough experience to generate a list of topics and issues to be explored, but a recent request for comments brought numerous requests for more structure from me, reminding me that acquiring first-hand experience of teaching does not automatically develop skills of self-directed learning.

Although the collection and presentation of video data on the CD-ROM were time consuming, the technology enabled a large quantity of student data to be *stored* and *collated* in themes and allowed Tom to process information in different ways. Not only can a CD-ROM store a variety of digital data – pictorial, text, and sound – but it can also provide multiple methods for *accessing* the data depending on its structure. For example, text can be read, video clips viewed, sound listened to, or a combination of media used together. In addition, some CD-ROMs have a search function, which can help as well in the *retrieval* of data. Also, as in the example of the Mara Mills CD, the capacity of a CD-ROM provides the potential of *representing* multiple perspectives (literature, student, teacher, and peers) to extend our "frames" for how users interpret information. The next case example demonstrates the use of the World Wide Web, which highlights the *sharing* of data for self-study.

World Wide Web

Overview

This medium is unchallenged in terms of its ability to *share* personal insights with others and for providing *access* to public information or theory. The web has been used in various types of self-study (DeMeulle, Anderson, & Johnston, 1996; Guilfoyle, Hamilton, Pinnegar, & Placier, 1996; Hamilton, 2000; Hoban, 1997, 2000; Mills, 2000). Once put on the WWW, most data can be accessed by anyone in the world as long as they have a computer and connections for the internet. However, some sites are security protected and need a password for access. Online discussions such as a synchronous chat space provide "live" data so that individuals or groups can respond immediately to insights sent to them. For example Johnston, Anderson, and DeMeulle (1998) engaged in a collaborative self-study using e-mail to exchange journal entries and then meet online once a week for a real time discussion. The group of three used an Internet environment known as a MOO (Multiple user dimension Object Oriented) for their real-time (synchronous) discussions. They found the MOO environment *convenient* to use as they could have a real time discussion from their own offices and found that the text made it easy for *documentation* and *retrieval*. Although

they did have some minor technical hitches, they found that writing about their experiences assisted their *reflection*. They stated that the self-study created changes in teaching such as replacing some lectures with literature study groups and incorporating authentic assessment practices. In particular, as the three developed an understanding of how to employ technology in their collaborative self-study, they became more confident in using technologies in own teaching situations. The next section will highlight a case of self-study using the WWW for preservice students to provide weekly feedback to their instructor on his teaching.

Garry's Case of Self-Study Using the World Wide Web (WWW)

This case highlights the use of the WWW to enable preservice students to *share* ideas about their learning and to give feedback to their instructor for the self-study of his teaching. A FileMaker Pro data base was used so that the preservice teachers could log onto a website after a three-hour science methods class and give the instructor feedback on his teaching as well as other influences on their learning. It highlights how preservice teachers can present different inter-pretations of being in the same class and highlights the "living contradiction" (Whitehead, 1993) of teaching, as students interpreted the same class in different ways. As such, the data presented the researcher with dilemmas and contradic-tions in his teaching.

> *Design of the site.* After each university class the preservice teachers logged onto the WWW site and reflected upon their immediate class experiences to identify the personal, social (teaching and peer), and physical factors that influenced their learning. When students accessed the website, they were provided with a template that identified the four main categories or influ-ences on their learning. This categorization is consistent with a social constructivist perspective that views learning as an individual process of knowledge construction, which is supported by social interactions with the outside world (Duffy & Cunningham, 1993). The template was structured with a dialogue box for each of the following four categories:

1. *personal* factors attributed to each student, such as prior knowledge, feelings, self esteem, motivation, and personal learning strategies;
2. *teaching* factors attributed to the instructor/tutor, such as class organisa-tion, teaching strategies, class goals, and rapport;
3. *peer* factors attributed to other students such as how they encourage each other, share ideas, and cooperate in tasks; and,
4. *physical* factors attributed to the task, setting, and environment.

A screen capture of the database is shown in Figure 26.4.

After each class, the students identified factors that enhanced or inhibited their learning according to these four categories and documented these processes or strategies in the dialogue boxes on the WWW site. The students continued to document their experiences on the web site on a weekly basis
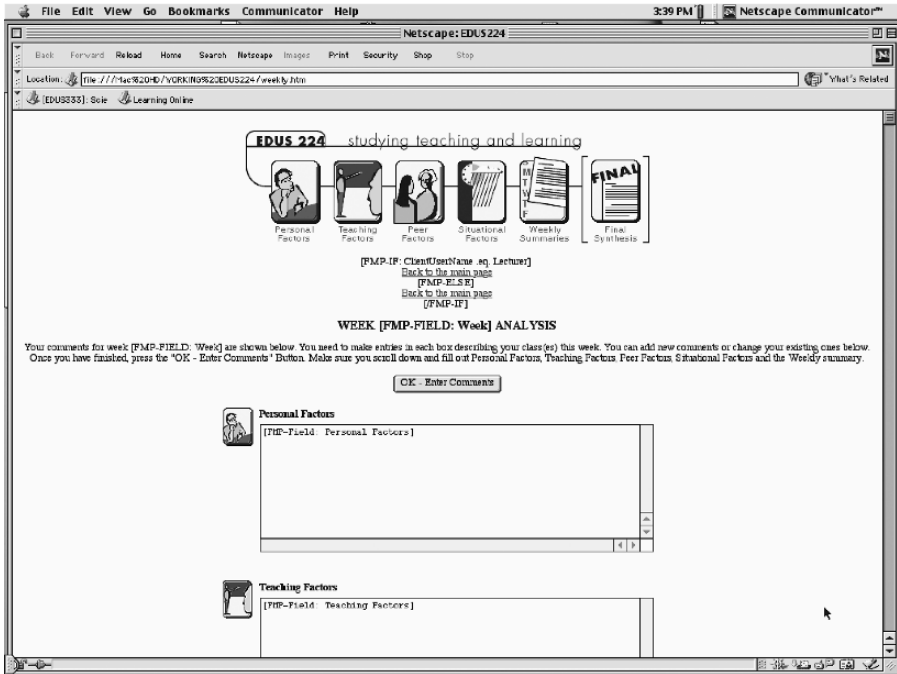
Figure 26.4.   Screen shot of the website template for recording student feedback.

for eight weeks. As each of the preservice students is analyzing and documenting teaching strategies each week, the teacher educator can scan the comments by different students as data for self-study. This provides insights into what strategies are "working" and "not working" for different students. For example, Table 26.1 shows data on my teaching by two students for the same class in week 2 of the subject. Positive comments have a "+" sign and negative comments have a "−" sign.

Insights and changes to my teaching. The data from the WWW showed that the two students had some different views on the class experiences. Whereas student A thought that the content and sequence of the lesson was fine, student B did not, stating that "not all of us are at the same knowledge level." This creates a dilemma in my teaching in terms of how I cope with students who are at different levels of understanding about the topic. Also student A suggests that I did not allow this person to ask follow-up questions implying that I did not make them feel valued in the class. This was a surprise to me as I thought that I made many attempts to make students feel valued. From monitoring the students' comments on my teaching (Table 26.1 only shows a small sample of the data), I have introduced the following changes to my instruction:

- try to interact with each student to monitor "where they are at" in terms of their learning, as they may have different levels of background knowledge;

Table 26.1. Comparison of Two Students' Comments on my Teaching from Week 2

Student A's comments on my teaching in week 2	Student B's comments on my teaching in week 2
+ The way that the content and sequence of the 3 hour tutorial is structured is great. We (the learners) know that we will have approximately an hour of lecture, questioning and discussion of last weeks' and this weeks' work.	− there were stages in which Garry perhaps forgot that not all of us are at the same knowledge level (year) when talking of planning units of work. I could understand what was being discussed, but I felt that I had nothing to contribute as I do not have the background knowledge of the 3rd years because they have planned units of work, whereas so far in 2nd year, we've only really just come to terms with lesson plans.
+ The reflection time allows every learner in the class to give feedback to the teacher, so that he may follow up any problems.	
− I think that even if a member of the class has already contributed some information to the discussion, this should not disallow them from speaking up a second time. Every student in the classroom is valuable and all their relevant ideas and comments should be acknowledged – this is how we learn. The first thing that a teacher needs to do, even in university classes, is to make us feel valued. This directly influences our attitude to and enjoyment of the class.	+ A good point that I got out of this was that a Unit of work focuses on an "objective" and lessons focus on "outcomes". That's always something that has messed me up in Curriculum and Pedagogy.
	+ The fact that the lessons were based on something that could be pre-read in the Curriculum Resource Centre, was good, because I didn't feel like Blind Freddy going into class without a clue.
	+ I love the use of diagrams as I learn things better through visuals, pictures, graphs, maps etc. The mind-map type thing that Garry constructed on the board to explain the simple structure of this journal was good.

- try different strategies to ascertain students' prior knowledge at the beginning of lessons;
- begin a lecture or tutorial with an advanced organizer in the form of points to be covered or a concept map;
- take time to know each student personally and find out their interests, as this shows that I value their input;
- tell anecdotes to illustrate points about teaching and try to relate to students' experiences;
- encourage students to try out their ideas and learn from mistakes;

- tap into students' ideas by listening to their feedback and be prepared to modify my teaching;
- model different ways of teaching and justify why I teach the way I do; and,
- conclude each class with a revision of "what did I learn."

> One of the benefits of using the database on the web is that it is has given me a deeper understanding of the complexity of teaching. Using the WWW was a good way for students to *share* their views of classroom learning on a weekly basis and much more beneficial than end of session evaluations – I could change my teaching along the way! I also now believe that I will never "master" teaching but I can try harder to understand the dilemmas and dynamics of classroom interactions.

Throughout this second section of the chapter, I have tried to highlight the many benefits of technology for assisting self-study and in particular, when using ICTs. But if technology is only viewed through a positive lens, there is a danger of misunderstanding the possible negative influences that technology can have on our research processes. As pointed out at the beginning of this chapter, technology is not a one-way process that produces only beneficial results. Instead, the influence of technology is reciprocal; it can have a social and cultural influence on our values and methods for research. In the next section of this chapter I examine some of these possible limitations of using technology in self-study research.

Limitations of Using Technology for Self-study Research

> Both the mooring of one's place and the identity of one's friends get confounded when frequent email makes a distant and unknown person seem closer and more responsive than your friend next door, or when a colleague on the same floor remains cool and distant until he or she begins to open up and confide in you through email. (Borgmann, 1999, p. 5)

Recent literature on learning theory that has evolved from a socio-cultural perspective emphasizes the influence of the context or the situation on learners (Lave, 1988; Lave & Wenger, 1991; Wertsch, 1991). Included within this notion of context is the use of tools that have a reciprocal influence on the people who use them, "the culture and the use of a tool act together to determine the way practitioners see the world; and the way the world appears to them determines the culture's understanding of the world and of the tools" (Brown, Collins, & Duguid, 1989, p. 33). This reciprocal interaction between users, tools, and culture is accentuated in times of rapid technological change similar to what the world has been experiencing over the last 30 years. The outcome is that such rapid change can result in a transformation of our ontological perception of the way the world works: "I suggest that the way in which the world appears to us in these activities, or, informally, how we experience the world through them, influences the way in which the world in general appears to us" (Araya, 1997,

p. 6). Many of these social and cultural interactions are beneficial for researchers such that new technologies or needs of students may cause the creation of new pedagogies. Conversely, other interactions present some limitations for conducting self-study research.

Blurring Our Sense of Reality and Identity

Borgmann (1999) contends that one of the effects of technology is that it can blur our perception of reality and sense of identity. He claims that information technologies have provided us with access to so much information and there is such pressure on us to communicate with others with technology that we can lose contact with our core values or cultural foundations. These include our moral, ethical, and political beliefs about what is important in life. For example, he uses the term "virtual ambiguity" to describe the uncertain type of relationship that is established through information technologies without face-to-face interactions: "It characterizes to various degrees an acquaintance that is established entirely through cyberspace, be it in a MUD, a MOO, through email, a list, a bulletin board, whatever. ... Authors may have a distinctive voice, but finally to meet them in person is usually a surprising resolution of one's vague anticipations" (p. 354).

In agreement, Michelfelder (2000) contends that, "human interaction without significance leads to disengagement" (p. 221), suggesting that computer-mediated communication sometimes encourages individuals to take on a different persona, such that many electronic communications are like "staging performances." Not only is this a form of deception to others, but it can weaken an individual's inner character. As such, Michelfelder argues that the increasing use of electronic communication is undermining the core values of our culture – self-respect, dignity, community, and personal responsibility. In relation to teaching, Brabazon (2002) believes that the internet is saturating us with so much information, that we are in danger of losing our sense of what is real in our teaching:

> The Internet is framing our understanding of the real. The time has come to take that power back. A computer is not simply composed of hardware, software and data. It is not only a physical entity, but a running system – a social network – with permeable borders that spill into politics and ethics. (p. 192)

In short, developing an over reliance on using ICTs for documenting and sharing ideas about teaching can possibly make us focus too much on the tools and less on the reality of teaching. It is important, therefore, that researchers do not get so absorbed in their own "virtual world" that they lose sight of the important goal of understanding the complexity of teaching and communicating with real students and colleagues who work within that complexity.

Diluting the "Self" in Self-Study Research

Although technology can enhance the processes of self-study research, as shown in section one, we need to be cautious that it does not compromise the essence

of self-study. One of the key attributes of self-study highlighted in this chapter is individual reflection and so the question needs to be asked if using technology can depersonalize this attribute? There is a potential trap in using technology of making the research less personal and hence losing the sensitive emotional nature or "vulnerability" that is vital to the integrity of self-study. Using e-mail to investigate a personal aspect of teaching and sharing this with others cannot capture all the complexities of teaching for a holistic self-study project.

Accordingly, an individual who only uses e-mail to document personal interpretations of his/her own teaching neglects to consider the interpersonal relationships and body language that observers see in a face-to-face situation. Kellner (2000a) notes that relying solely on electronic communication to share insights is limited because it fails to represent many of the nuances of teaching that can only be captured in a face-to-face situation: "While using computer-mediated communication, there are undeniable losses due to the absence of concrete presence, voice, personal interaction, and other semiotic features of personal interaction" (p. 245). As such, sharing self-study insights electronically can lose some of the holistic, emotive meaning embodied in face-to-face interactions. In support, Brabazon (2002) talks about the importance of reclaiming a teacher's body from the clutches of technology:

> The body is the repository and vehicle for social justice and disciplinary action. Lives are written through facial lines, swollen hands, roughened feet and scarred knees. The future – an imagination of what could be-is written in our students' bodies. ... Education is a passionate formation, triggering deep, lasting change. ... If I have one criticism of our present school and university sector, it is that we do not feel enough, we do not allow the well of sorrow, the ache of grief and the dark disappointment to drip through our bodies. (pp. 109-126)

In short, sharing interpretations, especially via e-mail can only represent part of the experiences of teaching. Although, video captures more, it still lacks the "atmosphere" or emotion of sharing ideas with those involved in face-to-face interaction.

Monitoring the "Distance" in Self-Study Research

Because self-study research is often sensitive, consideration has to be given as to who it is shared with and how widely it is shared. For example, some inquiry may be very personal and the researcher may only wish to share it face-to-face with one or a few colleagues. On the other hand, some inquiry may not be so personal and the researcher may wish to use technology, such as e-mail or the World Wide Web, to share the insights more widely with colleagues at another university. Conversely, some people wish to remain anonymous and are more willing to be personal with people whom they do not know and so would prefer to use ICTs. Technology, therefore, has the potential to make the research more "public" than is necessary and this may devalue the sensitive nature of the

research. For this reason we need to be thoughtful in our use of technology and question why and how we use it.

As such, researchers need to be aware of the balance between "self" and "public" which means making judgments about the most appropriate "distance" between the person and the data. Tidwell (1998) struggles with a similar notion of distance when thinking about her teaching and her relationship with her students. In her view, paying attention to distance means monitoring how personal or "close" are the details of her private life that she shares with her students. Although, she claimed she knew a great deal about her students, her knowledge had more to do with their academic achievements than their "personal lives and personal needs." When she investigated how "personal" her students thought she was, to her surprise many of them felt that she was only interested in "teaching experiences" and not details about their personal lives. Although this surprised her, it presented a dilemma, as she preferred not to share her personal life experiences with her students. She concluded that there were two dimensions to the notion of "distance" – one related to the personal lives of students and how they can be incorporated into teaching and one related to decisions as to what should be made public as, "I believe each person needs to decide what, if any, aspects of his or her personal life should be shared and what aspects are more comfortably kept private" (Tidwell, 1998, p. 79). Attaining the right balance or distance in self-study means being "comfortably uncomfortable," so that researchers are taken beyond their zone of comfort, but at the same time can maintain a sense of identity or agency when sharing the data with others.

Equity and Technology in Self-Study

As the "digital divide" (Negroponte, 1998) increases across the world, the question needs to be asked as to whether the use of ICTs for self-study should only be open to the "haves" in the technologically oriented countries. Unfortunately, only 1% of the world's population has a computer and access to the internet in their homes. This growing chasm between the technology rich and technology poor is a consideration for proponents of self-study as it should not become an elitist form of research. Moreover, hardware, software and systems in different countries need to be compatible and this is a major issue even in technologically advanced countries.

Conclusion

> In modern life we swim deep in a sea of technology, surrounded by artefacts and patterns of our own making. These artefacts and patterns, like water, are often transparent to us. They are everywhere and nowhere to be seen as we find our way along chasing after whatever is new, stylizing and restylizing our lives. (Strong & Higgs, 2000, p. 19)

In this chapter I have presented an overview of the relationships between

technology (especially ICTs) and self-study research. However, technology is evolving so rapidly that it is impossible to cover all types and to explain all the influences on self-study research. Instead, I focused on the main examples used in ICT – e-mail, multimedia, and the WWW – and showed how these technologies enhanced the research processes that underpin personal reflection and the sharing of insights in self-study. In particular, the case studies in section two, demonstrated special activities that could not happen without the use of technology: in Anne's case the collaborative self-study occurred over 15 months with communication across three different countries; in Tom's case the multimedia format allowed him to process information in different ways; and, in Garry's case the WWW gave him access to a variety of students' perspectives on his practice which highlighted the complexity of teaching. Importantly, the particular technology highlighted in each case study supported the teacher educators in actually changing their practice.

But these benefits do not mean we should blindly assume that the use of technology is always positive. If technology is not considered to be a passive tool, but rather an active social and cultural practice, then we have to be wary about if, how, and when to use it. And with the exponential use of technology in our society today, it is not unrealistic to conclude that its influence on our culture and social practices is increasing. Indeed, we constantly need to remind ourselves of our core values so that we do not lose our sense of reality and identity (Borgmann, 1984, 1999). It could be argued that the growing presence and use of technology in our society will increasingly penetrate how we think about and conduct our teaching. A pessimist might well ask, "Where will it all end?"

We therefore need to constantly re-examine our values and purposes in self-study to maintain its integrity. We need to keep thinking of the moral and ethical basis of teaching (LaBoskey, 1997) and be aware of the complexities of what we do in the classroom (Hoban, 2002). Simultaneously, we need to examine the assumptions that underpin the design of technologies and investigate their particular biases. Perhaps we should be more proactive and contemplate the consequences of using new technologies in self-study before we use them and anticipate their benefits and limitations by considering key questions like these: Will it compromise the purpose of my research? What would happen if I did not have the technology? What are the negative aspects of using the technology? What will the technology do for the research? What will the technology not do for the research?

So should we avoid using technologies in self-study? I think not. There is so much technology around us that I believe that it is unrealistic to take a luddite stance and completely reject its use – how could we write this handbook without it? Conversely, I do not believe that we should take the opposite stance, called "techno-utopianism" (Murphy, 1998), which is a one-sided view that only sees the positive aspects of technology. Murphy (1998) opts for a middle stance, which he called "technorealism" in which "we seek to expand the fertile middle ground between techno-utopianism and neo-Luddism." In seeking this middle

ground, one always needs to be skeptical about technology, whilst at the same time looking for ways to improve the purposes of our research: "Our goal is neither to champion or dismiss technology, but rather to understand it and apply it in a manner more consistent with basic human values" (Murphy, 1998, p. 5). So keeping a healthy skepticism towards technology is wise, and at the same time being a regular user of technology is important so that we can analyze its benefits and limitations.

In section one of this chapter, I explained the relationship between ICTs and knowledge construction in self-study. It was evident that ICTs can assist research processes in many ways – supporting reflection by *representing*, *editing*, *accessing*, *retrieving*, and *analyzing* data as well as in *sharing* insights with others and *accessing* public theory that is central to the knowledge-building process. But technology can produce and disseminate so much data, that we need to consider whether it becomes simply information for the researcher or is personally understood and valued as knowledge. An inquiry into teaching practices primarily needs to be personal to be a self-study, and at a minimum, should lead to a changed or deeper understanding of why we teach the way we do. Researchers, therefore, need to keep reflecting on what type of data or feedback gives them the most personal meaning so that data becomes their "adequate evidence" (Scheffler, 1965) for claiming that their beliefs are knowledge. That is, the data must be valued and understood in a way that makes the researchers rethink their practice. For example, some researchers may consider the most "adequate evidence" for a self-study to be sharing data face-to-face with students in a class or with a teaching buddy in the next room. In other projects, sharing ideas about teaching electronically with colleagues at other universities or with anonymous readers over the internet may be more valued for the researcher and necessitate the use of ICTs. So the use of an ICT may vary from researcher to researcher or from study to study. Perhaps a mixed mode is the best so that face-to-face communication complements the use of ICTs.

Importantly, to change teaching a researcher needs to stay "vulnerable" so that the data being collected cause some confusion, dilemmas, or uncertainty to initiate and sustain reflection. Otherwise, there is a tendency to collect data about trivial aspects of teaching that simply confirm existing interpretations of practice. Importantly, data from personal reflection needs to be made public in some way, as we all interpret experiences from our own thinking; it must at least be shared with a colleague and in some cases with a wider group. Tidwell (1998) concluded that each researcher needs to determine the appropriate "distance" in terms of how personal a study is and with whom information is shared, which of course, is an individual decision. A possible concern, therefore, in using technology, is that the researcher may lose control over the appropriate distance and over who can access such personal data; thus one needs to constantly review this issue.

Inevitably, new technologies will evolve over the next few years. An issue that needs to be considered is whether research methodologies should shape the use of technology or should the technology shape the methodology used? In short,

which is the chicken and which is the egg? Salomon (2000) contends that not enough thought is given to how we use technology in teaching and so its introduction has not helped us to reconceptualize our practice. Rather, he argues that technology has been "domesticated to be totally subservient to the ongoing practices" (p. 6). Both Salomon (2000) and Means and Olson (1994) contend that a stronger educational rationale is needed to provide a vision for change in teaching rather than adapting new technologies to accommodate and reinforce existing practices.

My view about the use of technology in self-study is somewhat different from those expressed by Salomon and Means and Olson. Although I agree that it is important to consider the educational purposes of self-study, technologies are often so complex and evolving that people may not be aware of possibilities for their use. For example, as one becomes familiar with using a technology, such as a WebCT discussion space, then new ideas for its application often emerge. So we need to use technology to understand it and so be able to envision new ways to enhance our practices. Consequently, I believe that our conceptualization of how to do self-study research should be considered in conjunction with how to use technology as an iterative process with one informing the other. In short, technology should inform our self-study purposes and vice versa. For this reason we need to keep informed about current self-study methods as well as advances in technology. Thinking about these two aspects simultaneously should increase the possibilities for theorizing in self-study and sustain the interplay between personal reflection and public theory.

Clearly, there is a reciprocal influence. On the one hand, as new possibilities for teaching evolve, new possibilities for self-study are created. Online technologies such as e-mail and the internet have created opportunities for universities to run courses in other countries with all the teaching conducted fully online using e-mail, chat spaces, bulletin boards, and the electronic submission of assignments. Use of technologies in these fully online subjects has a social influence on the pedagogy used; for instance, teacher educators running such courses need to develop the art of knowing when and how to moderate online discussions. Indeed there are cultural nuances involved when teaching students online in another country that should be very carefully considered and monitored. How could a teacher avoid using technology for self-study when only teaching online?

On the other hand, as new technologies are developed, then new opportunities for teaching and self-study are developed. For example, the new broadband "internet2," which is currently being tested in the USA, can send more data 3500 times faster than current broadband connections. For example, two movie-length DVDs were recently sent across the Atlantic Ocean from the USA to Britain in less than a minute. Think of the possibilities! In the future, digital video cameras can be set up in classrooms in different countries so that a collaborative self-study can occur in real time using video rather than the text formats of e-mail or a chat line. As such, researchers in different countries will be able to see the emotion, body language, student-teacher interaction, and other factors that make

up the passion of teaching. As well, the feedback will be immediate and possibly whilst the teaching is occurring for an instantaneous response. No doubt, as technologies assist us to unpack the complexities of teaching, then other possibilities for self-study will emerge.

Finally, one of the central arguments of this chapter is that we need to aspire for quality in self-study, which means developing an appropriate balance between personal reflection and public sharing (Bullough & Pinnegar, 2001). To determine that balance, questions of how personal the data should be and with whom it should be shared, in what form and how quickly, must be addressed. Importantly, this determination should be an iterative process with a regular exchange between personal reflection and public sharing. No doubt ICTs can help the expediency of these processes, keeping our research "on the boil" rather than "on the backburner." Questions about whether technology can assist the reflection, public sharing, and interchange between the two needs to be asked for each self-study project. The answers to these questions will help us to examine whether it is useful or detrimental to use technology and how to maintain a level of scrutiny in our research since: "Uncritical acceptance of all forms of knowledge that is generated through practitioner research inquiry without any attention to research quality will serve only to undermine the acceptance of practitioner research as a legitimate form of knowledge generation" (Zeichner & Noffke, 2000 p. 315).

As self-study research strives for a greater presence in teacher education literature, the issue of quality must be foremost in the minds of researchers. Information and communication technologies can contribute to this quality by supporting the processes underpinning reflection, by sharing insights with the teacher education community, and by providing access to public theory for self-study researchers. But using technology may not be the best or only way. We constantly need to re-examine our purposes and methods in self-study research in light of the possible affordances of technology, whilst ensuring that we do not lose the "personal" in the process.

Acknowledgements

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27

THE REFLECTIVE PORTFOLIO IN SELF-STUDY: INQUIRING INTO AND REPRESENTING A KNOWLEDGE OF PRACTICE*

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Abstract

This chapter introduces and explores how reflective portfolio inquiry as a process of interrogation of teaching and learning can advance self-study. After delineating this conceptualization, the chapter provides three case studies to demonstrate the process. Validity of the knowledge of practice uncovered through portfolio inquiry is discussed as determined by a method called validation. Although a portfolio process is widely used in teacher education, to date few systematic studies of it have been carried out. The authors argue for its utility, pointing to existing evidence such as the case studies. They contend that a reflective portfolio process can provide a highly accessible structure that scaffolds practitioner inquiries, makes public the knowledge of practice, and opens it to debate to advance a new scholarship of teacher education.

We are poised on the threshold of an outpouring of practitioner inquiry that will force important redefinitions of what "counts" as research. ... Academics tend to be comfortable with practitioner research as a form of local knowledge that leads to change within the practice setting itself, but are less comfortable when it is presented as public knowledge with epistemic claims beyond the practice setting. (Anderson & Herr, 1999, p. 13)

Self-study, one of the fastest growing areas of research in teacher education, has been heralded as holding the potential to foster practitioner inquiries into teaching that can advance teacher education and contribute to a new knowledge

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of practice (Bullough & Pinnegar, 2001; Cochran-Smith & Lytle, 1999; Zeichner, 1999). By privileging "teacher educators as researchers of their own practices" (Loughran, 2002, p. 240; see also Russell, 1995), self-study holds up to scrutiny teaching how to teach. As such, self-study implies critical questions: Who creates this new knowledge? By what methods? With what kind of validity? Self-study thus joins what Donald Schön (1995) calls an epistemological battle: For even though we are in the midst of a radical transformation and understanding of the relation between the researcher and the researched, self-study pits the inside practitioner/researcher against the traditional outside objective/observer of experimental science, challenging the standard of scientific rigor. While self-study represents a move away from a traditional view of science, some advocates admit, "an adequate grounding and authority for this work has yet to be found" (Bullough & Pinnegar, 2001, p. 15). At a time of intense national scrutiny of educational research (Grossman, 2002), how are these questions to be answered?

Addressing these concerns, this chapter introduces a method of inquiry that legitimates the practitioner as researcher yet provides a means of validating the knowledge uncovered through investigation. We speak of a reflective portfolio inquiry process. Portfolio inquiry is, we believe, particularly useful in that it provides a structured yet highly accessible process that simultaneously can be *both* a mode of inquiry and a means of documenting and representing knowledge. It can document investigations into practice, make public that knowledge, and open it to scrutiny so that a community of researchers and practitioners can engage in its use and/or in rigorous dialogue about its validity – three characteristics the American Association of Higher Education finds necessary for "an activity to be described as scholarship" (Hutchings, 1998). The portfolio inquiry process, then, provides one method – a structure for inquiry – in the service of self-study, validating its role in advancing a new scholarship of teacher education.

Although not all portfolios meet criteria as reflective inquiry, this chapter demonstrates how they can. It also reveals the complexity and subtlety of the portfolio process and some of its tensions, especially as it entwines issues of assessment and professional development and can incorporate a range of divergent purposes for interrogating one's teaching. While the portfolio has become commonplace in teacher education programs in the United States, as yet there are few systematic studies documenting their uses or long-term consequences (Lyons, 1998a; Zeichner & Wray, 2001). For this chapter we turn to the literature and our own teaching and research, some 15 years experience with portfolio inquiry, mentoring teacher candidates through portfolio development, interviewing people about the process and, most recently for one of us, introducing arts and sciences faculty to the process (Lyons, Hyland, & Ryan, 2002).

The chapter first places "Portfolio Inquiry in Historical Perspective" and outlines the critical structure of the process. It then explores "The Centrality of Reflection" within the process and identifies related "Theoretical Groundings." After describing "The Validation of Evidence of Portfolio Inquiry," it presents "A Sampler of Cases of Portfolio Inquiries in Support of Self-Study." The chapter concludes with a discussion of the "Implications of the Portfolio Process for

Advancing Self-Study and the Knowledge of Practice." Here we advocate a means of validating portfolio evidence through a process Elliot Mishler (1990) first introduced and calls validation as trustworthiness: That is, in brief, by the willingness of other researchers/ practitioners to try out a practice in their own settings. Throughout this discussion we consider how ideas and purposes of self-study overlap with portfolio inquiry *and* where they differ.

Portfolios in Historical Perspective

> A teaching portfolio is the structured documentary history of a (carefully selected) set of coached or mentored accomplishments substantiated by samples of student work and fully realized only through reflective writing, deliberation, and serious conversation. (Shulman, 1998, p. 3)

A brief review of the history of the portfolio in teaching and teacher education details how the portfolio first came into teaching and teacher education. It is important to note that the portfolio entered as a new mode for assessing teachers and documenting their practice and, simultaneously, as part of a larger search for alternative means of validating research on teaching. An examination of portfolio development since that beginning reveals a subtle shift in emphasis from the portfolio as document of assessment to the portfolio as a deliberate and intentional method for practitioner inquiries into a range of issues.

The Portfolio as a Theoretical Act

Why portfolios? Portfolios have a long and valued tradition with many professionals – with artists, writers, photographers, and architects, for example. These professionals use portfolios to keep copies or drafts of their work – their writings, models of projects, and sketches of their art – charting how over time it has changed. Some portfolios include only what is considered one's best work, others include a range of work. Although most portfolios typically are housed in a paper/notebook format, they are fast moving into electronic modes. But portfolio uses in teaching and teacher education are only a recent phenomenon.

Portfolios came into teacher education on the second wave of school reform in the late 1980s and early 1990s (Lyons, 1998b). Then, reformers finally acknowledged that there would never be any lasting reform of education unless competent and caring teachers were at its center. How would such teachers be identified? Certified? If competent teaching is a complex, uncertain, and often messy activity, it could not easily be documented or assessed. Traditional ways of credentialing teachers – by grades, courses completed, or a national teachers' exam – seemed inadequate to capture teaching's dynamics or dimensions. Portfolios emerged as one possible medium (Bird, 1990). Life in classrooms, teachers at work could be caught through a portfolio with its entries and evidence of work over time. A portfolio could document how a teacher and his or her students were progressing, recording lessons taught, assessments made. It could carry a syllabus,

a course plan, videos of classes, and ample samples of student work, revealing levels of student understanding – some even including student portfolio entries. Lee Shulman, who introduced the portfolio idea into teacher assessment, argued that portfolio making was far from a casual activity. It is, he claimed, a theoretical act:

> By this I mean that every time you design, organize or create in your teacher education program a template, a framework, or a model for a teaching portfolio you are engaged in an act of theory. Your theory of teaching will determine a reasonable portfolio entry. What is worth documenting, worth reflecting on, what is deemed to be portfolio worthy is a theoretical act. (Shulman, 1998, p. 24)

Portfolio making for a teacher or a teacher education program is a theoretical act.

Elements of a Portfolio Structure – the Scaffold

Several elements of a portfolio inquiry process emerge in the act of creating this kind of documentary history of learning to teach, especially for purposes of assessment within a teacher education program. It is these elements that create the critical *structure* of the portfolio process:

- the collaborative process of mentoring portfolio development, an activity taking place over time through critical conversations with mentors and peers, usually over a semester or year or, in some cases more, of a teacher education program;
- some set of goals or standards held up to a portfolio maker describing what teachers entering today's complex classrooms should know and be able to demonstrate;
- the collection of a body of portfolio evidence – portfolio entries, what some call artifacts – of learning about teaching and student learning, such as videos of classes, student portfolios or other work, curriculum units, lessons that succeeded or failed, etc; or evidence exploring some puzzling aspect of teaching or of student learning (Dewey, 1933, 1998);
- a set of critical reflections or interrogations that accompany each entry articulating what was learned about teaching and learning; and, summarize a portfolio as a whole; and,
- a public presentation of the portfolio evidence and documentation narrated to a community of colleagues, cooperating teachers, and teacher educators.

Typically, a completed portfolio begins with an introduction, a statement of one's teaching philosophy, followed by the set of entries and evidence, each entry labeled with a title, accompanied by a rationale for its inclusion and a reflection. It concludes with a final reflection.

The Centrality of Reflection

Importantly, in this process each portfolio entry carries the crucial element: that is, a reflection. We define reflection as an intentional act of mind, engaging a

person alone or frequently in collaboration with others in interrogating one's teaching, especially a compelling or puzzling situation of teaching or learning to construct an understanding of some aspect of it (Lyons, 2002a, p. 99; see also Lyons, 1998a). Through reflection portfolio makers revisit their own teaching and learning, identify strengths or areas for refinement, critique what succeeded or failed and why, or pursue some aspect of student learning. In this reflective process, teachers uncover the knowledge of the meanings and interpretations they make of their own practices, their refinements of theories, their understandings of what students know and understand, and how they as teachers need to change or try-out new practices (Dewey, 1933, 1998; LaBoskey, 1994; Schön, 1983). This reflective interrogation, then, looks both ways: to past experience and forward to the future, especially to new ways of teaching. Most portfolio-makers claim reflection is the core of the process, essential to bringing new knowledge to consciousness, making it available to themselves and others (Lyons, 1998a, 2002a; Zeichner & Wray, 2001). Most self-study researchers similarly claim a connection to reflective inquiry, seeing reflection as the historical starting point of the movement as well as of individual self-studies (see Chapter 1 of this Handbook and Loughran, 2002). Through reflective interrogation the portfolio shares deeply in the purposes and processes of self-study.

The work of Shulman and the National Board for Professional Teaching Standards, in adopting the teaching portfolio as its primary means of assessing experienced teacher candidates for Board certification, proved pivotal to reflective portfolio development. That work garnered national recognition and support for portfolio assessment and for reflective portfolio-making as a critical experience in the education of teachers (Shulman, 1998; Valli, 1992; Zeichner, 1999).

But the emergence of the portfolio at that time was in part a response to increasingly urgent calls by other researchers to find alternative modes for validating research on teaching. Shulman, for instance, argued for attention to consequential validity, for asking the context-specific question: What difference does this practice make to students and teachers? To their learning? To teaching practice? (Shulman, 1994). Pamela Moss's (1994) answer to the question, "Can there be validity without reliability?" suggests that there can. She offers the idea of an interpretive approach to assessment and its validity along side of independent observers of traditional models in judging the evidence of teaching, even for high stakes. Portfolios, then, emerged in research as a needed alternative for documenting and validating research on teaching.

This portfolio history, with its roots in teacher assessment and development, differs from the historical development of self-study in teacher education. While portfolios began straddling sometimes nearly antithetical purposes – as an assessment for credentialing, as documentation of learning for professional development, even, as a showcase of accomplishments for purposes of employment, self-study emerged in teacher education because of a more focused purpose: the desire and need of teacher educators to experience for themselves how practices they were advocating as teachers of prospective teachers matched the reality of classrooms. Teacher educators returned to teach in elementary and secondary

classrooms to gain a new purchase on learning to teach (Russell, 1995; Russell & Korthagen, 1995). Their broad purposes were to test out and document what they encountered, studying their own practice and contributing to developing a needed body of knowledge: the goal was not the assessment of teachers but of teaching itself (Hamilton, 1998; Loughran & Russell, 2002). Yet both self-study and portfolio inquiry share a significant connection to reflection as a pivotal element of their processes.

Theoretical Groundings

Three other strands of research intersect here to provide additional grounding for a portfolio process. These strands are more directly shared with self-study. They include: recent research on situated cognition that identifies the significance of contexts and collaborative inquiry in learning; research on narrative as a mode of knowing, inherent in both a portfolio process and self-study because of their emphases on the stories and meanings of experience; and, the growing need for a new epistemology of practice, a view of knowledge that validates the claims of insider practitioners to engage in investigations into their own teaching practice. This view, pioneered by teacher researchers such as Cochran-Smith and Lytle (1999), Lampert (2000), and Duckworth (1987), was dramatized by Ernest Boyer's (1990) bold argument for new forms of scholarship for the academy, including a Scholarship of Teaching. Here we elaborate briefly on each of these strands.

Situated Cognition and Collaborative Inquiry

Contemporary research on learning throws light on portfolio processes. It articulates a view of knowledge as a social construction, situated in specific contexts (Brown *et al.*, 1993; Bruner, 1996; Lave & Wegner, 1991; Putnam & Borko, 2000; Rogoff, 1990). This perspective is significant as it takes into account both the importance of meaning and the knowledge of situations, contexts, and particulars – of this class of students, this school, this historical moment, etc., instead of general rules about teaching. It calls attention to the social nature of cognition, to how teachers themselves learn, and to ways of teaching that will foster both teacher and student learning. This perspective shifts attention from the individual learner to the interactions of the people in a common environment as major determinants of learning. These communities of discourse provide individuals with ideas, theories, and concepts that enable them to make sense of experience (Putnam & Borko, 2000). Portfolio construction and development is itself a collaborative activity, deliberative and intentional, that engages oneself and others – one's students or other colleagues – in interrogations into issues or puzzles of teaching and learning one seeks to understand at some new level (Lyons, 2001). So too does self-study.

Narrative in the Portfolio Process

It is a commonplace that teacher discourse about classroom experience or knowledge often takes the story form of narrative. This is not surprising. As psychologist Jerome Bruner (1986) suggests, narrative is a mode of knowing that deals not so much with how to know the truth but rather with the question of the meaning of experience. Narrative as a way of knowing seeks explications that are context sensitive and particular. Because narrative operates on two planes, one of action and one of consciousness, it is uniquely able to capture all the vicissitudes of human intention and action, characteristic of the uncertainty of teachers' work and classroom practice, often messy and unpredictable. Portfolio and self-study processes deal in meaning, interpretation, and under-standings. As such, the inherent role of narrative in both is identified.

The Need for a New Epistemology of Practice

Recent history of the portfolio in teaching and teacher education highlights an important development: the subtle shift from the portfolio as a mode of represen-tation and documentation for the assessment of teaching to the portfolio as a more deliberate method for reflective inquiry into teaching. This development underscores, too, a dramatic and fundamental shift to a view of teaching as a kind of scholarly activity. Ernest Boyer's (1990) book, *Scholarship Reconsidered*, helped to precipitate this development. There Boyer made a daring suggestion, calling for new forms of scholarship for the academy that would go beyond traditional research, what he termed the scholarship of discovery. Boyer outlined three new forms: a scholarship of integration of knowledge across disciplines, a scholarship of application to real-world problems, and, a scholarship of teaching that would not only transmit knowledge but transform and extend it.

As Donald Schön (1995) rightly saw, practitioners themselves could best carry out these investigations into teaching. But Schön saw, too, that such a view would trigger a long-standing argument, that is, how practitioners could claim the legitimacy of their own authority to interrogate and name the knowledge of practice. Although teacher research of the last 15 years privileged the teacher as investigator (Cochran-Smyth & Lytle, 1999; Lampert, 2000; Lytle & Cochran-Smith, 1992), such claims raise what Schön terms an "epistemological" battle, even if "a battle of snails." Alternatively, others term it the "slow revolution" (Grant & Murray, 1999): they anticipate the eventual legitimation of the right of teachers to carry out investigations into their own practice – however long it takes. These political and epistemological considerations provide a context for understanding the slow evolution of practitioner research and why issues of validity of portfolio and self-study processes continue to be raised and need to be addressed within today's politicized climate of educational research.

The Validation of the Evidence of Portfolio Inquiry

Acceptance or rejection of a practice or theory comes about because a community is persuaded. Even research specialists do not judge a conclusion

as it stands alone; they judge its compatibility with a network of prevailing beliefs. (Cronbach, 1988, p. 6)

When Boyer in his role as President of the Carnegie Foundation challenged the academy to advance a new scholarship of teaching, he effectively carried the argument of earlier proponents of practitioner research into the heart of academia and a new audience: American higher education. Researchers took up the questions: What is a scholarship of teaching? How can it best be carried out? Represented and documented? Validated? Two portfolio models resulted from this work: the teaching portfolio – already making its way into teaching and teacher education – and a course portfolio. In these developments one can trace the growing emphasis on teaching as scholarly inquiry, as well as the strengthening of the idea of the portfolio as a mode of reflective interrogation. Now portfolios were not used primarily for the assessment of teachers, but rather for the interrogation of teaching itself (Huber & Morreale, 2002; Hutchings, 1998).

A Template for Inquiry: The Design, Enactment, and Results of Teaching

In brief, the *teaching portfolio* – the portfolio model first developed for the documentation and assessment of teachers, primarily surveys various tasks of a teacher's work: of several courses being taught; methods of assessment of students; student work; etc. In contrast, *the course portfolio*, developed by the American Association for Higher Education and the Carnegie Foundation for the Advancement of Teaching, focuses solely on a single course of a practitioner. The course itself is conceived of as an investigation (Hutchings, 1998; see also Huber, 1998). Three critical conceptualizations suggest the evidence for a course portfolio: *its design*, that is, how the course is conceived by the teacher as demonstrated by its syllabus, its tasks for students, etc.; *its enactment*, that is, all the ways students interact with it, through assignments, performances, assessments, etc.; and, *its results*, that is, evidence of what it is that students have actually learned from the course. It seeks to answer: How does a teacher know what students of this course have learned and now know? By what evidence?

This template for investigation – course design, enactment, and results – also provides a map of a possible way of inquiring into teaching. It is clearly applicable as an organizing set of ideas to all kinds of portfolio models. But it is the structure of the portfolio process – the collaborative effort, the gathering of evidence, the critical reflecting, the final presentation – that provides the scaffold for carrying out the process. These conceptualizations structure the portfolio process and make it useful to practitioner inquiries for self-study. If self-study fundamentally implies an interrogation of one's practice in the service of meaning and new understandings about teaching and learning (Loughran & Russell, 2002), then the reflective portfolio can provide one method to scaffold and support that work.

Validity through Validation

We consider that validating the evidence of portfolio inquiries may best be thought of as occurring through a process of validation, a method first put

forward by Elliot Mishler (1990) for inquiry-based research. Mishler argues that certain research practices that serve as potential models of how a practice works are and can be validated, but not by traditional experimental methods. For, rather than relying on an investigator's strict use of standard procedures, these researchers rely on their own understanding of the actual situation of practice in a field of inquiry. Exemplars – models of how a practice works – are tested, not through hypothesis testing but through a process Mishler calls validation: "The essential criterion for such judgments is the degree to which we can rely on the concepts, methods, and inferences of a study, or tradition of inquiry, as the basis of our own theorizing and empirical research" (p. 419). If our assessment of a research or teaching practice is positive enough so that we act on it, trying it out in our own setting, we grant the finding a sufficient degree of validity to invest our own time and energy and put our reputations at risk. Mishler in effect redefines validity as validation. "Validity claims are tested through our on-going discourse about these practices and in this sense, scientific knowledge is socially constructed" (p. 415). We argue that this process is at work with exemplars of practice revealed through portfolio inquiry, one equally applicable to self-study.

In that spirit, we present a set of three case studies that explore the portfolio inquiry process as self-study investigations. We offer these as potential exemplars for debate and discussion that others may decide to try out, or validate.

A Sampler of Cases of Portfolio Inquiries in Support of Self-Study

A central feature of this chapter is a set of descriptions of portfolio inquiries. Three cases are presented here. While of necessity these cases do not include all of the entries, evidence, and reflections of a complete portfolio, they do provide enough data so that a reader can begin to see how the portfolio process works. We do not look to make distinctions here of portfolio types. Rather, we wish to emphasize the kinds and purposes of interrogations undertaken by a range of practitioners engaged in a portfolio process and how the process structures self-study, when explicitly named as self-study or when not; and, even as in Case #2, when the portfolio process itself is a first-time experience. The cases include:

- "Case #1: Using Narrative Teaching Portfolios for Self-Study." In this example, two teacher educators describe their intentional use of portfolios for self-study for themselves and their student teachers. After introducing teaching portfolios as a means to scaffold self-study, they then assigned students a narrative portfolio as their cumulative assignment as they "concurrently … worked on our own self-study." The teachers describe their use of narrative in this process, outcomes achieved, and their sense of the power and vulnerabilities of the process as they "pushed our self-study work and engaged more educators, our students, in this valued process."
- "Case #2: The Portfolio Process as Self-Study – an Embedded Perspective." This second case, "A Post-Tenure Review: A Collaborative Venture," describes the efforts of a tenured professor to use a portfolio process for a

post-tenure review of his teaching and professional development. In this example, the portfolio process is not identified as "self-study." Rather, the case demonstrates how self-study can be embedded in a portfolio process, even when that process is also new.

- "Case #3: The Bank Street Model: Portfolio as Nested Self-study." This case shifts attention specifically to the relationships and the interactions between teacher educators and students who create reflective portfolios. In particular, this case reveals mutual learning that emerges through the portfolio process.

These three cases invite consideration of the purposes of a portfolio process, of how subtle differences in intentions or purposes can alter and shape the experience. Case #2 is provocative in this regard. What, we ask, was the author's purpose? Was it achieved? Case #1 reveals how narrative interacted in self-study because of the explicit, intentional uses of narrative by the authors. Case #3 reveals the interactive nature of the self-study/portfolio process between participants when reflection and self-study are intentional and how it is not simply a linear process but rather is better thought of as recursive. Case #2 is a cautionary tale; it also reveals how rare a process reflection is in academia. The author, appreciative of the chance to ask the "So what?" question about his own practice, is aware how infrequently it is formally introduced into academic life. The cases invite also consideration of the following larger questions and implications of using a portfolio process in the service of self study:

- How does a portfolio process serve as a scaffold for self-study?
- What is necessary for the process? What is validated through it?
- What may stand in its way?

Case Study #1: Using Narrative Teaching Portfolios for Self Study

This case is excerpted from a larger work of the same title written by Vicky Anderson-Patton and Elisabeth Bass for Narrative Inquiry in Practice: Advancing the Knowledge of Teaching (Lyons & LaBoskey, 2002). The authors provide a context describing how they came to engage their students in using a portfolio for self-study as they carried-out self-studies of their own.

We want to be good teachers and we want our students to be good teachers. Previous experiences convinced us that merely reading research on teaching is not effective in transforming practice. We started doing self-studies in 1997 and discovered how powerful this methodology is. We developed narrative teaching portfolios to further our ongoing self-study and used this narrative process to guide our students' self-studies.

In the fall of 1999, Lis conducted a practicum for new writing teachers and Vicky was teaching creativity in elementary school; both are marginalized courses. Our outsider status enabled us to experiment more freely, so we engaged our students in self-studies. Self-study is a methodology for examining one's own teaching, carried out collaboratively, with the goal of transforming one's practice.

Studying one's own practice may seem, at first, methodologically unsound. Yet for teachers who have experienced force-fed best practices, working with what is real is a great palliative. However, self-studies can become cumbersome; when anything related to our classrooms becomes data, most of us are overwhelmed. To manage this we used narrative teaching portfolios to scaffold a focused self-study.

We introduced our students to self-study (Hamilton, 1998; Loughran & Northfield, 1998) and teaching portfolios (Lyons, 1998a) then to research where portfolios were used to scaffold self-studies (Cuban, 1998; Gipe, cited in Hamilton, 1998). We assigned students a narrative teaching portfolio as their cumulative assignment. Concurrently, we worked on our own self-study narratives. This project pushed our self-study work and engaged more educators, our students, in this valuable process.

In self-study and teaching portfolios, narrative is both research process and product. We reflect on what we do, tell our stories, and then create portfolios to share our stories with others. Narrative methods allow us to explore the complexities of teaching, incorporate self and context, and more fully understand the lives of others. Narrative enables imaginative identification (Achebe, 1990) and personal voice, two ingredients we believe are necessary for transformative learning. In the context of the stories we tell, we can see the small moves of transformed practice that might otherwise disappear. The narratives make these changes real and allow more complex reflection because they help us get outside ourselves and connect with others.

The portfolio assignment was a seemingly open-ended process, yet we carefully guided its structure. First, we asked students to write a personal narrative (their creative self for Vicky and a literacy biography for Lis). We structured reflection on their teaching values and practice through journal starters and group activities. Students discussed their teaching artefacts – such as their students' work, lesson plans, and student interviews – and captioned them. Students also experienced other classrooms. We provided a guiding question and asked students to develop sub-questions to focus their portfolios (Grant & Huebner, 1998). Finally, we invited students to experiment with alternative representations in their portfolios and presentations. To reinforce the reflective nature of the portfolio process, we required an introduction and a concluding reflection. For our self-studies, we conducted follow-up interviews with these students three months after the semester (Lyons, 1998a).

Our Narrative Teaching Portfolios

Over the past two years, our teaching portfolios have grown to include five parts:

Part I: A reflective paper presented at a conference and published as part of the proceedings.

Part II: A dialogue representing the process students went through while creating their portfolios.

Part III: Student artifacts – selections from their teaching portfolios and our

version of their stories.

Part IV: Alternative representations of our process.
Part V: Feedback from presenting at the conference.

We include segments from each part below to provide a sense of our overall portfolio process and product. [NOTE: Here only a sample of each section is included].

Part 1: Reflections

The following segments are from a group of 14 reflections. ... These reflections articulate our teaching values and allow us to explore how we enact them.

Vicky asked, How do I structure freedom in the classroom to foster creative expression and development?

> REFLECTION 1: Owning creativity. I tried to give students space to talk about their creativity and engage in the process. The final portfolios evidenced students experiencing themselves as creative. Further, the students value their creativity and saw the importance of role modeling it.

Lis reflected on the role of personal involvement and self-study:

> REFLECTION 6: I am intellectually committed to doing personally meaningful work. I don't buy the mind-body split. I can't teach writing without making room for voice. I can't help teachers become teachers without helping them to connect deeply with themselves. It's harder this way. I become more vulnerable when I am not the expert glibly providing pre-digested theoretical texts. Self-study forces me to do personal work and allows students to do the personal work that they are ready for.

Part II: Dialogue.

This narrative dialogue tells the students' story of developing their portfolios. We created it from our teaching journals, their comments, and pieces of their writing.

THEME 1: PROCESS ANXIETY
A: What does she want?
B: What's a teaching portfolio?
A: She said we could do anything we want.
B: But we need artifacts, and it has to be about our teaching.
A: What's an artifact? This is too loose for me. I need more structure. Tell me how many words, and I'll do a research paper. I'm good at that.
B: I just want to learn some new tricks to be more creative in my classroom.
A: Self-study – what's that?
B: She's not clear. She said it is a process and will emerge.
A: I guess it has to be about self. That's so different than research.
B: I just don't get it.

THEME 2: COLLABORATION

A: Where are you teaching?

B: I'm teaching in West Chester. I have 22 kindergarten kids.

A: I teach adults.

B: That's interesting work, but kids are so cute. Today they made picture books with new endings to their favorite stories.

A: I'd love to see them. Could you bring them as an artifact?

THEME 3: CREATIVITY AND ALTERNATIVE REPRESENTATION

A: I'm teaching college writing and it's not creative.

B: Well, I'm not really creative, either.

A: I like creative writing.

B: Maybe you could do that for your portfolio. What can I do?

A: Didn't you tell me you redid all the bulletin boards in your classroom because they were so boring? That's creative.

B: What am I supposed to do, bring in 6-foot bulletin boards?

A: Why not take photographs?

THEME 5: REFLECTION

A: How much have you done on your portfolio?

B: I was really worried that I wouldn't have enough artifacts, but now I have so much stuff, I don't know where to begin.

A: What was your portfolio focus?

B: How can I teach for creativity when I don't feel creative.

A: But when you look at all the stuff you do, you are creative.

B: It's funny, but when I started captioning the artifacts, I realized I was being creative.

A: Because I decided to write a short story for my portfolio, I have to create student characters. I decided to interview students. I'm learning more about teaching from talking to them than I thought I would.

Part III: Student artifacts

We include a few brief excerpts from some student-teaching portfolios. These portfolios intrigued us because (1) they showed the insight and transformation of the student's ideas, (2) they resonated with our teaching (both struggles and values), and (3) they included something creative that moved us. We conclude each excerpt with a reflection.

[NOTE: Only one example is included for each author.]

Vicky's Student Artifacts

Jackie's Portfolio. Jackie created an imaginative storybook filled with her art, photographs, and writing. She concluded:

I learned so much about my creativity. I will teach for creativity by encouraging imagination, non-conventional thinking and constant exploration of the world. I will practice my creativity by being awake to the world around me, thus finding inspiration everywhere. It's too easy in life and in teaching to just keep our feet on the ground and steadily move forward, the way we always have. It's much more rewarding to fly; to shoot for the stars, to spread our wings, and see what is possible to create by leaping into the unknown, by attempting what we aren't yet sure we can achieve.

VICKY'S REFLECTION

I found the rich artistry, insight, diversity of ideas, and media experimentation in Jackie's portfolio compelling. These elements are central in teaching for creativity. Teachers must encourage students to fly, take risks, and be flexible.

Lis's Student Artifacts

Pam's Portfolio. In Pam's poem about her fear of teaching, she noted that her success as a teacher "depended on courage and the ability to make conscious contact with that fear." Her process became "one of remembering to incorporate into my teaching the practices that I have found helpful in my life: taking risks to push past my comfort zone, reflecting on my life experiences, and asking for help."

LIS'S REFLECTION

Unlike a victory narrative, Pam's poem maintains the tensions that she feels. She sees herself as living the contradictions, involved in the dynamic process of learning to teach.

Part IV: Alternative representations of the process

To facilitate transformative learning, we felt if necessary to integrate the arts with research. ... Also, a guiding principle of self-study – walking the talk – required us to incorporate alternative representations into our portfolios because we asked the students to do so. Our first discovery was that the process is more important than the product. We struggled with how to articulate our learning in artistic forms and how to work with our vulnerability. ... Do alternative representations stand by themselves as art? We don't believe so. But the process: trying something different, being vulnerable, exposing oneself, articulating one's teaching, and interacting with a wider world were engaging and valuable experiences. ... We presented our narrative teaching portfolios at the Self-Study Conference (July, 2000) at Herstmonceux ... [a] process akin to our students final portfolio presentations.

Conclusions

We continue to use narrative teaching portfolios because they did scaffold self-study. The process of responding to them, however, was time consuming and stressful. Because the self-studies required individuals to examine their teacher-selves, many issues emerged. We spent hours crafting responses that were attentive to the work, respectful in relational terms, and real to us. Each student received a lengthy feedback letter. ... Another dilemma we wrestled with was how to respond to the diversity in vulnerability and insight revealed in the portfolios. We had to be aware of each student's level of proximal development and psychological comfort. ... Bringing the self-study process into the classroom means modeling it. We discovered that we needed to provide space and time, support the development of personal voice and group collaboration, give up traditional authority, and openly share our vulnerabilities balanced with our confidence in the process. ... Developing a narrative teaching portfolio with the goal of engaging in self-study brings the self into the process at the deepest level through sharing stories. But it is vital to balance the danger of narcissism with the potential learning. ... The great benefit of self-study narrative teaching portfolios ... lies in the potential for teacher transformation through creative expression.

Afterword (Lyons and Freidus)

This case most clearly and succinctly reveals teacher educators crafting a self-study portfolio process. By uncovering the actual process they modeled for their students as they created their own self-study portfolios, these authors bring a reader through the experience. Having witnessed their portfolio presentation at the Herstmonceaux conference, we attest to the power of their work, their creativity in engaging others, helping them think through some of the dilemmas and ethical issues likely to arise in this work, and making present the evidence of their own and their students' work.

Case #2: The Portfolio Process as Self Study: An Embedded Perspective – Post-tenure Review Portfolio

In this case, Larry Cuban's "Post-Tenure Review Portfolio: A Collaborative Venture," Cuban engages in a portfolio development process as a form of self-study, although it is not named as such. Indeed, Cuban came to a portfolio process for the first time because he desired a self-study of his own teaching and learning, especially a chance to have colleagues at Stanford University review and comment on his work. Although the case is quite different in purpose from that of Case #1, both indicate how a portfolio process may embed self-study. This case is a cautionary tale: a quite adventuresome undertaking – creating an unrequired post-tenure review – seemed to have little impact on the author's institution. The case raises sobering questions about the sustainability of self-study/portfolio inquiry. (for the full case see Lyons, 1998a)

All I ever wanted from my colleagues was a tough and fair post-tenure review.

I got that *and* a portfolio, something I had barely heard of previously. Therein lies a story.

Between November 1990 and May 1991 a committee of three colleagues appointed by Dean Mike Smith met with me five times, read at least 35 pages of memos and an additional 100 pages of articles and book excerpts that I had prepared and gathered, watched a videotape of one class that I had taught, and discussed at length with me particular facets of my teaching and research agendas. In January 1992, both the committee and I reported to our faculty what we had done and there was an hour-long discussion of my post-tenure review.

Rationale

No such process is authorized in Stanford University's Faculty Handbook, the document that includes the policies guiding faculty rights and responsibilities. So why did I want such a review, what did I want to be reviewed, how was it done, and of what worth was it to me? I will answer these questions in turn but I want to make clear that what I produced had been called a "portfolio" but it was not my intention to create one. Having done so, I am glad that I did and will know better what to put into one next time. I say this because the portfolio is not central to my experiences; what it did was permit me to examine in depth, with colleagues I trusted, selected activities that I had been doing as a professor.

Why Did I Want a Post-Tenured Review?

I had already been a teacher and administrator in urban public schools for a quarter-century before coming to Stanford in 1981 as an associate professor. In 1986, after failed attempts to return to being a superintendent, I decided to seek tenure and a promotion. In the process of the tenure review, I requested from the dean a review in 5 years. He spoke with the provost and found out that no condition – such as a future review – could be attached to acquiring tenure and if I wanted to have such a review, I would need to negotiate that with whomever was dean then. So it was that in 1990 I approached Dean Mike Smith and requested such a review. My reasons were familiar ones. Most of my career had been spent moving from post to post. So new challenges kept me dancing intellectually as fast as I could. Being a professor for almost a decade was the longest time in my adult life that I had spent in one position. Moreover, I had discovered that faculty colleagues of national and international repute were anxious to protect a precious autonomy that they had cultivated for themselves. In other words, being a member of such a distinguished group did not automatically or easily translate into sterling exchanges of ideas over lunch, coffee, or at the mailboxes in the main office. Isolation was the norm. I needed re-potting.

But why approach the dean? I could have just as well asked a few trusted friends on the faculty to help me. My reasons for making it an official request are laid out in a memo. …:

> I have come to believe the rhetoric that we are a community of scholars in a professional school. I owe my community the full and best performance

I am capable of in discharging the roles of teaching, research, and service that are expected of me. … When I do well in these areas it reflects well on me and the institution that I serve. The flip side of my institutional obligation … is the responsibility of my colleagues to help me improve in the performance of my central roles, especially when I seek their assistance. … I want, simply put, a collegial dialogue about my work. To be tenured, in my judgment, does not relieve the institution of its obligation to me. Or I easily could have added, my responsibility to myself to examine what I do.

Dean Smith appointed Mike Atkins, John Baugh, and Lee Shulman.

What About my Work Did I Want to Have Reviewed?

Two areas in particular interested me: my teaching and my current and future research agenda. … For my teaching, I figured that the committee would examine my syllabi since they are maps that would give the committee members ways of inquiring into both my pedagogy and how I organized content conceptually. I expected the committee to examine evaluations of my teaching, and especially, consider the pedagogical dilemmas that I have wrestled with continually over the years both in high school and graduate teaching.

For my research agenda, I wanted the committee to appraise my past publications, less for their content and more for their direction, and reflect on my proposed project of examining how professors have taught, which had grown out of earlier research on a history of how teachers taught. I also wanted their thoughts on the dilemmas that I faced as a researcher committed to impartial scholarship while actively trying to improve teaching and administrative practice.

How Was the Review Conducted?

The dean assigned one of his staff to collect my materials (evaluations of previous classes; articles and books that I had written in the previous 5 years), distribute them to committee members, and set dates for the meetings.

The staff person that the dean assigned kept notes and from those summaries, the flow of the hour-and-half meetings became clear. They were highly interactive and we worked as equals; there was no sense that heavy consequences loomed for me or for the committee in completing their deliberations. This was not a tenure or promotion committee meeting, by any means. On the contrary, I sensed a strong feeling that these discussions about my work were sincere probes into not only my teaching and research but opportunities for each member to consider for himself the points we lobbed back and forth about the details of my teaching and research. It was a chance to talk about things that we had never spoken about except, on occasion, to trusted friends. These discussions became, I believe, proxies for other members' self-examination as well as mine; at least two of them expressed this to me privately.

At the meetings themselves, I usually set the agenda; members also raised items as we met. … At another meeting on January 31, 1991, we discussed what

I had already submitted and members asked for the following additional information from me: examples of student work, both exemplary and problematic; comments on my present and future use of case study methods; comments on the first time that I taught a social studies methods course and future plans with it; on how it helps or impedes in the areas of research and teaching; comments on institutional obligations to the professor; on this institution and my relationship with it; on how it helps or impedes my research and teaching. ... This discussion of agenda points and negations of another set of tasks became customary for subsequent meetings. These memos and other written tasks became the de facto portfolio.

The portfolio included memos on how I analyzed my teaching and research agendas; a videotape of an hour-and-a-half class with a nine page, single-spaced typed analysis of my teaching and student responses; an exploration of a new course I had created; a memo on the mutual obligations of a professor to a school of education and the faculty to each other; and a final memo on the process of review itself and its overall worth to me.

The Contents of the Portfolio: Teaching and Research

To give readers a flavor of items in the portfolio, let me offer excerpts. I begin with the course "History of School Reform" co-taught with David Tyack. This portfolio item contained the syllabus; a videotape of one class that I taught; a close analysis of the videotape, which I wrote with materials from the class itself (questions I handed out to students, a tally of students participating, etc.); and the readings that the class discussed.

[NOTE: This section of the portfolio contents can be read in full in *With Portfolio in Hand*, Lyons, 1998a. The headings for this section are: Teaching the "History of School Reform" Class; Objectives After Viewing the Videotape; and My Research Agenda.]

Of What Worth Was This Post-Tenure Review to Me?

I had promised the committee that I would prepare a memo for them to use in assessing what our deliberations and my work had meant to me. Let me quote. ...

> The most beneficial part of all the memos I produced ... has been how it forced me to rethink old ideas and open up new areas that I had not considered. ... If there is one over-riding benefit to such a review it is the requirement placed upon the person seeking the review to lay out for others the issues that puzzle the person, the conflicting values, unclarified questions, and the like.

> Another important benefit that I came to see was the opportunity to have colleagues take a step back to examine seriously a body of work that I had accumulated over time, from where it came and where it might be leading, and to ask the seldom explored "so what" question. The only time that had

occurred was when I sought tenure in 1986 and a committee of peers examined my work and got opinions from outside the university.

Yet, even at that time, all one hears … is what the outcome is: yes, you got tenure and a promotion; no, you got neither. You do not find out what others consider as strengths and limitations of your work and direction, since the letters and committee report are confidential. … What made this review remarkably different from the usual tenure review was the clear focus on improving rather than judging and concentrating on issues raised by me or by others as we met together.

What about Shortcomings to the Process?

If there were any weakness. … it would be around my lack of structuring the discussions during the four times that we met and the uncertainty I have about what a portfolio (focusing on a review of teaching and research) should contain. …

The concept of the portfolio is most appealing to me. I am afraid, however, that I have yet to grasp its essence. I understand that it is both to document and to inquire into teaching and research. It is to be selective rather than overwhelming. The pieces that I have produced for this portfolio have the traditional items with a number of reflective pieces from me. What is still missing form the portfolio is what my students have learned or at least an attempt to get at that. What I still fail to see is a coherence, an underlying weave to the fabric. Perhaps that is what you are to see. And perhaps that will come in time.

What Happened After the Review Was Completed?

The faculty exchanges in the hour's discussion explored the worth of such voluntary reviews, whether such reviews should be made mandatory, and the time each one would take. I believe a fair summary of the faculty's discussion would be that there were strong reservations about any post-tenure review requirement being instituted.

Since then, nothing much has happened with post-tenure reviews in the School of Education. … the fundamental reason may be close to what the colleague who reported to the faculty said in his closing paragraph:

During our deliberations I observed that the gatherings were among my most enjoyable meetings, but they received low priority. I value the freedom that allows us to devote substantial blocks of time to teaching, researching, and writing. Even though I recognize the importance of committee assignments to our institutional welfare, I prefer to keep bureaucracy to a minimum.

The dilemma of professional autonomy and institutional obligations emerges from the colleague's words; it persists and no easy reconciliation is in sight for him or the rest of my peers.

Afterword (Lyons and Freidus)

Lee Shulman, a member of Cuban's post-tenure review committee, has commented on this experience and offers another perspective on the usefulness of the portfolio process to those who act as critical friends and why having such mentors is necessary to the process. Although Cuban comments that "nothing much has happened" at Stanford following his experience, Shulman points to how the collaborative nature of portfolio work and self-study has unexpected outcomes for all involved. Shulman (1998) says:

> What was clear was that it was not only Larry Cuban who profited ... each of us benefited. When do we get a chance to peer into the window of our colleagues' teaching?

> My insights were somewhat different. I realized that Larry and I both taught the same students. I came to see some aspects of my students through Larry's eyes and through Larry's course, and in ways I never saw them before because we were doing different things. The students were performing in different contexts, and, suddenly, a two-dimensional view of students became three-dimensional. I became much more sensitive to Larry's teaching and he to mine, and that is also very important.

But Shulman offers another and more sobering comment, this time on the fate of his own portfolio making – which he admits remains unfinished.

> One of the reasons that my own portfolio has remained incomplete, although I've got all the parts around, is that I am not part of an ad hoc community organized to discuss my portfolio. It was Larry who was thoughtful enough to make sure that we provided such a community, created a group to discuss his portfolio. I am left with the question: What would happen if we as teacher educators organized ourselves to review each other's work in this way? If we supported each other in this way, what would that do for us and our students? ... The argument for peer review and portfolios in teaching is that they contribute to making teaching community property in colleges and universities and, therefore, put teaching and research into the same orbit. We will see whether that argument or hypothesis works. (pp. 33–34)

Self-study and portfolio work can support peer review. But, as this case reveals, a self-study portfolio process needs a scaffold of which critical friends may in the end be a most crucial element. Such exchanges are not casual conversations. Rather they are critical to the intentional interrogation which is at the heart of the process. Lee Shulman's story turns out to be a cautionary tale as well.

#3 Case: The Bank Street Model: Portfolio as Nested Self-Study

In this case a teacher educator, Helen Freidus of Bank Street College of Education, describes the experience of two students who are involved in the creation of a

reflective portfolio. This case especially highlights not only the self-study aspects of the portfolio process for students but for faculty as well.

At Bank Street College of Education in New York City, students must complete an integrating project in order to fulfill the requirements for the Masters Degree. Those choosing portfolio for this requirement work independently with a faculty mentor, and with a peer group. They pull upon personal and professional knowledge landscapes (Clandinin & Connelly, 1995) to explore their beliefs and practices and to document their competency in the field.

Invariably students draw upon widely different experiences to document their understanding of a common area within the discipline. Their diverse points of reference provide an opportunity for students and faculty to engage in discussions of what is valid and why. Through this process, each participant has the opportunity to frame and reframe his or her understanding of teaching and learning. And, as students demonstrate their perceptions of meaningful practice, faculty have the opportunity to observe the meaning students have constructed from courses and field experiences and consider the implications of this meaning for their own practice.

Structure of the Portfolio at Bank Street

Becky and Alice are two students who chose the portfolio option. They began to study their own practice by:

1. identifying and representing teaching and learning experiences that have been meaningful to them both personally and professionally;
2. providing explanations grounded in theory to explain the success or failure of their experiences;
3. setting goals for future professional growth guided by their findings.

Becky and Alice had a range of portfolio options to choose among. These included traditional, multi media, and e-portfolios. Whichever structure they chose, it would include:

Artifacts

It must have six artifacts documenting their understanding of and competency in four domains (human development, curriculum, history and philosophy of education, and the social context of teaching). At least two of these artifacts must be in formats that are not text based, e.g., picture collages, charts, graphs, a variety of writing genres, videotapes and/or other digital technology. By moving beyond traditional text-based representations of learning, students and faculty revisit content, examine familiar concepts through new lenses, and frequently emerge with more complex understandings.

Captions

There need to be one to two page statements to clarify each artifact. These captions, informed by theory and personal reflection, provide a rationale for the

inclusion of the artifact in the portfolio and serve as a scaffold for self-study. In these captions, responses are provided to the following questions:

- What have I learned from the experience represented by this artifact?
- What implications does this experience have for my classroom practice?
- How has this artifact shaped and been shaped by my personal and professional vision of education?
- How does the artifact bring to life the theories I have studied?

Framing statements

There must be an introduction and conclusion to integrate artifacts and captions with an identified theme. With references to theory, these statements demarcate students' personal and professional journeys, identify ways in which they frame their vision of teaching and learning, examine the alignment of their beliefs and practices, and lead to the setting of goals for future professional development.

Process Requirements of the Bank Street Portfolio

In addition to these *product* requirements, Becky and Alice were required to fulfill *process* requirements. These process requirements provide additional feedback for students' own investigations and insight for the faculty members with whom they work.

Individual process

Becky and Alice each worked independently to identify benchmarks of professional growth and development and to identify future goals.

Dyadic Process

Becky and Alice met with their mentors on an ongoing basis. These meetings provided opportunities for looking at personal interpretations of practice through the eyes of another.

Group Process

Becky and Alice joined a monthly series of faculty-facilitated peer group meetings. Collaborative in nature, the dialogue engendered in these meetings served to support and extend the professional development of self and other. Becky and Alice also participated in a presentation celebrating the conclusion of the year of portfolio work. Here, they engaged in dialogue with and received feedback on their work from the greater community. These presentations provide an additional source of dialogue for students and help faculty to understand the ways in which course work has been internalized.

Becky's Portfolio: Understanding Culture (1999)

Becky is a Chinese American woman who was matriculating for a Masters Degree in Infant and Toddler Development. At the time she completed her

portfolio, she was an in-service teacher working with a mixed age group of babies and toddlers in a program that provided childcare for adolescent single mothers. The program, aimed at helping young women to complete their high school education, was housed in the public high school in which these women (ages 15–18) attended classes.

Becky chose the portfolio process because she wanted to meet the requirements for graduation by studying her own practice. She knew instinctively that her identity as a Chinese American/American Chinese woman had played a major role in determining who she was both personally and professionally, but she wanted to understand more about how this happened, what it meant for her students, and how her personal understandings could be informed by theory in the field. She used the portfolio process "to increase her imagination" in order to problematize her current beliefs and practices: "I realize it is a challenge to try to understand one's culture and upbringing. This is an essential ingredient in becoming an effective teacher."

Becky began her artifact selection by looking back on an autobiography she had written as part of her application for graduate study. She thought back to the person she was at that point in time and compared that person to the self who was now nearing graduation. Describing the immigrant stories of self sacrifice and hard work that her Chinese American parents told, Becky talked about how she, as a young American Chinese child, responded with disbelief, thinking that her parents' words were exaggerations told for the purposes of moral instruction. She writes:

> This all changed when my family went back to China for the first time. My eyes opened as we traveled back to the villages where my parents were born. There was physical evidence of poverty everywhere and yet the living conditions had improved since the time when my parents left. When my mother saw my facial expressions, she smiled at me realizing maybe for the very first time I would understand my parents a little better and my heritage.

Here, it is possible to see how Becky uses this biography as a basis for analyzing and reflecting upon the ways in which her family structure, family expectations, and her lived experiences fostered her own belief in the immigrant dream of hard work as a pathway to success. She begins to identify the ways in which the goals and expectations she set for herself as a student could influence the goals and expectations she sets not only for the young children with whom she works but for their mothers as well. In this analysis, one can see Becky's emerging understanding of the social construction of learning.

Subsequently, Becky extends her emerging insight by looking at her practice through the lens of human development. She sets the stage for this artifact by describing how cuts in her program budget had diminished the amount of support available to the teen mothers by the program social worker. Recognizing how badly the mothers needed the services that had been cut, Becky began to take on some of the roles previously played by the social worker.

In order to identify and prioritize needs, she conducted a survey among "the moms" with whom she was working. The information she elicited differed from what she had anticipated. She began to see that while these young women, like herself, were children of immigrants, their experiences had been very different from her own. Theirs was not the immigrant dream with which she had been raised. Moreover, these women were not only young adults but also teenage mothers struggling with the developmental issues that trouble many young people in today's urban culture.

Becky's caption, supported by her portfolio mentor's field notes, document her efforts to imagine and re-imagine herself as a professional. She recognizes her own tendency to "assume that the way 'we' do things is the right way, the only way," and begins to see the truth in Delpit's (1995) statement that, "When one 'we' gets to determine the standards of appropriateness for all 'we's', then some 'we's' are in trouble" (p. 28). She begins to understand not only cultural difference but also the intersection of cultural influence and developmental stages. She writes: "I need to continually remind myself that they (the moms) are developing themselves and maturing as they are trying to raise their own children."

Motivated by this awareness, Becky decided to follow her surveys with an in-depth interview with the mother of one of her students. In the caption accompanying the interview, she reexamines her own value system, demonstrates a new appreciation of the efforts of one teen mother to juggle being a mother and a high school student, and questions rather than condemns the apparent disinterest in school that seems so prevalent among many of the mothers with whom she works. She engages with such questions as: "Why do some immigrant groups hold on to the vision that hard work will enable them to attain the American dream? How do such dreams influence individuals? What is the role of environment? Of disposition?" Thus, she once again challenges her own more comfortable assumptions about teaching and learning. In her caption, Becky reflects:

> It was through her [the adolescent mother's] voice that I was able to hear my parent's voices speaking to me. … I have had to reshape my own views and perceptions. I have reflected upon my own cultural history and background. I have been constantly sifting through my questions and the answers I provided.

Summing up her portfolio experience, Becky writes:

> Examining who I am and what I bring to others has been a vulnerable exercise. It has unveiled my strengths and weaknesses. I have learned and relearned what are my fears and insecurities . … My thought process is different now than it was in September. I did not really understand the true influence of the decisions that I was making in the classroom.

Alice's Electronic Portfolio: The Universe Behind Each Face (2002)

Alice is a career changer coming to education with a background in child development, a graduate degree in social work, and training in laboratory research in the field of child development. She is a recent graduate of the Bank Street College program that prepares men and women for careers in the field of clinical literacy. At the time that she was completing her portfolio, Alice was just beginning to establish a clinical practice. She wanted to use her portfolio not only to fulfill requirements for her graduate degree but also as a way of exploring her new understanding of the field of literacy. She hoped to identify new and deeper connections between her past experiences, current theory in the field of literacy, and the application of these to the practice that she hoped to develop.

In her introduction, Alice writes: "I offer this portfolio as a reflection of my own exploration of what it means to learn to teach literacy." Believing strongly in a holistic approach to teaching and learning, Alice was moved by the images she had discovered in Rilke's poetry. She turns to these as a way of framing her understanding and creating a context for her self-study.

> My effort as a clinical teacher is to identify and build upon existing strengths in order to provide my young explorers of the universe of education with the ideas, skills, and strategies that they will need to experience success. I have chosen the theme of "the universe behind each face" because to me this phrase encompasses the notion of the uniqueness of and complexity within each individual. … Acting as a guide in the exploration of the terrain of new concepts, information, and ideas, the role of the clinical teacher is to assess the skills of the children whom he or she will join on this "mindtrek", listen to the needs of the neophyte explorers, learn the culture of these child explorers, and prepare the new explorers for the differences they will encounter in each new realm of exploration.

As Alice set forth on this self-study through portfolio, she posed one additional goal for herself: "This portfolio is designed to be presented through two mediums: the first is that of printed text and the second that of an internet web page." By applying technology to the portfolio process, Alice believed that she would be better able to synthesize her experiences, develop new ways of thinking about her practice, and extend her repertoire of the technology skills that would support her work with children and colleagues.

Alice begins by revisiting a children's book she had written to fulfill a requirement in children's literature. The story Alice wrote captures a moment in the daily life of a family. Children eat their breakfast, listen to music, and practice their violins while their mother gets ready to go for an appointment with her oncologist. The story is based on a real life experience in which Alice, observer and participant, witnessed the children's responses to their mother's illness. She describes her growing awareness that individual children respond in very different ways to such moments. Drawing upon all of her past personal and professional

experience, she describes how the act of framing and reframing this event has led her to a deeper awareness of the ways in which children make sense of the world. In some cases, she writes, sense making is done in the cognitive domain, in others through motor responses, and – in some – understanding is grounded in the social-emotional context. An awareness of these possibilities, she reflects, has important implications for teaching and learning; scripted curriculum will not suffice if all children are to learn.

Building upon this insight, Alice selects as an artifact, the representation of an experience that emerged during a field trip to a local museum. Working with a child over time, Alice had seen her student's language skills develop in quantum leaps. Since the trip was the culmination and celebration of the semester's work, the child's father was invited to join in the visit. In his father's presence, the child's communication skills reverted to the form and language, he had used when Alice had first begun working with him. Alice was amazed. In her caption, she writes: "Until I had the opportunity to work together with both R and his father, I did not understand how R's style of communication was tied to his family culture." Having gained a powerful insight into the ways in which both ability and disability may be grounded in socio-cultural norms and values, she writes: "This experience helped me to realize that as a teacher I wish to find ways to enable children, teachers, and parents to experience a sense of inclusion, collaboration, and sharing."

These two artifacts, together with others drawing upon experiences in assessment and curriculum development, enable Alice to look at the intersection of home and school, teaching and learning, in increasingly complex ways. They provide her with an opportunity to stand back and look conjointly at the clinical skills she developed in her training in social work, the observational skills that she developed in her work as a laboratory researcher, and the instructional skills that she has learned as part of a teacher education experience.

For Alice, the construction of portfolio scaffolded the integration of past and current practice, the discovery and re-discovery of meaningful theory, and the importance of pursuing instructional practice that is congruent with this theory. She writes:

> My first re-discovery is the importance of play in learning. … I have also reaffirmed through this [portfolio] the importance of creating activities that provide children and their families opportunities to share their unique family and cultural heritage … and ways in which I might support each child's learning while respecting his or her culture and family values.

And how did Alice's goal of presenting portfolio in digital format influence her experience in this process? When asked to reflect upon her initial technology skills in an interview following portfolio completion, Alice responded:

> I came with relative facility in my ability to use the PC, but I didn't know how to use a digital camera, manage images, edit images, or use

Dreamweaver (a program that lets you create html files and integrate words, images, media). I didn't know how to manipulate data.

She continues her discussion pointing out the tremendous learning with which she emerged, but noting that there was a struggle involved in mastering so many new skills in the midst of a process designed to facilitate reflection on and the synthesis of a course of study.

Nested Self-Study: Reflections of a Faculty Member Working with Becky and Alice

Becky and Alice's completed portfolios look very different. Personal interests, experiences and priorities, and strengths led them to construct their documentation of competency in ways that made sense to them. And yet, their reflections, their comments during the final presentation, and their discussions with faculty members and peers pointed out many similarities in the outcomes.

Each reported that the portfolio process had afforded her a fuller – visceral as well as cognitive – understanding of inquiry learning and authentic assessment tools and processes. Each saw great value in being able to meet requirements in ways that were personally meaningful. Each came to see how assessment could be used to extend learning as well as to document it. And, each described a growing sense of confidence emerging from having been protagonists in the debate around the questions: Whose knowledge counts? What counts as knowledge?

As a faculty member working with Becky and Alice, I found that, as always in the portfolio process, their portfolio process pushed me to critically review my own beliefs and practices (Freidus, 1998, 2000). My self-study was directly informed by their questions and concerns. Areas that were particularly impacted include inquiry learning, the cultural context of teaching and learning, and the application of technology to the portfolio process. First let me address the ways in which my work with portfolio students has helped me to reaffirm my belief in inquiry learning. Then I shall discuss the ways in which their portfolio experiences have helped me refocus my own teaching to emphasize the cultural context of teaching and learning. Finally I will discuss how the experiences of Alice and other students choosing to construct digital portfolios have influenced my understanding of the strengths and challenges posed by technology enhanced portfolio construction.

Inquiry learning

With ongoing pressure from legislatures and media to prepare teachers whose primary focus is preparing children to do well on standardized tests, it is very easy to begin to doubt the validity of one's own belief system. As I read article after article in professional and popular journals, I find myself beginning to wonder "Is an inquiry model of teaching and teacher education a luxury that cannot be afforded in today's classrooms? Should I substitute more direct instruction for the process-based pedagogy I so value? Are there more effective ways

to prepare teachers to meet the needs of today's children? Will the teachers we prepare be able to find meaningful work?"

My work with and observations of Becky, Alice, and their peers has enabled me to gather new evidence to support my belief in constructivist pedagogy. Left to pose their own questions and fashion their own evidence of competency, Becky and Alice – like most portfolio students – at first faltered. The responsibility of identifying what they knew and producing evidence to support their statements was daunting. Frustration replaced initial enthusiasm as they began to recognize the challenge of focusing their inquiry. But then, as they began to look closely at their practice, they posed important questions, and began to chart courses of action for themselves. Required to compile evidence of their competence in each domain, they were frequently surprised at how much they had learned. Proud of their accomplishments, they became quite articulate about the ways in which their practice embodied exemplary standards of practice. However, when the evidence suggested that their instructional practices were not aligned with their beliefs and/or when they were not in the best interests of the children, each of them was willing to acknowledge this reality and chart a new course of action. The inquiry honed their skill at and willingness to critically review and modify their practice on an ongoing basis.

Cultural context

This was particularly true in the area of the cultural context of teaching and learning. I doubt that a lecture about the impact of culture on classroom behavior could have had so powerful an impact on Becky's practice as did the survey and interview she conducted, analyzed, and reflected upon. Direct instruction about home/school relations could not have shown Alice how great an influence family expectations can have on school behavior. Constructivist theory (e.g., Dewey 1938, 1963; Moll, 1996; Putnam & Borko, 2000) purports that only when new learning is closely linked to prior knowledge, will the learning be fully internalized. Becky and Alice's inquiry portfolios grew out of their own needs and interests. The authenticity of the requirement enabled them to look critically at themselves as teachers and learners and motivated them to acquire new skills and information in response to identified needs. My own data collection as participant/observer in this process gave me new energy and evidence to advocate for the Bank Street approach to teacher education, an approach that is learner-centered, constructivist, experiential, and developmental (Darling-Hammond & MacDonald, 2000).

Moreover, I found that as my students' understanding of the field developed, my own understanding was extended as well. Not only did their writing and discussion offer me new examples to use in my classroom presentations, they alerted me to the importance of foregrounding this understanding across both the methods and the foundations courses I teach. As I saw these experiences through their eyes, I gained a new understanding of the complexity of helping students who were themselves from diverse cultures learn to teach children who come from worlds quite different from their own. And, rather than relying on

the power of the printed word to convey this information, I renewed my belief in the importance of embedding inquiry projects that support recognition of ties between culture and classroom performance.

There are courses in our teacher education curriculum with particular focus on these parent-school connections, culture and language, culture and literacy. However, separate courses are important but not sufficient. These portfolio experiences demonstrate how important it is to weave opportunities for exploration and discussion of these topics across the curriculum. Consequently, as we develop a new course for the Reading and Literacy Program in writing and interpreting case studies of children with reading and writing problems, we are looking at the ways in which we can help our students to identify cultural impact and work more closely with parents to develop common goals. As we revise our basic course in the teaching of reading and writing, we are exploring ways to help students use multi-cultural and bi-lingual children's literature to develop voice as well as decoding and comprehension skills. My commitment to clear communication of this information has been heightened by the discoveries of the portfolio students with whom I have worked.

Technology

Bank Street students have been constructing portfolios as a culminating project since 1991, years before technology was as ubiquitous and relatively user friendly as it is today. In 1998, Bank Street made an articulated commitment to increasing the use of technology in teaching and teacher education. As resources and support staff have grown, faculty have been debating the role technology should play in the portfolio process. Should all students construct digital portfolios? Should it be an option? Should hard text portfolios be digitalized?

The advantages of digital portfolios, e.g., opportunities to incorporate graphic representations, ways to document instructional competencies within actual classroom contexts, tools for readily accessing documents that support artifacts, portability, ease of revision for different audiences, and convenience of storage, are well documented (Barrett, 2001; Hatch, 2001; Mullen, Doty, & Rice, 2002; Kilbane & Milman, 2003). Moreover, there is no question but that by creating digital portfolios, teachers extend their own technology skills and become more likely to use these skills within their own classroom. However, the portfolio process at Bank Street was implemented as a way of allowing students to step back and integrate and reflect upon the learning they had experienced during their teacher education programs. How would requiring the acquisition of new technology skills affect the likelihood of students' achieving this goal?

The portfolio process has always been a highly demanding experience for all involved. Would we have the knowledge, staff, and resources to support students through an even more complex process? As Mullen, Doty, and Rice (2002) caution, "When caught in the morass of mechanical difficulties, reflection and self-study do not flourish" (p. 4). But, were our concerns examples of resistance to change, or was there a potential conflict between the process of digital portfolio and the specific goals underlying the Bank Street portfolio process?

Alice's portfolio experience provided an opportunity to reexamine the beliefs and practices we had put in place over the past decade.

Alice began the process with enthusiasm and a better than average knowledge base in the uses of technology. However, neither she nor the faculty and staff with whom she worked had any idea how sophisticated were her goals. The faculty understood the content she hoped to express but had limited understanding of the steps required for digital organization and presentation. The technology support staff understood the mechanical skills but had little understanding of the complexity of the content. At the point of completion, Alice saw her experience as overwhelming but worthwhile. Her high motivation and personal dedication coupled with an existing knowledge base made it all possible and worthwhile. There were indeed times during the portfolio construction when it looked as if the process of developing new skills might be diminishing the energy she had to devote to the reflective process. And, Alice was, at times, frustrated when left to figure out needed skills by herself. For despite the technology staff's commitment to supporting students through the process, the competition for their services was great.

In considering the implications of Alice's experience for our decision about the uses of digital portfolios at Bank Street, Dewey's (1938) words come to mind: "Does [the experience] ... create conditions for further growth, or does it set up conditions that shut off the person who has grown in this particular direction from the occasions, stimuli, and opportunities for continuing growth in new directions?" (p. 36). The value of digital portfolios is very clear. However, it is equally clear that the students, faculty, and support staff must all have greater understanding of what is involved and the time and skills to support students before they can be required.

Afterword (Lyons and Freidus)

In this final case several aspects of a portfolio process in support of self-study are important to note, especially the recursive nature of inquiry for all involved. Self-questioning can rebound to all participants, as it does here for students and faculty. We also know from previous research that cooperating teachers often comment on how witnessing a student teacher's portfolio presentation makes them more reflective in their own practice. The portfolio presentation can help participants understand how a portfolio is created out of the experiences and the puzzles of teaching and/or learning and how a reflective process works. In this case, we see too and can further imagine the possibilities and potential pitfalls of technology for the process.

Implications of the Portfolio Process for Advancing Self-study and the Knowledge of Practice

The cases and arguments we have presented here reveal a portfolio inquiry process that can be linked to the goals and purposes of self-study. Portfolio inquiry may be defined now more fully:

> A portfolio, as a mode of inquiry, engages teacher-practitioners and their students or other colleagues in an intentional and deliberate interrogation of some compelling or puzzling situation of teaching or learning in order to forge some understanding and meaning of it. It likely involves narrative for it is a story of meaning and it may hold ethical dimensions. (Lyons, 2002b, p. 117)

The cases point to how portfolio inquiry and self-study may serve each other but alert us as well to important considerations and implications, discussed below.

The Reflective Portfolio Process as a Scaffold for Self-Study

The portfolio inquiry process can provide an important structure to scaffold self-study. Through reflection, portfolio inquiry involves an interrogation of one's professional work as a teacher, including efforts to explore the alignment of one's beliefs and practices. Through its requirement of data for each entry, portfolio inquiry gathers together the body of evidence of professional investigations that explore the puzzles of teaching and learning. Through its emphasis on collaboration, it enables teacher educators to see their practices through the eyes of others. Through its suggestion to make a public presentation of one's learning, it brings to public view the results of inquiry and, importantly, the knowledge of practice. These processes can take place even when a portfolio-maker does not intend to engage specifically in self-study, or, for that matter, feels any special competence about portfolio making. However, we caution: not all portfolio practices include these requirements. But, if they are acted on, the reflective portfolio inquiry process can scaffold self-study investigations.

Privileging and Making Public Practitioner Inquiries

The portfolio inquiry process privileges practitioner investigations into teaching practice and underscores the importance of such investigations. It is clear from this small sample that there are important insights, knowledge, and understandings that are developed by the practitioner through the lengthy investigative process. It is also clear that this knowledge is possible because of the position the practitioner holds in relation to the teaching and learning process. The portfolio inquiry process makes that knowledge conscious to the practitioner yet open to public interrogation by other teachers or researchers (Lyons, 1998b).

Validity of Teacher Investigations Through Validation

The portfolio process can contribute to the validity of self-study. It makes public not only the specific ways in which practitioners go about their practice but the results of such inquiries. It opens that work to scrutiny by one's peers and to dialogue and discussion by members of a larger research and practice community

– characteristic features of a scholarly activity. Such self-studies can serve as exemplars of work that can be validated through a process Elliot Mishler (1990) calls validation, that is: Another researcher or practitioner deems a process worthwhile and is willing to try it in his or her own teaching or research (Lyons & LaBoskey, 2002). The purpose is not simply replication: it is the extension of the work to a new context. Such trials lay the foundation for evidence-based knowledge.

Sustaining Self-Study and Portfolio Inquiries: What Possibilities?

There are costs to portfolio making. As Lis Bass and Vicky Anderson-Patton realize, it is time consuming to engage in creating self-study portfolios and to learn how to be reflective. In addition, care is needed by mentors to attend to special vulnerabilities that may occur through the process: Some students have reported deep feelings of vulnerability when simply declaring their teaching philosophies. Thus, personal and professional identities can be at stake. And while it is clear that new technologies can support and facilitate portfolio self-study, it is also clear that technological skill must be in place or adequate resources available.

But perhaps it is most important to acknowledge what we would call a critical next step: that is, for systematic studies of all aspects of portfolio and self-study processes. The need is urgent. As Donald Schön (1995) warned, there is no guarantee that institutions hold a view of knowledge that can always sustain practitioner inquiries and acknowledge the value of the knowledge they assert. At a time of increased government scrutiny about educational research, when efforts to set national standards for research are underway that privilege traditional hypothesis testing, cause and effect methods, it is clear that threats exist to practitioner inquiries that use other modes for their investigations and employ such methods as narrative to communicate their findings (Shavelson, Phillips, Towne, & Feuer, 2003). Practitioners must be vigilant in their pursuits and rigorous in their claims (Anderson & Herr, 1999; Cochran-Smith & Lytle, 1999; Grossman, 2002; Lyons, 2002a).

For example, although portfolio uses in teacher education are acknowledged as wide-spread, nearly ubiquitous, to date no systematic studies have been undertaken to determine their consequences or long-term benefits (Lyons, 1998a; Zeichner & Wray, 2001). Claims of the value of self-reflection are asserted for portfolio processes, yet little research has been undertaken to validate them. It is also clear from the cases presented that different purposes for self-study or portfolio inquiries may prompt different emphases. How can or do they effect outcomes, such as reflective development? Our understanding of these differences is only in its infancy. We need to take up these investigations and extend to another level of evidence-based knowledge. Through portfolio processes, we clearly see the possibilities not only for teacher transformation but for advancing self-study and a new scholarship of teacher education practices.

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28

THE EPISTEMOLOGICAL DIMENSIONS AND DYNAMICS OF PROFESSIONAL DIALOGUE IN SELF-STUDY

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Abstract

In this chapter, we articulate dialogue as a research stance or methodology. We begin by outlining our process in exploring dialogue. We propose that professional dialogue allows researchers to explore ideas, theories, concepts, and practice so that the understandings or assertions for action uncovered provide a basis for confident action: physical, mental, or explanatory. Once an idea is put forward in this method of inquiry, it is met with reflection, critique, supportive anecdote, or explanation and analysis which interrogates and thus establishes the power of the learning as a basis for meaning making, understanding, or practical action. In a similar way, a situation, context, or experience is met with critique and analysis whereby competing, modified, or deeper supportive response can follow. Even if the dialogue gets passionate at times, it is not argument or disputation. In dialogue, practice, theory, and experience are intertwined. Since the investigation is focused on human interaction, the "findings" or "results" that emerge and the inquiry itself exist in an inconclusive state within a zone of maximal contact in the time frames of past, present, and future. To anchor this definition, we provide an analysis of segments of on-line chats. Next we position our ideas concerning dialogue against other historical and theoretical perspectives. We consider what dialogue is rather than what it should be; explore the use of dialogue for a purpose rather than just to converse, and, finally, articulate the dilemma of reaching consensus or truth in contrast with embracing multiple interpretations. We further support readers'

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understanding of what we mean by dialogue as methodology or research stance through the presentation of our past work in terms of our current understanding of dialogue. Finally we re-present our definition of dialogue through an analysis of an audiotaped conversation recorded while writing this chapter. A method for examining professional practice must embrace the inconclusive nature of human interaction and yet allow for findings about which one can have sufficient confidence that action can be taken and that understanding from one situation can be used in analysis of another.

The Arizona Group started when, as former graduate students from the University of Arizona in Tucson, we became interested in the difficulty we faced as we brought new paradigms of teacher education and research on teaching into the academy as beginning professors. Our work in self-study was actually initiated by our struggle to understand what we were experiencing by engaging in dialogue with others from different universities who seemed to share our experiences. We engaged in dialogue through the use of letters, e-mail, on-line chat, and face-to-face talk. In our conversations, we struggled to understand what we knew about teaching, teacher education and academic institutions and the relationship between our public and private lives. While we shared a commitment to doing qualitative research and teacher education, we were quite different from each other in terms of our academic training, passions about teacher preparation, religious and theoretical orientations and use of research tools. We were approximately the same age, had all taught in public schools, and grew up in the United States; yet, our backgrounds and history were more diverse than similar. Part of what had always brought us together in conversation is that while we shared similar politically liberal ideologies, we found each others' opinions and reasoning diverse and the interpretations and insights interesting, intriguing, and often controversial. Discussions always helped us think differently about research and teacher education because our differences gave us new lenses to think about the issues we confronted and the ideas we were pursuing. The shared aspects of our ideology and worldviews meant we did not have to re-argue the basics of constructivism rather than behaviorism and quantitative rather than qualitative research paradigms. Our divergence of interpretation, analysis, methodology, and level of commitment provided fodder for discussion and development as well as giving us confidence to act in our institutions. As a result, we have always known that our work began with and is sustained through talk.

Before we were asked to write this chapter on professional dialogue in self-study, we had not yet considered the fundamental nature of talk itself in our research and relationship with each other. As we developed this chapter, we had deep questions about what dialogue was, how it related to talk and conversation and even whether we would characterize our research process as one of dialogue. In fact, we wondered why our work had been labeled in this way. We began by

examining what dialogue was, analyzing what the characteristics of our current and past conversations about research projects were, and synthesizing what we believed about research, our analysis of our practice, and our new understanding from the research. Once we began to consider dialogue seriously, we interrogated our understanding of the conditions upon which we made and acted on claims for knowing our practice. We now know that dialogue is the process of coming to know and upon which we base our claims for action (in knowing, understanding, and doing). In the writing of this chapter, dialogue is the tool that supports the process and provides us with an authoritative basis for the claims we make. As each of us wrote specific sections, the text took on a multi-vocal stance – the diversity within our voices, personal as well as collaborative theories, and multiple views intertwined to become a dialogue between us that hopefully engages readers in exploring their own basis for making claims for action.

For us the purpose of professional dialogue is to explore ideas, theories, concepts, and practice so that we develop understandings that allow confident action: physical, mental, or explanatory. Research need not begin in hypothesis or statement but can begin with consideration of ideas, theories, experiences, contexts, and processes. It can begin with a fulsome statement of an idea or an anecdote that concerns a participant. Once an idea is put forward in this method of inquiry, it is met with reflection, critique, supportive anecdote or explanation and analysis which interrogates and thus establishes its power as a basis for meaning making, understanding, or practical action. In a similar way, a situation, context, or experience is met with critique and analysis whereby competing, modified, or deeper supportive response can follow (ideas can be ignored as well). Even if the dialogue gets passionate at times, it is not argument or disputation. In dialogue, practice, theory, and experience are intertwined. Since the investigation is focused on human interaction, the "findings" or "results" that emerge and the inquiry itself exist in an inconclusive state within a zone of maximal contact of the time frames of past, present, and future.

When a researcher seeks to understand or make a claim about a phenomenon that includes human actors and interaction, the mere attention of the researcher can alter what is being studied and the human participants. In the same way, mere attention by the researcher may in fact change the researcher in ways that alter analysis and conceptualization. As a result, using the scientific method as the pattern for inquiry may hold out the promise of providing foundational criteria for knowing because of the assumptions upon which that method is based; but its promise can never be met because studies involving human beings always exist in a state of inconclusivity – time and agency and thus alteration can never be removed from the equation. Dialogue as a method of inquiry (on the level of the scientific method) provides a unique authority for moving true beliefs to a basis for physical, mental or explanatory action. It creates a knowledge base of sufficient power to allow for appropriate response and action.

Through living the experience of moving through tenure and studying our process, watching the demise of at least two reform efforts at our individual institutions, and exploring critical moments in our intersecting practices as

teachers, teacher educators, policy makers, and consumers of research, we recognize that research focused on self-study of teacher education practices (unlike positivist research anchored in the scientific method) resists the separation of the researcher from the practice(s) being studied. For this reason, anchoring our inquiry in the scientific method has never been particularly useful or compelling as an epistemological basis for knowing teaching practice. Bohm (1996) argues that a central concern of dialogue is not truth. He says, "[Dialogue] may arrive at truth, but is concerned with meaning" (p. 37). We agree that the method of dialogue is a way for developing understanding or insight that can guide and determine practice. We believe that in studying teaching practice and taking action on our understanding, we become more purposeful and strategic. As researchers, we observe and articulate our experience to gain further understanding. Because our experience involves different people and contexts, more than one path for action is possible.

We also believe that self-study researchers who have participated in the business meetings and conversations of the Self-Study of Teacher Education Practices Special Interest Group (S-STEP) will recognize the elements, processes, and characteristics of dialogue from their experiences in these dialogues – both in their own research and in the discussions that characterize S-STEP as a whole.

As we explored self-study research, we agreed on certain characteristics of that research. First, it always involves, at some point, humans in interaction with each other. Thus, our research methods must take into account the essential nature of interaction among human beings. Second, we recognize that the researcher and the researched are temporal (exist in time and context), indeterminate (make choices about action that are not predetermined), and changing (focus on learning and therefore involve growth and development). As a result, findings from this research, while they can form a basis for action or further investigation, are inconclusive and may shift and change in new contexts or research studies. Third, we attempt to understand all that contributes to the aspect of practice we want to understand. Therefore our work includes understanding the history of the context, the background of our students, their purposes, goals, social relationships and learning, and our own background, purposes, goals, relationships and learning. We often bring these together simultaneously in the moment of action or insight. We seek to understand the whole of teacher education practice: the context, the content, the process, and the humans. Fourth, we recognize that the humans have an impact on each other and the content and processes in which they are engaged.

Unlike other research, self-study of teaching practices, regardless of the research tools and strategies it borrows always exists in the here and now. Even when our study involves the past (our own, the institutions', our students'), we position our work to connect that past with the present and move it forward into a future state. Bakhtin's (1981) work on narrative theory is instructive, for like the novel, we conduct our work in the zone of maximal contact with the present. By this we mean that the past represented by the lives of ourselves, our students, our culture, and the content being studied are always present in the

immediate classroom interaction and are always targeted toward a goal (to be ultimately fulfilled in the future). As a result our work always exists in a zone of inconclusivity. In other words a state where the outcome of our action and understanding will potentially change. It is uncertain, not predetermined, and always open to doubt. The central role of humans in teaching and learning and the fact that they focus on a future state of being, knowing and acting, in and of themselves, create this zone. The intersection of contexts, processes, and histories increase the potential for volatility. As learning takes place, what people do and think will change. Students and teachers become more proficient and advanced action or constructions of knowledge emerge across time. Often the learning path we begin with students today or engage in as teachers will continue to evolve across our lifetime. We may be confident with the current state because we understand how this state will lead to a potential and future better and often unknown state.

To present a multi-vocaled representation of our conception of dialogue as a fundamental stance for research in the social and human sciences, which forms the methodological basis upon which other research tools may be utilized, we present an analysis of the interchanges we have participated in as we have worked on building this chapter; next, we review other conceptions of dialogue, comparing and contrasting it with our view, then we present examinations of our past research and that of other self-study researchers in order to probe the ways in which dialogue as a method is evident in self-study research. Finally, we present an example of a dialogue focused on articulating dialogue as a method and conclude with a comprehensive definition of dialogue as method and propose further explorations.

Features and Characteristics of Dialogue Revealed in Dialogue

The segments presented in the first section are taken from two of a series of online chats we participated in as we worked on the chapter. Online chat is distinct from oral communication, because it is focused, and the act of writing rather than speaking requires contemplation, organization, and editing of ideas in real time interaction, which produces a written record (e.g., Weedman, 1999: Hawkes, 2000). Again, it is one of many methods of dialogic interaction that has formed the basis of the dialogue we have engaged in in pursing our inquiries about teacher education. The selected quotes are purposefully short and perhaps almost cryptic to allow space to follow the progress of these exchanges across sessions and across idea development. Each segment is followed by explication of what the segment reveals about characteristics and elements of engaging in the process of dialogue and anchors our assertions. While our exchanges with each other contained discussion of topics beyond dialogue, including teacher education reform, individual conflicts and trials, as well as plans for future meetings, for this chapter we intentionally selected segments that focused on the topic of dialogue. In our initial example of dialogue, we wanted our readers to see how our discussions led to our understanding of dialogue as a method of

inquiry. In these segments we articulate the characteristics that promote dialogue, the processes of commonality and difference in interaction in dialogue, temporality in dialogue, the potential authority of dialogue for establishing a basis for making assertions for action and understanding (Berry & Loughran, 2002), the interaction of public and private voices in dialogue, and finally the definition of dialogue as inquiry method.

Segment One: Characteristics that Promote Dialogue

January 31, 2002

> Peggy Placier (PP): Yay! Karen is here.
> Karen Guilfoyle (KG): I made it!! Have I missed much?
> PP: Not really. Just what we're wearing.
> MaryLynn Hamilton (ML): This is cool.
>
> … . .
>
> ML: So now that we're here how should we proceed?
> PP: Okay so now I've got to start thinking … Could we go through the outline from top to bottom?
> Stefinee Pinnegar (SP): So let's start with the purpose.
> ML: I have the outline in front of me … let's look at the purpose.
> PP: Great minds … .
> ML: Do we like [the purpose statement]? Want to change it?

Echoing in the conversation in Segment one are characteristics of the context, which our experience and study reveal as most productive for dialogue. These characteristics include respect for each other, caring, strong voices, focus on practice or concrete situation, and inconclusivity.

Respect

The phrase "Great minds …" signals the respect we have for each other. Wheatley (2002) identifies "listening curious" as an essential part of productive dialogues. When we listen curious, we are consistently curious about what others will say. We are more interested in listening to what the other will say than we are in composing what we will say in response. Bohm (1996) suggests that in dialogue participants do not listen at a detail level, but respond to the gestalt of the meaning they hear. Both conceptions indicate participants come expecting the topic will be important and of interest and that the others involved will have good ideas and be honest.

Placier's compliment indicates the deep regard we have for each other's ideas and voices. Hamilton's comment: "This is cool." reveals our naturalness in our interaction our willingness to allow each other to see our inexperience and learning – a clear indicator of the respect we hold toward and feel from each other.

Caring

A deepened form of respect is caring. Peterson (1992) argues that dialogue and talk are not the same things and that in the conversation both will emerge and be interspersed, because we use caring talk and story talk and other kinds of talk to set the context and to repair impasse in the dialogue. Caring talk is conversation that shows interest and acceptance of other participants. It often focuses on the lives, challenges, and ideas of other participants. Story talk includes conversation peppered with anecdotes and experiences participants want to share but which may not seem immediately germane to the purpose. By creating this basis of support and acceptance, discord or disagreement can be accommodated. Difference is treated not as a competition but as exploration. Bohm (1996) argues that in dialogue groups facilitated according to his methods caring talk comes much later and may not occur at all. He, in fact, feels it is not an essential condition for dialogue in general. Yet, he also reveals that in his experience with dialogue, when groups develop relationships where trust and caring can emerge, the group allows the personal to become part of the dialogue and the work is more complex, understanding is richer, more powerful, and more applicable across a wider range of settings. In fact, we would argue that we have been able to develop deep dialogue with each other because of the mutual respect and care we experience in our dialogues with each other.

We begin with what Peterson (1992) labels caring talk and talk story. With us this is usually because we do not have the chance to meet as often as we like and so there are usually many details of each others' personal and professional lives that we want to be brought up to date on. By beginning in this talk, our dialogue work can be more productive because we come away feeling we have renewed our relationships and been able to empathize and commiserate and reestablish our personal acceptance and bond. The caring talk is not a matter of strategy. We genuinely care about each other as hinted at here in our exchanges, but attested to by our history of mutual support and collaboration over the years. This caring talk is evidenced in Placier's exclamation at Guilfoyle's arrival. Her exuberance reveals how pleased we are to converse with each other. It is also evident in Placier's cryptic reply to Guilfoyle's question: "not really" And "just what we were wearing." This communicates to Guilfoyle that we were waiting for her arrival and provides a synopsis of what we have already discussed, suggesting what we have said thus far and in this case was not a matter of concern. We do not always wait for each other because time is precious, and we trust that if the person could be there they would. Interestingly, if one of us is absent, another member of the group will raise the absent person's voice around an issue when we know that absent person has different views than those being expressed.

Guilfoyle's exuberant: "I made it!" is an abbreviated reference to a talk story about having to leave class early to meet with us. This talk story later becomes the focus for our discussion on teacher education reform.

Strong Voices

Placier's comment "Great Minds …" signals respect, but it also signals an understanding that we come prepared to work and think and we expect to do that. Her other comment – "Okay now, I have to start thinking." – is another example of this. Two things are not as clearly evident in this passage: our diversity of opinion and belief and the ideas we share. Both commonality and divergence are crucial in dialogue. Without questioning and interrogation of ideas we cannot have confidence in the understanding we develop. This does not mean that the conversation is bitter or divisive. Our confidence in the understandings we gain and the actions we decide to take is based on the strength with which we have interrogated our ideas. Without proposing alternate views, identifying limitations of our position, or presentation of ignored features or facts, the rigor of our work will be compromised. Our voices provide the centrifugal – diversity that pulls us apart – and the centripetal – the commonality that emerges and holds us together (Bakhtin, 1981).

Bohm (1996) in fact, ensures commonality and difference in dialogue groups by his insistence on a size of at least 30. In this way, he feels that the group will contain enough diversity on an issue and enough commonality that the group will represent the community as a whole. Our dialogue group usually consists of the four of us, but when we participate in discussions in S-STEP dialogues the numbers can be greater. In our research work, the smaller number is helpful because we often are discussing topics that we may feel are politically dangerous to us and trust is an important issue. We need to trust the confidentiality of participants so that ideas can be pursued more intimately. When the size of the group is limited, one of the responsibilities of the group members it to raise alternative views that have credence but are not represented or might not be expressed by this more limited group. We recognize that the size of the group can limit or expand the diversity in the dialogue. However, Bohm's method of dialogue is not meant to be a research method. Instead it is method for reducing violence and disruptive conflict in the community. In dialogue groups, according to Bohm, cantankerous issues can be considered in a way that uncovers hidden assumptions in a discourse in order to enable acceptance of a greater range of diversity of views around discussion of those issues in the larger community and thereby lead to resolution of such issues without resorting to violence and disruption.

With just four of us, having strong voices becomes important. Larger groups will contain more diversity of opinion and idea. In this smaller research group, we want to be confident that people will provide crucial response that will adequately interrogate and refine our ideas and analysis. The dependability, integrity, and trustworthiness of understandings that emerge from dialogue as an inquiry method require that alternate plausible and possible views in contradiction or expansion of the one presented are considered. Without strong voices, critical issues might be ignored and confidence in action and understanding will be undercut.

Focus

Dialogues usually have a topic or focus. We come together to explore ideas and understandings we have about the topic. Or as practitioners we may dialogue to develop understanding of an experience or situation. Whatever the topic, example, idea, or situation on the table, the dialogue has a focus. Dialogue does not have a specific goal. In other words, we come knowing what we want to begin on, but we do not know what the end should, is, or will be. In this way, dialogue as an inquiry method for research is distinct from Socratic dialogue.

Like Bohm's (1996) dialogue groups, we take action to organize our dialogue so that it will be productive. While we engage in all kinds of talk (as detailed by Peterson, 1992), in this dialogue, fairly quickly after Guilfoyle's arrival, we move directly to consideration of the issue at hand – the construction (but not the completion) of a chapter on dialogue in self-study of teacher education practices.

Inconclusivity

The results of dialogue can be labeled assertions for understanding or action. Whatever those assertions, we understand that as practitioners, we will try out the ideas and actions. As we explore our practice using these assertions, they will be shaped, refined, molded, and expanded. We have no expectation that they will remain unchanged. Hamilton's question shows how rapidly anything under consideration moves from a basis of acceptance and understanding to be used as a basis for further reflection, to a topic to be questioned, analyzed, explored and perhaps abandoned. We do not mean to imply here or elsewhere that all change is good. But in dialogue, participants must be willing to rethink, reconsider, or defend and re-establish ideas, positions, and conclusions. In his discussion of the novel, Bakhtin (1981) argues that the novel always exists in a zone of maximal contact between the past, the present, and the future. This zone of maximal contact is a zone of inconclusivity. We argue that self-study work has a similar form. Self-study dialogue always projects forward to an anticipated response in practice. Therefore, whether we are considering autobiography or history, a current situation, or a proposal for action, dialogue always occurs in this zone of maximal contact, which has the potential to change both the past and lead to change in the future.

Segment Two: The Processes of Commonality and Difference in Dialogue

January 31, 2002

> KG: It will grow as we move forward.
> PP: Well, one question we had was whether we really had had dialogues …
> SP: When we start with the purpose do we want to look at what dialogue has gotten people in terms of professional understanding?
> [interspersed conversation about how to save the document]
> PP: Everyone okay with the purpose? …

SP: I wrote a series of questions that might guide the chapter outline: What is dialogue? What was its role in our professional development? What was the role of dialogue in our self-study? What was the role of dialogue in our teaching development? What was the role of dialogue in development of self-study? What was the role of dialogue in the conversation in the field?

ML: I think we are about changing and about change ... Remember though this chapter is not just about us.

KG: Stef, those are good guiding questions. I think the purpose will move us in a good direction.

ML: How can we tie all this together?

PP: Maybe after the conversation we can send out another outline. I've been trying to jot notes.

This segment begins with three statements that direct our conversation in startlingly different directions. Such vectors are common in dialogue and are evidence of the centrifugal force – the force of divergence. Hamilton's move pulls the group further apart. Guilfoyle straddles this difference with her statement about both the purpose and Pinnegar's suggestion of questions. Hamilton resists by saying, "How will we tie this together?" Then Placier suggests that we just need to continue the dialogue and sort things out later. When Foucault (1978) discusses the reality of the operations of power, he compares the ways in which alliances of power in a group converge and diverge, he uses the metaphor of a stream to capture the movement.

The pattern of reasoning, consideration of ideas, explanation and analysis in dialogue ebbs and flows as participants speak in favor of, raise objections, present alternatives. Like water, the course of the dialogue can meander like a stream or gather force like a flash flood. All of us, as desert dwellers, have seen a dry creek bed suddenly fill, gather force and become such a flood. This divergence and convergence leads to eddies, dams, rapids, whirlpools, or froth. A single sagebrush that holds tenaciously to its anchor on a rock can dam a river. Initially the stream of talk flowed smoothly. Once Placier puts the purpose on the table, however, cacophony emerges as Pinnegar proposes questions to guide and Hamilton reminds us that the chapter is not about us. Guilfoyle redirects the flow by referring us back to Placier. Now, if Pinnegar insisted on her questions or Hamilton wanted to talk further about how others were involved, the dialogue would feel differently and we might have moved forward differently. While short, this snapshot of our dialogue captures the core mechanism of coming to know in dialogue – the mediation and assertion of difference and commonality. It also shows the ways in which we agree and disagree. It reveals how we accommodate and modify and restate. In other words, it shows the way in which not only the conversation, but the concepts that develop out of dialogue emerge in it. An examination of the structure of a previous paper reveals the way in which some of what was articulated shaped the chapter you are now reading.

Segment Three: Temporality in Dialogue

January 31, 2002

> PP: So we had a "live dialogue" and that evolved into the shared journals. And as ML said, we are just one case. How do we fit other work in?
> ML: Remember being attacked for being so revealing?
> PP: Or whining?
> ML: Ah, Yes whining.
> SP: … Our dialogue with each other and the field led to the lives we are currently living as academics and to the crashes in reform we have all experienced.

Dialogue provides several situations that reveal coming to know. One of these is that we come to know what we know by saying it. As we hear ourselves talk, we may in fact discover what we think. We also may in listening to what we say realize we do not believe what we are saying at all and have to recant. Another occurs when someone else comments, and we recognize what they are saying is something we know and either believe or reject. As we talk together we shape an idea together, and through the discussion we come to understand the idea we are constructing.

After a dialogue or a period of dialogue, someone provides a summary of what we have been saying, and we recognize that as what we have been implying. In this segment, both Placier and Pinnegar give summary statements that provide a convergent representation of our account of how our dialogue began. Interestingly, Hamilton's comments about being revealing, and perceptions of us as whiners add consequence to Pinnegar's comment about "the lives we live now."

This ironic reminder by Hamilton represents an additional benefit of dialogue. As we share difficulties in dialogue we develop strength. Our irony reveals our rejection of the characterization of us as whiners. Further, our willingness to revisit this idea, which was painful when it happened, shows how our mutual respect and response has given us the strength to continue to address the issue honestly. Dialogue has provided us with this benefit in other aspects of our practice. Loughran and Northfield (1996) suggest a similar view on the benefits of dialogue. Northfield's open and honest account of his teaching is transformed through the dialogic components of the text wherein his colleagues and students push his understanding of what he knows about teaching science and what he learns from the public school students he teaches.

Segment Four: The Authority of Dialogue

January 31, 2002

> ML: This is still a "she said", then "she said" relation … Is that what dialogue is? …

PP: I was thinking that dialogue happens every day, all the time, but what does cleaning it up and publishing it do to it? Did both the dialogue and that process help us grow? Reinterpret what we had written?

ML: Do we clean our dialogue?

SP: Dialogue is to me conversation ... But then we have to think like Roland Tharp says, "What makes a good conversation?" It is inclusive, it is responsive ...

KG: Peterson would say it that constructing meaning is a primary concern in dialogue: Thinking critically and using the knowledge to move forward. ... Dialogue is something like praxis to me.

[What follows in this space is a further discussion of praxis, dialogic, dialectic]

KG: In a dialogue, people co-construct meaning. I see that being an important factor in my work with all of you. I got somewhere that I might not have been able to go by myself.

PP: Now we're getting into the learning part. We did something, which we have not yet defined and we learned from it.

ML: Oh great!

SP: When Jack talks about the dialogic, he is talking about keeping the tension between the question and the answer.

PP: Did we ask each other hard questions?

ML: Well, I'm not sure I knew the question and I know I didn't have the answer ...

SP: I think actually that our lives were the statements and we asked ourselves the hard questions.

PP: I like that.

ML: So, lived experience?

KG: Yes, dialogue helped us to address our "hard questions" but not always answer.

This longer portion moves through stages of convergence and divergence to a position of acceptance and understanding of Pinnegar's statement about how our lives are statements and to move our practice forward we must question those statements. It also provides evidence of our acceptance of inconclusivity as part of using dialogue as a method since understanding does not always provide answers to questions of practice. In addition, we move to understand more clearly the ideas Guilfoyle expresses from Peterson's work (1992) on distinctions between conversation, dialogue, and talk. Past research on the uses of "dialogue" produces a rich and varied array of advocates of dialogue and its uses in many different social contexts. But interestingly, in all of these contexts there has been an emphasis on the participants' learning through the construction of a new understanding. Therefore our understanding of dialogue as an epistemology can be placed in a long historical context; yet at the same time we were using this epistemology to construct something new. Berry and Loughran (2002) label their findings as assertions for action. This means that what they learn in

self-study research is powerful enough to serve as an assertion about their practice or their understanding, which can be used to explore understanding of practice further or which can form a basis for acting in their practice. When we act on these assertions more consistently, our experience and our reflection and critique can develop understanding further. As Schön (1983) argued the practice situation speaks back to us. Placier articulated her intuition about our struggle in writing this chapter. She pointed out that we were trying to study and understand dialogue in our very act of trying to write about it. We were trying to develop assertions for action and understandings for action on the chapter from our dialogue rather than using dialogue to build a clearer conception of something we already understood well, like our dialogue about teacher education reform, for example. Our collective dialogue leads to deepening understanding but also becomes a basis for our assertions to action. This is similar to Berry's comment in her work with Loughran that (Berry & Loughran, 2002) through discussion she developed assertions that could guide her action in similar work with other participants.

Consensus in dialogue as a goal is Habermas's (1984) solution for a foundational criterion for knowing in this kind of research. He suggests that by establishing consensus through discussion with each other we establish a shared and agreed upon community basis for action. In fact, currently, many groups that study practice or develop informal assessment base their work in Habermas's ideal speech community. In our analysis of our work, we have come to reject the idea of an ideal speech community that can take as a basis for its warrants the consensus of that community. The difficulty of this concept is clearly revealed in an analysis of the discussion by participants that led to the creation of standards for assessment (Moss & Schutz, 2001). In an analysis of the dialogue of participants around setting criteria to guide standards for judgment in alternative assessment, they demonstrate that silencing and time constraints more than consensus led to the criteria developed. They provide evidence that the language of the standard, in fact, allowed for a range of diversity so that completely opposite views of teacher action could be valued depending on the philosophy that guided the writing instruction of the evaluator.

In our work, we have accepted as central the inherent diversity of opinion and worldview that each of us brings. While we share a theoretical commitment to constructivist learning paradigms and liberal political beliefs, we do differ from each other in terms of our political, religious, and philosophical understanding and commitments. This diversity may not seem drastic to others, but in a group of this size it represents a productive range that promotes exploration of ideas while not requiring that we re-debate basic ideas about teaching and learning (the major focus of our dialogue) each time we meet. In fact, we believe it is our willingness to learn from differences, our acceptance of each other, as well as the range of that difference that has led to the power in our work. We believe it is our diversity that leads us to move forward in our thinking. In some ways, we may wish we agreed all the time, yet, we come away from our dialogues with confidence to act on the ideas we have developed together. Our point here

is that complete consensus does not allow us to develop confidence powerful enough to become a basis for strategic action.

We have explored what happens in our dialogues that gives us confidence to act on the knowledge claims we develop. Moss and Schutz (2001) propose agreement as a basis. In fact, we believe that our confidence to act on the knowledge claims we develop emerges from a sense of surety that our ideas are understood by the others and accepted as a basis for action and yet they have been critiqued. This does not mean that the understanding and acceptance offered by the others means they agree. It simply means that given our arguments, our understanding of what we are saying seems to be a reasonable basis for action. Unlike foundational claims for knowing required in positivistic notions of research, we believe that in the human sciences, particularly those that involve teaching, we do not need to have foundational surety and secure generalizability, instead, we need to be certain only that this is a possible next step in our practice that could lead to better experiences in learning and teaching. This is a much different position from which to act than positivism presupposes. It allows for more immediate, direct experiment with ideas. It is also based in the idea that possible useful responses in an educational setting are never singular, but always particular and individual with a range of appropriate and possible responses.

Segment Five: The Interaction of Public and Private Voices in Dialogue

February 3, 2002

[We have each written part of the outline for this chapter. In this segment, Guilfoyle, Hamilton and Placier question Pinnegar about her section of the outline.]

KG: I was wondering what you were thinking when you referred to private/public and how we would share that.

SP: The frame of contrasts is the contrasts, conflicts, congruencies in our lives at each phase. Sort of like when you start a braid, you have all of the things at the beginning and then you start to weave them together. I was trying to show how we came together and developed but then developed apart.

ML: Nice metaphor

KG: Yes, I saw those as excellent ways to approach it.

PP: What did you mean by Methodology or methodology?

SP: Methodology is the philosophical theory under our work and the methodology is just the tools of research we used.

…

ML: Probably we will have to be very clear in the chapter but in the overview this is fine.

KG: For me, I separate out the two. Methods are tools, methodology is the framework that influences how we use the tools.

...

SP: Not the capital is the point for me. The M is about philosophy the m is about the tools.

KG: Most research literature makes a fuller distinction.

This fragment from our dialogue shows the ways in which ideas are explored in dialogue and then emerge in later dialogue or work. An important part of dialogue is that we carry the voices that our colleagues raise in dialogue into our thinking about our work when we are no longer together. In this way, the voices of our colleagues provide ongoing internal questioning and response to the ideas with which we struggle.

The image of the braid, for example, is similar to our current representation of dialogue flowing like water. While the water metaphor is better able to represent a more sophisticated and complex view of divergence and convergence in dialogue, the braiding metaphor captured well the interweaving of ideas and the valuing of diversity of opinion and stance. The more concrete nature of the braid is also a better metaphor for revealing the way in which the dialogue itself holds the centrifugal forces together and results in centripetal ones. The debate about Methodology, methodology, and method are still ongoing. While we have a shared understanding of how we see dialogue as a primary process of inquiry that forms an epistemological basis for that process, Pinnegar's background in English leads her to continue to question the accuracy of our description and of distinctions we are making. Guilfoyle's grounding in research methodology texts (e.g., Lather, 1991) leads her to question Pinnegar's use of "big and little M." She wants a more sophisticated and complete explanation of what Pinnegar proposes grounded in the language of qualitative research she teaches her students. Pinnegar distinguishes between dialogue as the process of inquiry (similar to the scientific method in logical positivism), self-study as the methodology we use to do our work, and various methodological research tools as the specific techniques we use to do self-study work. Guilfoyle does not completely agree. But it is this very controversy that led to the language of this chapter.

Segment Six: The Definition of Dialogue as Inquiry Method

August 29, 2002.

SP: It was when we began dialogue in our own voices about our own selves in relation to others that self-study began.

ML: I suppose.

...

KG: and helping each other to know it was okay.

PP: I agree.

ML: If I understand what you are saying, you are suggesting that dialogue is conscious; and I don't think we were all that conscious in the beginning. No offense intended.

PP: But self-study began in that conscious moment of thinking that our exchanges were worth studying.

ML: What moment were we conscious?

KG: In the chapter we could talk about the process and how it developed over time.

SP: We don't need to be conscious then for that to be the moment it was created. It is that we can create an account that connects what was happening then to now.

ML: Stef, I thought you said dialogue was conscious.

KG: There was also commitment. We wanted to learn – to understand – to support each other.

SP: ML, Dialogue is conscious and we were taking a stand – not to dialogue, but to understand together.

This segment of dialogue comes back to a consideration of where it all started. It attempts to answer the questions of what is dialogue and have we been using it as a process of inquiry (our method of knowing) across our work in self-study. Dialogue as a process gives us a foundation for action in our practice. As a result, it links Freire's (1990) concepts of verbalism and activism in praxis. Freire (1990) argues that if in our consideration of practice we only talk then we produce verbalism. He suggests if we act without reflection on what we are doing we are engaged in activism. It is only when our reflection and action become intertwined and responsive to each other that we develop praxis.

In this segment, the context for productive dialogue, the tension between convergence and divergence, and dialogue as a way of knowing from which claims for action can be made are evident. In this segment we explore the relationship of dialogue and self-study as part of trying to understand what we mean when we say we are using dialogue as a process of inquiry. We are trying to determine if we are using dialogue in the same way that positivism would say they are using the scientific method as the process of inquiry through which something can be established securely enough that action can be taken on the basis of the research findings that emerge from this inquiry process.

Other work in self-study reveals the characteristics and elements of dialogue discussed here through our own work. Loughran and Northfield argue (1996) "In self-study recognizing the dissonance between beliefs and practice is fundamental to action … It may be equally important to include others in the interpretation and response to contradictions" (p. 7). They argue here that agreement and contrast are fundamental in self-study if practice is to be moved forward. In seeking understanding, dissonance, alternative constructions as well as agreement are needed if we are to develop findings of sufficient power for practical action.

In other self-study research, we find elements of dialogue similar to those we

have articulated in this analysis. For example, in Berry and Loughran's (2002) study of team teaching in a teacher preparation course, they highlight how in trying to create a teacher education experience where professors and students engage in a public reflection on the pedagogy experienced by the student in the classroom, it was not enough that the teacher educators were committed to this form of pedagogy and shared certain views of teaching and learning, but they also had to respect and trust each other's teaching and judgment. Parker (1995) presents a self-study of three researchers who explore their past history as researcher through memory work. Their conversations about what they learned about research together are grounded in specific transcripts of research sessions from past research studies. In re-examining the autobiographical memories of their shared professional history, they reveal the way in which bringing the past into the present to reconsider the future provides an important venue for exploring professional growth and practice. Their work clearly reveals the power of the zone of maximum contact for self-study work. In Upitis and Russell's (1998) analysis of e-mail correspondence between a dean and a faculty member, we find clear evidence of how voice, respect, diversity and allowance for inconclusivity are fundamental when dialogue is the method of inquiry. All four of these published studies, provide a basis for considering how the authority of dialogue allows the self-study research community to build knowledge for teacher education practice.

Historical and Theoretical Perspectives

In our discussions during the construction of this chapter, we found that coming to a common definition of "dialogue" was difficult, in part because the four of us brought different background knowledge to the table. Guilfoyle defined dialogue in the context of literacy studies and critical/feminist pedagogy. Pinnegar located dialogue in her knowledge of literary criticism and narrative methodology. Hamilton was skeptical about the possibility of dialogue in an "ideal" sense, based on her critical feminist readings and classroom experience. Placier tended to think of dialogue in sociolinguistic terms, as a kind of talk or "speech event."

Reading the literature did not eliminate our confusion, because definitions of dialogue in the literature vary, and sometimes writers who use the term prominently in their work never really define it. Moreover, each definition we considered had its problems. Bohm (1996) traces "dialogue" to the Greek *dialogos*, with *logos* as the meaning of the word, and *dia* meaning "through," rather than "two" as is often assumed. This derivation, Bohm says, suggests a "stream of meaning flowing through us and between us" (p. 6), out of which comes a new understanding, a new creation. This is in contrast with "discussion," which entails a "ping pong game" of breaking things up for analysis (p. 7) (a distinction also made by Freire & Macedo, 1995). We wondered about the differences between "dialogue" and "conversation," and when we would label our group talk *dialogue*

versus "just talk." The following literature review informed but did not determine the conception of "dialogue" that we constructed during our writing process.

Writing about dialogue as a method of inquiry spans many centuries, dating at least to Plato's depiction of Socrates' dialogues with his students. Today, dialogue is an important concept in social theory that marks an intersection among several disciplines, including philosophy, sociology, linguistics, literary criticism, and communication. Theorists and researchers who write about dialogue focus on a wide variety of social contexts, from everyday conversation to international diplomacy. In all of the sources in which we located dialogue, there was a common emphasis on how participants in dialogue change through the construction of new understandings. There was also a common emphasis on cultural identities, religions, nationalities, and/or political ideologies, as well as roles that entail differences in power (e.g., teacher and student). Both of these commonalities are relevant to our discussion of dialogue in the self-study of teaching and teacher education. In this section, we will discuss three interrelated themes from previous writings about dialogue that are pertinent to the topic of our chapter. In each case, the conversation began in disciplines outside of education, but was taken up by educators.

Descriptive vs. Prescriptive: Dialogue as What is vs. Dialogue as What Should Be

According to some authors, social life is inherently "dialogic." Dialogue is a process that happens all the time, because it is built into our communication and meaning-making processes. Observation and self-consciousness help us to understand how dialogue works, but not necessarily in order to control it. For example, Shotter (1996) investigates Wittgenstein's argument for studying practices of everyday life, rather than over-theorizing, describing rather than prescribing:

> Attempting to articulate how, in fact, moment by moment, we conduct our practical, everyday affairs … in responding to the gestures of others, one's replies are never wholly one's own; they are always, to an extent, 'shaped' by being spontaneous, situated 'answers' to their 'calls.' Thus what any one individual is doing is a part of what a 'we' is doing. Such joint activities have a dialogical or mixed character to them … It is as if the particular situation itself were a third agency in the exchange. (Shotter, 1996, p. 297)

Interactions are spontaneous, unpredictable, and novel. Wittgenstein's "primary concern is with us being able to 'go on' with each other, with us being able merely to make 'followable,' 'responsible,' or 'answerable' sense to each other – simply reacting or responding in ways that make it possible for us to continue our relationships in accountable ways is sufficient for him" (p. 299). It is a kind of Zen meditation, a becoming conscious of practice as it happens. Wittgenstein's work "suggests to us not some new theories as to what is 'out there' in our surroundings as self-oriented, scientifically included, self-contained individuals,

but a new way for us 'to be': that is, as relationally-oriented, poetically-included, dialogical individuals" (p. 307).

Shotter (1996) also cites Bakhtin's writings on the dialogic quality of everyday interaction. Bakhtin (1981) made the sweeping claim that *all* language is dialogic because there is no single meaning of any utterance (heteroglossia). Although there are supposedly agreed-upon or common meanings in any language, the social and historical context entails multiple interpretations of any utterance. Bakhtin labeled these the "centripetal" and "centrifugal" forces in language (p. 271). Holquist (1981b) defines "dialogism", as used by Bakhtin, as "the characteristic epistemological mode of a world dominated by heteroglossia [multiple meanings] … there is a constant interaction between meanings, all of which have the potential of conditioning others" (p. 426). Because of this "dialogic imperative," there can "be no actual monologue" (p. 426). There is also no one or unitary language – it would always be overpowered by heteroglossia. "Dialogue and its various processes are central to Bakhtin's theory, and it is precisely as verbal process … that their force is most accurately sensed. A word, discourse, language or culture undergoes 'dialogization' when it becomes relativized, de-privileged, aware of competing definitions for the same things" (p. 427).

Most commonly, dialogue is used to mean an oral conversation between two or more people. But written language is also dialogic, because "all rhetorical forms, monologic in their compositional structure, are oriented toward the listener and his answer" (Bakhtin, 1981, p. 280). Citing Bakhtin, Dysthe (1996) says that "all texts may serve two functions – univocal and dialogical – and one or the other, is dominant in a given context" (p. 391). When an individual's writing is shared with others, it takes on a dialogic function. Individual writing is most obviously dialogic in the genre of letter writing. For historians, letters from teachers to family and friends have provided one of the best windows on their teaching practices and contexts (Hoffman, 1981). However, authors working alone, composing texts for publication or presentation, must assume or imagine an audience in order to begin writing. That is, they are oriented toward readers or listeners and their possible responses to the writing.

According to Moffett (1982), the language development process begins with dialogue and then moves to monologue.

> Children first learn to speak from conversing. Dialogue is verbal collaboration, which means that utterances are chained by the reciprocal prompting of each speaker by the other. Sender and receiver constantly reverse roles. Feedback and correction are plentiful and fast. Statements are mixed with questions, because speakers can get immediate answers, and mixed with commands, because speakers are localized together in the same space-time and hence more personally related. The I-you relation dominates the discourse, in fact, so that the organization is determined by a succession of social exchanges even when the dialogue is an earnest intellectual discussion sticking close to a topic. Dialogue may of course vary tremendously in maturity but the less developed a speaker the more she is limited to dialogue.

> Growth consists of extending one's range of kinds of discourse by learning to monologue at different abstraction levels. (Moffett, 1982, p. 56)

We are cautious of positing such a linear, developmental process, because in our work we see an interplay between dialogue and monologue that suggests something more complex. From Bakhtin's (1981) perspective, monologue is still dialogic. In fact as we develop into adulthood and are able to think more abstractly and take the perspective of others, we are able to engage in internal dialogue where we intentionally interrogate our ideas using the perspective of others or proposing alternative interpretations. Although we are engaged in a monologue, the form is dialogic. From the perspective of our next group of authors, dialogue is arguably a more "mature" and difficult form of communication.

According to other authors, social life (in modern western societies) is not dialogic, but *should* be, because the failure to practice dialogue creates problems such as misunderstanding, conflict, violence, or miseducation. Dialogue is an ideal communication situation that requires great effort to achieve, and even then may be fleeting or unstable without continuing effort. The work required is educative, because it requires unlearning old ways of thinking and/or communicating and learning new ones (e.g., Gustavsen & Englestad, 1986; Janlink & Carr, 1996; Keedy & Rogers, 1991; Padilla, 1992; Palmer, 1993). Thus, there is a pedagogy involved.

The best-known proponent of dialogic pedagogy is, of course, Plato. He conveyed many of his ideas through accounts of dialogues between his mentor, Socrates, and men from different walks of life in Athenian society (Cahn, 1997). According to Teloh (1986), Socrates rejected the methods of other educators of his time: poets who taught memorization and recitation, sophists who taught speech-making as a display of knowledge, and gentlemen who taught good citizenship in the city state. "All three sources act as authorities who produce passive recipients" (p. 7). Socrates, in contrast, intended dialogue to result in active thinking and perplexity.

"Why does Plato present Socrates through dialogue, and not a treatise?" (p. 5). Socrates did not claim to be the final authority, but an advocate of inquiry. Dialogue allows the reader to see his pedagogy in process. Teloh observes that Socrates' teaching was based on the principle of adapting questioning to the psyche of the interlocutor. A treatise could not demonstrate this adaptability. Teloh also believes that Plato intended readers of the dialogues to be affected in ways similar to Socrates' interlocutors – with perplexity. Reading a dialogue "should make them want to engage in dialectic" (p. 5), a systematic process of dialogue.

A dialogue began with Socrates' interlocutor stating one of his "core beliefs." Socrates responded with a question that began to draw out the implications of that belief. In the ensuing interchange, Plato showed Socrates "thinking on his feet," responding to each new statement by the interlocutor in a way that moved the dialogue forward – not toward "truth," but toward a better way of thinking.

He usually guided the interlocutor not through direct, aggressive questioning but through "innuendo, suggestion, and paradox" (Teloh, 1986, p. 2). Stating one's core beliefs can be threatening, especially as the dialogues were conducted in public settings. Therefore, Socrates employed irony, proclaiming his own ignorance and creating a seemingly safe space in which the interlocutor could feel that "he is the expert and is in control of the conversation" (p. 16). Some readers have interpreted this ruse as arrogance on Socrates' part.

According to Plato's Socrates, characteristics of a good dialogue partner were: shame, admitting that one's beliefs are contrary to one's action; frankness or honesty, saying what one really believes; listening; flexibility; memory; and sufficient knowledge and ability. However, everyone has their limitations. Socrates responded to each interlocutor based on his perception of the interlocutor's ethical or intellectual flaws. Socrates always had a point to convey, and he conveyed it by asking questions through which the student made the discovery or came to the point himself. He was "student-centered" in our current sense, in that he began "where the student was" and looked for a means to improve the student's thinking and/or virtue. Whether or not one agrees with the outcomes, it is evident that this required a great deal of skill. That is, not everyone could dialogue as well as Socrates. Furthermore, in dialogue as inquiry, no one participant is always Socrates and everyone is Socrates. In dialogue as inquiry this is a place to express beliefs about practice not to push the thinking of the other, but to come to understand the implications and alternative explanations. It is a place to confront and account for alternative beliefs and explanations.

Teloh's (1986) interpretation of Socratic dialogue provides a link to self-study, especially the action research work of McNiff (1993) and Whitehead (2002). "Socrates views the psyche as a web of beliefs. For Socrates there is an isomorphic relationship between beliefs and motives for action. The stronger the belief, the greater the motive force for action, and every motive force has a correlative belief. To know oneself is to observe the condition of one's psyche which means both to test one's beliefs to see if they are justified or not, and *a foriori* to see how one's desires – motive forces for action – are arranged" (p. 6). So one should look at both beliefs and actions, what people say and do. Teloh says the dialogue is a way of "giving an account of one's life … If one cannot state, clarify, and defend an account of an excellence, then one is both an intellectual and a moral failure" (p. 6).

In the 1980s and 1990s educational advocates of Socratic dialogue linked this practice to national calls for "active learning" and "higher order thinking." Achieving these goals would require changes in teaching, away from the teacher-as-transmitter model that has been amazingly persistent since Socrates' time. However, educational appropriations of Socrates' methods are designed to fit into late 20th century educational reform discourse. As Brogan and Brogan (1995) argue, "Dialogical learning is the reciprocal exchange between persons who are open to one another and who, through the exchange, are in search of mutual agreement and common understanding" (p. 290). Note that this version of Socratic dialogue emphasizes social consensus, not individual intellectual or

moral development. These authors admit that "Socrates insisted that all knowledge must come from within oneself" (p. 290), but note that paradoxically, self knowledge emerges in dialogue with others. Dialogue thus constructs a relationship among the individual, knowledge, and the community. Amid claims that Socratic methods produce both higher achievement and more positive school communities, professional development for teachers in the "how to's" of Socratic seminars has grown (e.g., Socratic Seminar Society, 2002).

The best-known recent prescriber of dialogic teaching is Paulo Freire (1998). An article by Freire and Macedo (1995) is an example of scholarship represented as a dialogue. In the dialogue, Macedo in particular expresses the concern that educators construe a dialogic approach to mean just "talking" about experience or laissez-faire approaches, without rigorous analysis. Or they adopt the role of the nondirective "facilitator" who adds nothing to the conversation. Freire agrees that teachers need to claim the role of teacher and the power that goes with it. They can be authorities without being authoritarian. Education must have a direction, an objective, and teachers should not be indifferent but active. A teacher should not "renounce his or her duty to teach – which is a dialogical duty" (p. 379).

Another concern they express is that educators adopt dialogue as a "technique" or "method" divorced from theory (note the contrast with Wittgenstein). Dialogical practices "enable us to approach the object of knowledge" (p. 379). Dialogue is not a technique, but a "way of knowing" or "epistemological relationship" (p. 379). "I engage in dialogue because I recognize the social and not merely the individualistic character of the process of knowing. In this sense, dialogue presents itself as an indispensable component of the process of both learning and knowing" (p. 379). Macedo takes issue with dialogue as just talking about experiences, "feel-good" sharing, or "group therapy," because "sharing must always be understood within a social praxis that entails both reflection and political action" (p. 380). Dialogue must involve theorizing about experiences. This would include reading critical and challenging texts, without "over-celebration of theory" over practice (p. 382).

For these two authors, dialogue does not come naturally; it is "not easy to be a dialogical teacher because it entails a lot of work" (p. 383). "What dialogical educators must do is to maintain, on the one hand, their epistemological curiosity and, on the other hand, always attempt to increase their critical reflection in the process of creating pedagogical spaces where students become apprentices in the rigors of exploration" (p. 384). Dialogue is not "a kind of verbal ping-pong about one's historical location and lived experiences." Yet no one "can seriously engage in a search for new knowledge without using his or her point of view and historical location as a point of departure. This does not mean, however, that I should remain frozen in that location, but rather that I should seek to universalize it" (p. 385).

Other writers, however, have questioned the certainty of this prescriptive perspective on dialogue. In the context of teaching, Burbules and Bruce (2001) define dialogue as "a pedagogical relation characterized by an ongoing discursive

involvement of participants, constituted in a relation of reciprocity and reflexivity" (p. 1112). They argue, however, that every key term in their definition should be critically questioned. They examine the commonly posed opposition between the much-maligned teacher-centered pedagogy and the Freirian ideal of dialogic pedagogy, and conclude that classroom dialogue should be as problematized as its supposed "opposite." Reciprocity and reflexivity are especially difficult to practice in a classroom context in which teachers have more power than students and little time or encouragement to reflect. In *Teaching Positions*, Ellsworth (1997) similarly questions the ready adoption of dialogic pedagogy by educators who fail to problematize their positions and relationships.

Research in dialogue as a pedagogic technique can indeed generate ideas and questions that will support the development of dialogue as a method of inquiry. However, in dialogue as a method of research, the participants are all peers. While the participants interrogate ideas, unlike Socrates, they may or may not be using the questions to "guide" the other participants toward discovery of a particular idea. For us this may be one of the big differences between dialogue, as pedagogy in a classroom where the teacher has responsibility to support students in learning a particular content, and in inquiry, where all participants have more equal status. In professional dialogue using inquiry as a method, the purpose is the exploration, analysis, and questioning of ideas or situations leading participants toward understanding. In pedagogy, a teacher might use dialogue as a technique to lead participants toward an understanding of ideas being taught, but the teacher may actually not leave the ideas being examined open to disputation. This does not mean we believe that dialogue as inquiry method can not or does not occur in the classroom, but in a classroom teachers assume responsibility for the learning that takes place and may or may not allow the complete interrogation of ideas that occurs when the goal is the creation of knowledge and pushing the boundaries of knowledge within a field. So while a teacher may organize the classroom as a place of dialogue, in such situations the ultimate responsibility for learning rests always in the hands of the teacher. In dialogue as inquiry method, every person holds that responsibility for him or herself and no one person has that overarching responsibility for the group as a whole.

Means vs. Ends: Dialogue to Achieve a Purpose vs. Dialogue for its Own Sake

This theme is related to the previous one, because those who take the prescriptive point of view generally see dialogue as means to an end, e.g., to reach consensus, to end a dispute, to become a more productive team (or to write a chapter like this one). In order to achieve the best outcome, dialogue must be done well. This is complicated, because some advocate using nondirective means to achieve particular ends. Consider the contradiction, for example, of attempting to construct a more democratic society through coercion or even through too-directive "leadership." The means are contradictory to the ends. Therefore, democratic

dialogue should not be shaped or contorted to conform to one individual's or one small group's conception of democracy. This also underscores our final point in the last section, in dialogue as inquiry method for research, no one person consistently assumes the responsibility of teaching across the entire group for the entire dialogue. Instead each person assumes that role for herself. More importantly, the ends of dialogue as inquiry just as its assertions and findings are generally more inconclusive than those who would assume a prescriptive stance would allow.

Most education research on dialogue among teachers can be located here (e.g., Clark *et al.*, 1996). Generally, researchers or teacher groups who adopt dialogue as a method have an end in mind: teacher learning or professional development, collaboration, or participation in school decisions. Further, these dialogic processes are not ends in themselves, but practices that are supposed to lead toward improved outcomes or experiences for students. Dialogue is part of the trend toward reconstructing the culture of the "egg crate" school (Lortie, 1975) that has kept teachers isolated from each other. Dialogue may reduce teacher alienation or make work more rewarding, but benefits to teachers themselves are often not sufficient for "investing" in such activities. There must be a claim of benefits to students as well. The danger, then, is that dialogue could be prescribed by school leaders as a form of "contrived collegiality" (Hargreaves, 1991).

Other proponents of dialogue claim that it could reduce conflict on a small or worldwide scale. Habermas holds out the hope of rational, ethical, social life made possible by correcting the problem of distorted speech (Gurevitch, 2001). Bohm's (1996) theoretical analysis is that "hate is a neurophysiological, chemical disturbance of a very powerful kind, which is now endemic in the world" (p. 31). There is "a reason to dialogue. We really do need to have it" (p. 32). Defending opinions is violent, not intelligent. "I think this new approach could open the way to changing the whole world situation" (p. 35). Even if one "side" will not participate, Bohm says, those who are willing should take dialogue as far as they can go and as accurately as possible insert the arguments, ideas and perspectives of the group who refuses to participate. "I'm suggesting that there is the possibility for a transformation of the nature of consciousness, both individually and collectively, and that whether this can be solved culturally and socially depends on dialogue" (p. 46). Decrying the adversarial or even violent forms of interaction that seem to have become prevalent in society, including academe, Tannen (1998) likewise calls for dialogue as a solution.

Dialogue may be a strategy for deconstructing and dismantling postmodern racism (Flecha, 1999). According to Flecha's dialogic perspective (based in Freire and Habermas), it is possible for people who are different to live together, under three conditions. First is equality of differences, in which everyone has the right to be him or herself. Each group, ethnicity, or individual would have an equal position in the dialogue, "to prevent marginalization and exclusion" (p. 164). Nostalgia for homogeneity is mistaken – society today is marked by hybridism or *mestizaje*. Schools should be places that invite everyone's participation in

decisions that enhance academic learning and teach how to live together peacefully. The second condition is the possibility of shared territories rather than possession of territory by a single group. Dialogue is designed to create conditions of possibility, by promoting equal positions in the dialogue and challenges to inequality. The third condition, according to Flecha, is radicalization of democracy. Western democracy based on capitalism is not the only model, and through dialogue different forms of democracy may emerge.

Others seem to view dialogue as an expressive, poetic, consciousness raising experience that is intrinsically valuable and/or cannot be controlled in order to reach a particular end. Dialogue from this perspective is art or play around a topic. Bohm (1996) actually warns that attempts to control or direct dialogue will paradoxically subvert its capacity to reach the desired end. But there may not be a desired end. The "product" of dialogue is ambiguous, contingent, ongoing. According to Gurevitch (2001), the conversation/dialogue is a continuous exchange, not an arrival anywhere. Habermas's hoped-for consensus may be elusive. Dialogue is not owned by any participant. Conversation is in the middle, decentered, plural rather than dialectic. The one "requirement" is that it be sustained through active participation, keeping the ball in the air. Even if the end of pedagogical dialogue is marked by the end of a class or the end of a term or the granting of a degree, it usually has an end. Epistemological dialogue does not.

Modernity vs. Postmodernity: Reaching Consensus or Truth vs. Living with Multiple Realities

It is clear from our discussion so far that dialogue has been identified with both modernism and postmodernism. Dialectical reasoning, the legacy of Plato, Aristotle, Hegel and Marx, has been the philosophical basis of modernism, the idea of progress through rationalism. Dialogue could be a method for generating knowledge claims. "How can a dialectic produce knowledge? If by 'knowledge' is meant a final certainty with guaranteed truth, then it cannot. But dialectic can produce justified claims to knowledge … One possesses a justified claim to knowledge when one can state, clarify, and defend that claim against Socratic interrogation and objection" (Teloh, 1986, p. 22). Surprisingly, Socrates himself treated all his knowledge claims as revisable. For him, knowledge is an "ideal of a completely defended and defensible account. We never in fact achieve this ideal" (Teloh, 1986, p. 22). We have only degrees of knowledge.

Many modernists, however, became convinced that the scientific method could generate a single Truth. A critique of modernism entails a critique of this mode of reasoning and methodology. For example, action research theorist Kemmis (2001) discusses how Habermas's thinking on dialogue later took a postmodern turn. In his earlier work, "Truth could only emerge in settings where all assertions are equally open to critical scrutiny, without fear or favor" (p. 93). Habermas hoped that critical action research would be "democratic" in that, "participants should be committed to reaching mutual understanding and unforced consensus

about what to do" (p. 93). Habermas's thinking changed as postmodernism challenged the possibility of consensus and progress through reasoning. Postmodern conceptions of dialogue emphasize ambiguity, contingency, and multiplicity.

Two pieces on dialogue by Gurevitch also illustrate this move. Gurevitch (1991) lays out the dimensions of dialogue as an ethical ideal. The "morality of presence" rarely reaches its full potential (p. 191), but it is always there as a possibility, as a "vision of humanity" (p. 191). "By reaching beyond one's individuality one extends the boundaries of the private realm into that of the other – the specific other and through him or her into the generalized 'Other'" (p. 192). This process constitutes society. Ten years later, Gurevitch (2001) presents a postmodern view of dialogue as characterized by multiplicity and indeterminacy.

As our own ideas about dialogue "developed" (not to imply a linear movement toward a final position) through the writing of this chapter, we visited and revisited these themes and generated new ones. Like "self-study," dialogue is a slippery concept. Many self-study researchers, ourselves included, can be characterized as using "dialogic methods," without using this label. In the case study of our self-study research that follows, we will pragmatically and inductively define what we mean by dialogue. In the conclusion, we will present what we have come to mean by "dialogue" as a method in self-study research through this process.

Understanding the Discourse of Dialogue – A Way of Knowing

Long before we could so smartly delineate our views about dialogue, in academia and beyond, we were at the point of beginning – again – as teachers, thinkers, and theorists. As beginning teacher educators, we were exploring the different ways of understanding research and ways of knowing. We had some sense of what did *not* work for us, given our theoretical and educational backgrounds, but we were less clear about our perspective of what did fit with our views. In this section of the chapter, we unfold the process that anchors our vision of dialogue as a way of knowing. Here we present a perspective on our growth as researchers. Further, we assume the possibility that other researchers experienced this same movement through different levels of understanding about the assumptions concerning relationships among researcher and researched and the epistemological demands for establishing belief as knowledge.

Setting the Stage

The examples presented in this section attempt to spin a tale about research. For our first foray into conference presentations that explored our views of teacher education we wrote journals about our classroom experiences and engaged in discussions about our practice as teachers. As academics, we used those same documents to validate, explain, and explore experiences. Doing that,

we unintentionally pushed ourselves into a breakthrough from one level of discourse on research to another.

During this early work, we talked about ourselves as beginners, as experts, as innocent, as experienced. We collected, organized, and analyzed massive quantities of information. Critical to the development of our ideas was the initial discovery we made in the preparation of the work presented here. While we had some experience as researchers, we also knew we were pushing ourselves, and others, along a different path. This discovery, however, came with hindsight.

Upon our arrival at the 1991 AERA Conference in Chicago when we shared our papers amongst ourselves in preparation for our presentation, to our surprise we saw that our use of the journal entry selections varied and we each offered different perspectives on the presentation of data. How could that be, we wondered. How could responsible researchers vary in their understandings of the same texts? What did this tell us about the research process? Our research process?

Developing Discourse as a Way of Knowing

Our understanding of dialogue as a way of knowing did not emerge fully formed. The selections presented below demonstrate the precognition of our eventual understanding of the discourses of dialogue. Long before we began grappling with these discourses, we developed our understandings of qualitative research, teacher education, and the power differentials within the university.

As we have come to understand ourselves as scholars and thoughtful teacher educators, we see that we have walked through a variety of discourses. In the next few paragraphs we describe our walk among these discourses. Our understanding of these discourses has been influenced by scholars engaged in qualitative research. In hindsight, as we view our progression through the discourses, we can see links between our development and the development of ideas surrounding qualitative research in the larger research conversation in research on teaching and teacher education and the paradigm wars of the 1980s and 90s (e.g., Denzin & Lincoln, 1994; Lather, 1991).

An important note here is that while we present this in a linear fashion, we do not necessarily consider these ideas as a linear progression. Instead, we attempt to propose a possible progression as well as a possible wavering of ideas as one grows and develops as a thinker.

First Discourse

In what we call our *First Discourse* we accepted the role of the researcher as defined in modernist and scientific terms and we attempted to live that role in our own research. Researchers could be bounded, atemporal, and static. In other words, we felt that as researchers we were capable of distancing and separating ourselves from what was being researched. We felt we could maintain our perspective during the process and remain unchanged. Finally we could establish objective boundaries between ourselves and the people, contexts, and events that

we were studying. Within this discourse we looked for and attempted to find the Truth. Here we valued objectivity and attempted to manipulate the context to draw forth the Truth we sought. Having been educated in a traditional setting and in a time most focused on a positivist perspective, we had little experience that suggested an alternative view of knowing for educational social science research. However, in our other professional roles as historians, teachers, and literary critics, we knew and often used other epistemologies. Along this pathway, we claimed an ability to generalize about what we saw and believed that that generalization would remain unchanged until we undertook another study that might disconfirm our findings. As thoughtful novice scholars with training that eventually reached beyond quantification, we felt discomfort within this discourse. Here we experienced uncertainty but lacked the language to articulate about or understand that uncertainty.

The Second Discourse

As we read and considered new ideas and began to pose ideas to each other, we moved into a *Second Discourse*. In this discourse we recognized a lack of boundary around what was being researched. The writings discussed and the selections presented accelerated our move into this discourse. Further, we recognized that knowledge could be seen as contextual and dynamic. This means that the TRUTH shifts to a possible truth and can be context specific. Interestingly, in this discourse, as researchers we continued to act in our role as researchers as if we were capable of remaining in some way intellectually and objectively separate from what we were studying – we did not remove the boundaries we had drawn around ourselves as researchers. We felt that in our role as researchers the self was unchangeable. However, because we were exploring our understanding and action in our own practice, we sometimes struggled to keep our self as researcher separate from our self as researched. While we acknowledged the struggle we experienced in maintaining these boundaries, we continued to accept the claim regarding the existence of boundaries.

The Third Discourse

Eventually our view of self and approaches to research moved us further along our path. In the *Third Discourse* we, as researchers, saw the self as dynamic, unique, existing in time and context, and a part of an unfolding process. Here we recognized that we were not all knowing or fully objective. In this discourse we had insight about things that are knowable in the moment. The multifaceted, complicated understandings of the moment were incorporated into the view of the context. In this discourse, we claim that anything studied may change as we study it. Within this discourse we remain current and attempt to make sense of context as it makes sense of us. Only in this discourse can we be comfortable with the fact that others have different views. Until this point along the path we seemed dedicated to convincing others to adopt our particular view.

The Fourth Discourse

In the *Fourth Discourse* we broaden our understanding of researchers and contexts. We come to see that just as what is being researched can change as we study it, the researcher may change in the processes in interaction with and response to what is being studied. Here there is a closer relationship where the researched and the researcher come together and have impact on each other. The fear of subjectivity subsides and we recognize that in research involving humans, research findings will always exist in a state of inconclusivity because they exist in the zone of maximal contact of past, present, and future.

An Example

An example of the move from the first discourse to the second discourse can best be illustrated by an in-depth discussion of the writings from our 1991 AERA symposium. When Guilfoyle (1991) addressed the process of developing as teacher educators, she indicated the breadth and complexity of the process when she noted that she had *realized the nightmare of last fall* [referring to her initial year] which made her feel as *off-balanced and harried* as she had felt the previous year.

Hamilton (1991) used this same statement in a section entitled "Finding Balance" to address the desire of new faculty members to balance lives, families and expectations. This extract embodied our concerns about the uncertainty of the situation, particularly in the absence of mentors:

> I had thought the beginning of school would be easier the second time around, but I feel as off balanced and harried as I did last year. (Hamilton, 1991, p. 6)

Both Guilfoyle (1991) and Hamilton (1991) utilize the selection from our writings to express the tension a new faculty member experiences. However, the actual presentation of the selection as well as the editing of words, suggests that each author had a different view of the meaning within their own writing and raises interesting questions about method. For the purposes of this chapter, the striking element here is that clearly we were using materials that we had studied and been involved with for quite some time, yet questions about validity and perspective on the data emerged.

Each paper for the 1991 symposium, entitled "Using Experience to Put the Pieces Back Together: Examination of the Process of Becoming a Teacher Educator," focused on our experiences as novice teacher educators and academics. We used all of our journals as the data source. We had hundreds of pages of materials. When we sat down to do the analysis we assumed we would view our entries from similar perspectives. Naïve though that may be, it provided rich theoretical moments.

This point is further underscored when we look at the ways that Pinnegar (1991) and Placier (1991) used another selection from the data. Pinnegar's paper

focused on the process of becoming an expert practitioner. Placier's paper looked at the politics involved in moving through the tenure process.

Nudging the reader beyond the traditional elements of classroom interests like routines and evaluations, Pinnegar talks about our interests in providing the evidence for what works in our classrooms. Supporting her assertion that we are experienced, effective teachers, she likens the descriptions of our classrooms to the claim by Jackson (1965) that teachers provide accounts of successes to sustain decisions made about classroom structure. Pinnegar states that Teacher Educator D in one letter provided a poignant description of connectedness from her own youth. She ends her description with this statement,

> I think that somehow the university ought to be like my **memory of my childhood** – where the president actually knows and communicates with faculty. Where faculty know each other across disciplines and care deeply about the training of each other's students and are concerned that fairness prevails – I know fairy tale stuff (9/10/90). (used by Pinnegar, 1991, p. 11)

Clearly Pinnegar sees this statement as drawing a relation between the writer's past history and her current approach to teaching.

For Placier, this description offers something quite different. Within Placier's text (1991) she looks at the common voice we, as a group, had about the despairing view of academia. According to Placier, "Two of us professed to being physically repelled, 'sickened' by it. Other verbs were 'appalled,' 'tired,' 'angered,' 'frustrated' ('so much I could scream'), and 'hate.' The 'game' metaphor came up several times." All of us criticized the institution in comparison with our image of what it should be. One of us dreamed of a university that would be:

> Like my **memory of my childhood** – where the president actually knows and communicates with faculty, where faculty know each other across disciplines and care deeply about the training of each other's students and are concerned that fairness prevails – **I know, fairy tale stuff**. I don't really expect this perfection but a minimal approximation would be helpful at times. (used by Placier, 1991, p. 6)

For Placier this selection captures a vision of the university, one of repression and hopelessness. Rather than connecting the author's past history, this selection captures the imagery we convey in our writings about the institution.

In one final look at the use of our writings, three of us – Guilfoyle, Hamilton, and Placier – used a particular selection to address an issue in our papers. In the use of the phrase "dance to *their* little song" or the words directly associated with it, we each attempted to capture our dissatisfaction with the system. We also demonstrated our different understandings of the situation. In her paper, Guilfoyle looks at the increasing tensions we experienced between the role of researcher and the role of teacher. From her view, we valued the role of teacher and we wanted our institutions to honor that role. To illustrate the tension, she used this selection:

> You know I want to research and write because I love to do both. ... But, I feel that at this point in my life, learning to teach at the college level is the most important thing to me and it should be to them too. (11/1/90–#4)

For Hamilton, the legacy of tradition at our various institutions caused us difficulties. From her perspective, we sought transformation, while we attempted to avoid explicit resistance. To depict how we used "our rebellious natures ... in writing," she selected this entry:

> You know I want to research and write because I love to do both. But it is almost getting like I don't want to do it just to "dance to their little song."

Placier (1991) analyzed the politics of the classroom and the school. Rather than draw out an extended quote, she pinpointed words or a phrase to underscore her point. She stated that:

> "Politics" ... seemed to have become a dirty word to us, associated with power grabbing and conflict, which we claimed to eschew in favor of empowerment and cooperation. On the other hand, all of us more or less defined our teaching as "political," in a positive sense. The politics of the first three contexts left us feeling powerless, confused, overworked, "employees," "dancing to their song," etc. In the classroom we were in charge. We attempted to create a micro version of the educational utopia we longed for in the institution at large.

We could debate our use of quotations from a traditional research perspective, but that is not the point here. Here we are illustrating that for the first time, the Arizona Group realized when seeing our papers and our use of our writings, that there was no one right way to understand and use text in our approach to our research.

Although initially we did not recognize the multifaceted nature of the postmodern approach, in hindsight, we can connect these writings as the initial realization. At this point we began to ask how could evidence be used in different ways? How could the same ideas be used in different ways? What are the ways in which dialogue could bring multiple voices together as a whole? How is the power of the work at once similar and dissimilar? There were issues here of which we were aware and there were a few that only seemed relevant with hindsight.

We find similar insights in Holt-Reynolds (1996) self-study in which she comes to understand that her students bring into her classroom a self-as-student and a self-as-teacher and that only when the self-as-teacher comes alive does what she teaches future teachers have any hope of moving beyond their practice as students into their practice as teachers. When students' self-as-teacher comes alive, future teachers identify what is being taught not just with a body of knowledge to be learned as a student but interpret it within the context of their images of themselves in the role of a teacher. In other words, students have a

different level of understanding of the meaning of what they are learning based on the level of interpretation they are responding with.

Another example which reveals a similar aspect of the movement from the first discourse to the second is found in the collaborative work of Cole and Knowles (1996) where within their letters they reveal alternative interpretations or expanded interpretations of similar situations. In this piece, their analysis takes on a dialogic form since they must account for each of their voices as the researcher and yet they are also the researched. Presenting edited versions of their letters as a major part of the article invites readers into a dialogic interpretation of their work.

Self-Studies: Monologues or Dialogues

Self-study seems to connote a genre of monologic research, in which a researcher writes in the first person about her/his thoughts, experiences, perceptions, or learning. In this section, using examples of our own work and that of others for support, we will develop the theoretical perspective that even very individualistic self-studies can be "dialogic" in several senses and that these dialogic characteristics provide evidence that dialogue as a method of inquiry can provide an authoritative basis for making knowledge claims.

As beginning teacher educators steeped in our graduate school readings of theorists such as Freire (1990) and Vygotsky (1978), our group members expressed the belief that teaching *should be* "dialogic," in opposition to the "transmission" model of teaching (Burbules & Bruce, 2001). However, in our teacher education classes we found that the dialogic teaching we espoused was as fraught with problems as the "traditional" models we had rejected, an insight discussed at length by Ellsworth (1997) and Burbules and Bruce (2001).

> Dialogue is assumed to be capable of everything from constructing knowledge to solving problems, to ensuring democracy, to constituting collaboration, to securing understanding, to building moral virtues, to alleviating racism or sexism, to fulfilling desires for communication and connection. But it's just not that easy. (Ellsworth, 1997, p. 49)

While we seemed to be able to dialogue with each other across our differences, dialoguing with students (and colleagues) who did not share our beliefs was hard if not impossible (Burbules & Rice, 1991). Our exploration of differences between talk, conversation, and dialogue (during the construction of this chapter), helped us understand that for dialogue to work there has to be as shared commitment by participants to respect each others' growth and allow for disagreement where uncomfortable ideas or opinions could be expressed and pursued. One explanation for the longevity of our group dialogues may be that they created a context for sharing and understanding this painful contradiction between belief and practice, or self and institutional norms, in our work.

As the examples in this section will show, dialogue may also appear in self-studies as internal reflection or "talking to oneself." Inner dialogue is the basis

for "mature self-consciousness" (Gurevitch, 1991, p. 193). "Language ... is some-body talking to somebody else, even when that someone else is one's own inner addressee" (Holquist, 1981a, p. xxi). The researcher may ask and answer questions such as: Why is it so hard for me to act in ways consistent with my values (McNiff, 1993)? When an internal dialogue is recorded and shared, it becomes dialogic in the social sense of the term (Dysthe, 1996). Hegel used the term dialectic (from the Greek for conversation) to describe a thinking process in which contradictions or oppositions could be synthesized or reconciled into a new idea. Inner dialogue can take the form of a dialectic between one's beliefs and one's practice or between one's values and the norms of the institution.

Reflection also prepares the individual inquirer to engage in dialogue with others. Advocates of dialogue argue that under ideal conditions each participant would prepare for the process by examining his/her assumptions (Bohm, 1996; Isaacs, 1996). Elinor and Gerard (1998) suggest that the, "practice of dialogue begins with a process of self-inquiry and self-reflection. Listening for one's own assumptions and most deeply held beliefs and values is essential in dialogue" (pp. 177–8). According to Gurevitch (2001), the middle term of the dialogue is the "fulcrum," where separate speakers meet for a shared activity that still recognizes their separateness and subjectivity. But to engage in the middle, each speaker must acquire his/her own voice, through monologism. Therefore, mono-logic self-studies surface individual assumptions for further examination in dialogues with others and help each inquirer find a voice.

Evidence of Dialogue in Monologic Self-Studies

With one exception, examples of the Arizona Group's work in this section appeared in a special issue of *Teacher Education Quarterly* (1995, Vol. 22, No. 3) on "Self-Study and Educational Theory." After conference presentations of the collaborative self-studies discussed in the previous section, our conversations expanded to include colleagues such as Jack Whitehead, Tom Russell, and Fred Korthagen. Jack in particular challenged the group in a Socratic fashion with questions about the purposes of our work and the evidence we could muster of our educative relationships with students. We decided that our next step should be to study our individual practices more closely. The paper Pinnegar wrote for this set of four self-studies was not included in the TEQ issue, but was published as a chapter in *Teachers Who Teach Teachers* (Russell & Korthagen, 1995). To keep the original set of self-studies together, we will discuss the book chapter here.

The TEQ volume was another step toward legitimation of self-study and narrative research in the mid-1990s (Gitlin & Russell, 1994). Surrounding our stories of beginning women teacher educators with commentaries by better-known male researchers may have been part of this legitimizing process. Tom Russell co-authored the introduction with Pinnegar and contributed a self-study of his own, Jack Whitehead wrote a response to each author, and Fred Korthagen composed a final reflection on all five pieces. The introduction described our

group's work as emerging from dialogue: [The four authors] "made a commitment to share their personal journals in which they would detail the 'trials and tribulations' as well as the rewards of their early years as assistant professors." In addition, Jack Whitehead would be providing "dialogic responses" to each piece (Pinnegar & Russell, 1995, p. 5).

Therefore, although we did not use the term at the time, our work was becoming identified with "dialogue." Karen Guilfoyle (1995) described us as using "ethnographic field methods," and borrowed from the discourses of qualitative, constructivist, feminist and participatory research in order to position our work within familiar, accepted research traditions. We were unaware at the time of the practice of "dialogic research" among action researchers such as Cunningham (1988), Randall and Southgate (1981), Steeves (1993), and Tandon (1981).

Sharing Struggles Through Conversation

Guilfoyle (1995) introduced "Constructing the meaning of teacher educator: The struggle to learn the roles," with a history of our self-study work, in which dialogue is evident throughout. For example: "Data from our first year (1989–90) were generated informally over the telephone and through letters as we shared 'stories,' [and] sought help. … In the second year (1990–91), more formal methods of inquiry were used to study our process … field notes were recorded and expanded in the form of dialogue journals. Weekly to bimonthly entries were written, shared, answered, and analyzed by the four participants" (pp. 12–13). Guilfoyle portrayed the individual self-studies in this volume as part of the ongoing flow of our work – not a retreat from collaboration or dialogue, but the next phase.

Rather than "dialogue," Guilfoyle used the term "conversation." For example, she said, "In sharing my interpretations, I join the conversation with others who choose to use a form of participatory research (Maguire, 1987) not only to educate but to participate in transforming education, academia and society" (p. 14); and "We hungered for colleagues with whom to enter into a critical conversation (Fine, 1992, p. 17)." Thus, she conveyed the sense that an individual self-study is the researcher's attempt to begin or enter a dialogue with others.

Guilfoyle's self-study centered on "struggle." For her, this usually means political struggle, a dialectic between self and institution, but in this piece she focused on classroom interactions with students. To represent her struggle to transform her practice in the direction of constructivist, whole language approaches, she quoted from student journals and her personal journal. She depicted herself as a dialogic teacher, with students learning through talk in small groups and through dialogue journals. Yet some of her interactions with students were troubled, full of misunderstanding or resistance – in essence, the problems and contradictions of dialogue described by Ellsworth (1997) and Lather (1991). Some students did not understand her intentions and wondered why her teaching went against the grain of their expectations and the norms of

the program. Their comments stimulated an internal dialogue about her practice in the context of an institution that did not nurture her way of teaching or recognize the value of teacher research.

While this piece is personal and context-specific, Guilfoyle did not present herself as alone; she consistently used "we," not just "I," making it clear that her struggle was also ours. She characterized "our voices" as women teacher educators as for a time growing stronger, as we "figured out" our work, and then growing weaker under the intensifying pressures of tenure (p. 24). However, she ended with a hopeful quotation from Nel Noddings, (2002) herself an advocate of dialogue, about how women may modify traditional ways of knowing in academe and create new kinds of teaching and research.

For each of the articles, Jack Whitehead wrote a response that spoke directly to the author, initiating a dialogue between his conceptualization of self-study and hers. He noted that in this paper, in contrast to some of Guilfoyle's other work, "There is a noticeable lack of dialogue that shows you making connections with your students" (p. 27). For Jack, dialogue meant dialogue between teacher and students, ideally providing the reader with evidence of the teacher's contributions to their learning. Whitehead (1995) argues that "In the form and content of an action research account from a reflective teacher educator I expect to hear dialogue both internal and with others in which evidence of learning can be seen" (p. 119). Guilfoyle's work showed that self-study can also explain why such dialogues may be absent from one's practice, and why educational institutions are settings in which dialogue can be difficult if not impossible to achieve.

Mary Lynn Hamilton: The Self as Protagonist in a Story Told to Friends

Hamilton (1995) described her history in self-study as a self-journey, "As well as a quadralogue with colleagues, highlighting shared experiences" (p. 30). The title of this paper, "Confronting Self: Passion and Promise in the Act of Teaching, or my Oz-dacious Journey to Kansas!" introduced Hamilton to the reader as a protagonist in the familiar "Oz" story, employed as a heuristic to inquire about her own situation. In contrast with Guilfoyle, the pronoun in her self-studies is always "I." She labels her work "intimate scholarship," a revelation of the self that makes her vulnerable to her audience. Nevertheless, although this was lost in the editing process, this piece was originally framed dialogically, as a letter to the group beginning "Dear friends." Even this existential self-study work was constructed as a story told to friends.

The focus of this paper was an internal dialogue, a dialectic of voice and silence in the life of a beginning teacher educator. Dorothy/Hamilton was caught in the cyclone of epistemological conflicts in social science. She would like to have expressed her point of view on research, to use the discourse of the teacher-researcher or the teacher (in collaboration with students) as knowledge-generator, but in the political context of her institution she would not be heard. Thinking back to her public school teaching experience, she realized that what she knew about teaching was not recognized as "Knowledge" in academe. This

was true even though she had added, through her academic studies, a rich theoretical layer to her deep experience.

Appropriating characters from the Oz stories (thereby exploring Aristotelian conceptions of reason, will, and emotion) metaphorically, Hamilton wrote that she had a brain, but needed heart and courage to continue alone. It would have been ideal to have partners on the journey, but there were none in her immediate social context. Would-be colleagues instead silenced her voice; she could not dialogue with them. In the classroom, Hamilton wanted to be an empowering critical pedagogue, but students told her she lectured too much, that her classroom was monologic. She asked herself: Why do I talk so much? Could it be because I am silenced outside of the classroom? Faced with this contradiction between belief and practice, she tried to change her practice, to "engage students in conversations," to ask questions, to not be put in the "all knowing expert" role (p. 37). "Over time, with my students talking with me and interacting with me, in addition to my own reflecting on my experiences, I have shifted, and I think I have reached a much better plane as a teacher … I am talking to them about what is really happening in our classroom" (p. 37).

Where was Glinda, who would show her the way home? Instead, she found, the answers were within. Like Dorothy, "I had only to look to myself, not to external forces, to discover the power I had to offer … I am no longer looking outside myself and my experience to discover reality. Knowledge, once outside my grasp, is mine, and I enjoy learning with students and colleagues as we critically examine our worlds, weaving our theories and generating new ideas" (p. 38). However, dialogues with students and distant colleagues were not sufficient to empower the beginning professor. The classroom may become a learning community, but the institution remained hostile territory. Despite this, she ended on a hopeful note, arguing that finding voice and using it, "looking to ourselves for answers" (p, 39) could make a difference. Here she shifted to "we," and although the reference is unclear, recall that this was originally written as a letter to the Arizona Group. She seems to be saying: Friends, here is the lesson for us all that I draw from my story. Dialogue may give the self-study researcher the courage to put thoughts into writing and to imagine a receptive audience for the writing.

In his response, Jack Whitehead expressed concerns that this self-study did not represent Hamilton's educative relationships with students as well as one of her other papers, based on a dialogue with a student. He seemed uneasy with her close focus on the self, saying that self-study should not *start* with "I" but *include* "I." He also questioned her citation of so much theoretical literature, if she were really going to rely on herself and students to generate knowledge about teaching. Hamilton might have responded that understanding self and finding one's unique voice may be a prerequisite to engaging in dialogue (Elinor & Gerard, 1998; Gurevitch, 2001).

Peggy Placier: Disclosing Teaching Mistakes to Others

In this paper, "But I have to have an A: Probing the cultural meanings and ethical dilemmas of grades in teacher education," Placier mentioned the Arizona

Group's collaboration only once. However, the group was in the background, as a sympathetic audience for her embarrassing accounts of learning to teach in higher education. Placier began conventionally with a review of research on her topic, although the self-study was completed *before* she read all of this work. She learned after the fact that psychologists and sociologists had both studied college grading more "systematically" and had generated theoretical concepts and empirical claims about it. But rather than asking, "Does my research confirm or disconfirm these claims?" Placier asked, "Do these other researchers' findings help me interpret my own experience?" Another dialectic in self-study work is between the self-study researcher's knowledge and the claims of other researchers.

Placier introduced the dilemmas of grading with data from field notes of conversations with her students, in which she heard the refrain, "I have to have an A." She listened to her students but did not really understand them; these were not dialogues. Working within the traditions of her department and discipline, and being thrust into teaching a large "lecture" class, she was using the "transmission" model of teaching that is posed as the "opposite" of dialogue (Burbules & Bruce, 2001). Following the advice of a senior male colleague, she was beginning to distance herself from her students, giving "objective" examinations, grading on a "curve," and not concerning herself with their problems. However, this was contradictory to the belief in dialogic teaching she brought from graduate school and shared with the members of her group. She felt responsible for some students' evident lack of learning, and wanted to understand why they had not received the "A" for which they hoped.

Placier presented findings from her studies of two grading "fiascos," investigations too messy to be described as "action research." The fiascos developed when she tried to open up conversations with students at the "bottom of the curve" on an objective examination, and then tried using written grade "appeals" to give students a second chance to succeed on an essay exam. In both cases she saw that by trying to make things better, she created a new dilemma. Finally, she asked her students to write end-of-semester responses to the question, "What grade do you think you deserve in this class? Why?" From these she identified several perspectives on grades, not one monolithic "student" perspective.

In this work Placier did *not* succeed in having reciprocal dialogues with her students, or "educative conversations" in Jack Whitehead's terms. Students were the natives of an alien tribe she was trying to understand. Their responses to her questions revealed the cultural and political gap between herself and her students, and unveiled the paradoxes of her pedagogy (Ellsworth, 1997). This personal, confessional kind of self-study work was difficult for her: "In retrospect and as a researcher, I am embarrassed by the ad hoc, individualistic qualities of my development as a college teacher" (p. 60). Nevertheless, as hopeful as her other Arizona Group colleagues, she ended with a naive call for a dialogue with students to "resolve the grading dilemma together" (p. 61).

Jack Whitehead was not impressed with the "inchoate nature" of this self-study (p. 62). He preferred another piece in which Placier applied a structured action research approach that, "integrated dialogues with students and drew

upon the writings of other academics within the action reflection cycles of presentation" (p. 63). He also worried that by questioning something so fundamental to the academic culture, Placier might cross a "bridge too far" (p. 63). Yet this work sparked many more conversations with other researchers than the action research study. The process of becoming a teacher educator can be chaotic and confusing, and sharing mistakes with colleagues might stimulate more dialogue than sharing successes.

Stefinee Pinnegar: Providing Others with Evidence of Self-Examination

While in this self-study Pinnegar did not mention our group even in passing, the group had set the direction for her study. We had decided that each of us would delve into one of our toughest problems in teacher education. Pinnegar asked herself a very tough question indeed: "Could I teach in the ways I was telling future teachers they should?" (p. 56). This is a risky proposition for a teacher educator. Pinnegar arranged to teach English for several weeks in an alternative high school. She taught four days a week, one hour each day. It was analogous to a student teaching experience, because the regular teacher did not grant her control over many aspects of the situation: classroom management, room arrangement, scheduling, grading. "In most ways," she said, "I felt like a guest in the classroom" (p. 57). Thus, she titled the study, "Re-experiencing student teaching."

The "dialogue" in this self-study was primarily internal self-reflection. Pinnegar reflected on what she knew about teaching, how she knew it, and where she could see it in her practice. In journal entries she recorded observations and interpretations of the classroom situation, the students' engagement (or lack of it), her plans and purposes and what happened when she attempted to put them into action. She coded and analyzed the entries, looking for evidence of theories she espoused as a teacher educator, such as problem representation, reflection, planning and management. While she did not use the term "dialogue," she was looking for signs of student engagement with her in the Vygotskian "zone of proximal development," and some sociocultural theorists describe interactions in the ZPD as "dialogic inquiry" (Wells, 1999).

The study included a bit of writing by Jay, the classroom teacher, and some description of interactions with him, but Pinnegar did not report any extended conversations with him. Like his students, Jay was one of the "observed" in her study, someone she was trying to understand and with whom she wanted to build trust. She and Jay may not have been able to engage in dialogue because of the micropolitics and time constraints of the situation. Dialogue with Jay might also have been an instance of "dialogue across difference" (Burbules & Rice, 1991), because Stefinee and Jay represented classroom problems differently, and therefore came to different solutions. Yet she also came to respect Jay's "ingenious forms of management" (p. 66), and for his part, Jay borrowed some of her approaches to teaching. Perhaps given more time and more trust-building, the two of them might have engaged in dialogue.

Jack discussed this study in the TEQ issue, noting that Pinnegar emphasized the importance of gaining trust in order to gain student involvement. He appreciated Pinnegar's "stories" and said there was much to learn from them, but suggested that she include more correspondences and conversations with others (i.e., dialogue), rather than only her own voice. While the "dialogue" in this study was primarily Pinnegar's self-reflection, she wrote it for an audience of the growing self-study community. Holding herself accountable to that community, she asked herself questions that have been the source of many S-STEP dialogues: What evidence can I provide of my ability to teach in ways consistent with the theories I am purveying to preservice teachers? Can I create a trustworthy, systematic approach to self-study that would demonstrate this to others?

In his response, Fred Korthagen (1995) said that, "These five teacher educators have strongly supported and stimulated each other during their inquiries. In spite of geographical distance they were in close contact with each other by means of electronic mail. This is heartwarming, but it makes one wonder at the same time: How would they have persevered in their struggles without e-mail? What support do teacher educators, and especially beginning teacher educators, receive?" (p. 103). Could long-distance dialogues ever accomplish the transformative, collective changes in teacher education that the authors espoused? Fred's questions have become even more pertinent in our subsequent dialogues, as teacher education reform seems to be moving away from the directions we support. These individual self-studies depicted the loneliness of the teacher educator who does not fit the institutional mold, and the need to create communities of dialogue, as we have in the Arizona Group and in the S-STEP SIG.

Implications for Self-Study Research

Several implications for dialogue as a method of self-study emerged from this analysis. First, the absence of dialogue in the context of one's teaching practice may be as important as its presence. Self-studies can explain why educational institutions make dialogue difficult or demonstrate what happens when a teacher or teacher educator tries to initiate dialogue with others. The self-study researcher must be cautious, however, about attributing the "failure" of dialogue to others or taking an uncritical stance about the ideal of dialogic teaching (Ellsworth, 1997; Burbules & Bruce, 2001). Second, finding one's unique voice through monologic self-study may be a prelude to expressing that voice in dialogue with others. The interplay between monologue and dialogue is very complex. Monologic self-study researchers assume an audience; thus their work could be considered dialogic – perhaps one very long "utterance" in an ongoing dialogue among colleagues. Third, as risky to the self as this may seem, self-studies that entail sharing "mistakes" may stimulate more dialogue than sharing teaching triumphs. They open the door for others to voice their vulnerability, and from there to further dialogue about what we could do better. And finally, our group dialogues gave us the courage to share our individual self-studies with each other and with wider audiences. An area for further research would be an

exploration of how collegial dialogue contributes to self-study research, even if it is not evident in the writing itself.

In this section of the chapter we have suggested three ways in which dialogue may be evident in seemly "monologic" self-study research: dialogue as interactions with colleagues or students, dialogic teaching, and internal dialogue or dialectic. The self-study by Tom Russell (1995), which appeared in the same TEQ issue as our group's work, is an example of the first category. Russell reports on his return to the high school physics classroom, where his teaching would be observed by his teacher education students. In the appendices of the article he includes excerpts from dialogues with two preservice teachers and with the practicing teacher who "traded places" with him, as evidence of his self-reflective learning process.

Many more examples in this category can be found on the Action Research website created and maintained by Jack Whitehead at the University of Bath (http://www.bath.ac.uk/~edsajw). In an early example of his dialectic method, Whitehead (1981) presented two examples of his teaching, in the form of interactions with a student, as evidence of improvement. Since that time, the group at Bath have generated numerous studies that demonstrate the development of "living educational theory" through examination of dialogues with students and whether they constitute evidence of educative relationships. Such studies also originate in an internal dialogue, self-questioning about "How can I improve my practice?" that reveals the inquirer as a "living contradiction" whose values are negated in her/his practice (Whitehead, 1993). In his chapter, "Educative Relationships in the Writing of Others," Whitehead (1995) includes samples of the kinds of educative dialogues he would accept as evidence in such studies.

Other self-studies in the *Teachers Who Teach Teachers* volume (Russell & Korthagen, 1995) demonstrate the struggle to implement more dialogic teaching. For example, Zeichner (1995) writes about transforming a very traditional "foundations of education" class into a class that more directly placed his student teachers' experiences at the center.

Using Dialogue to Explore Dialogic Contexts in Teacher Education Classrooms

> I do have a desire for shaping my own practice through questions and modes of address that move and are moving. I'm interested in questions that shift and change what is asked and unasked by theory and practice in curriculum and teaching. Such questions can provoke an event – rather than an answer – at the scene of address between teacher and student, researcher and researched. (Ellsworth, 1997, p. 12)

As the Arizona Group grew in our awareness of research paradigms, dialogue as a way of knowing is even more evident in our work. We found ourselves also adding and shifting the lenses we were using to understand our teaching of teachers and use of critical pedagogy to support social justice and equity. As we

explored the dilemmas and tensions in our practice/research, these new lenses, developed through our growing understanding of feminist theory and postmodernism, were also influencing our methodologies and the ways in which we attempted to represent dialogue in our work – both in articles and in presentations. In this section of the chapter, we explore several of the shifts in the work of the Arizona Group during the mid 90s. It was at this time, we began exploring and embracing more fully other epistemologies we used when we claimed to know things about our practice as teacher educators. One of these alternatives was the feminist perspective grounded in the view "that all knowings are partial, that there are fundamental things each of us cannot know – a situation alleviated only in part by the pooling of partial, socially constructed knowledges in classrooms" (Ellsworth, 1992, p. 101). This exploration emerged as we realized even more personally as researchers that individual data could support more than one interpretation and that because we were constantly studying the context, content, and process of our practice we became aware of the dynamic interactive nature of this kind of research. We learned to trust our intuition and instincts in the moment but interrogate them in reflection. Just as importantly, the literature on feminist pedagogies (e.g., Luke & Gore, 1992) had made us aware of the unexamined power issues within critical theory involving the authoritarian nature of the teacher/student relationship and its influence on dialogue. As Guilfoyle said, "Through self study, I began to 'see again' the meaning of events in the transformative classroom. ... I began reflecting on my 'talk' as well as my 'walk,' learning the difference between 'tell vs. share,' 'should vs. could,' and 'talk to vs. talk with.' "

In our exploration of dialogue, we realized that in the mid 90s the use of self-study also shifted beyond our own experience to the students in our classrooms and the students they would be teaching. To understand this widening circle and its connection to dialogue, dialogic classrooms, and methodology, this section will foreground the discussion in a chapter we collaboratively constructed through e-mail dialogues in the early summer of 1996. This chapter, "Obligations to Unseen Children," appeared in *Teaching about Teaching: Purpose, Passion and Pedagogy in Teacher Education* (Loughran & Russell, 1997). In constructing this chapter we engaged in an exchange of e-mails similar to the on-line chat format. We then used the e-mail exchanges to construct the chapter. In the chapter itself, we tried to edit the e-mail interchanges in ways that invited the reader to construct their own interpretation of the chapter. In the form of this article and in our representation of our data we were not only attempting to capture and represent our dialogue, but the construction of the chapter was an attempt to invite readers into that dialogue.

Understanding the Arizona Groups' Meaning of Dialogic Teaching

Dialogue is a special kind of talk where learning is concerned. ... Dialogue ... has a focus, and participants join for the purpose of understanding, disclosing, and constructing meaning. ... Dialogue occurs when people share

a common interest and join together to understand … when people share a
common interest. … Dialogue requires thoughtful listening and responding.
It is a time when participants collaborate and co-produce meaning. …
Dialogue respects how people come to know … its best chance to flourish
is when it takes place between people … who care for one another. This
care and trust create a social condition where participants open up and
accept not only the other person's ideas, but the other person, too. (Peterson,
1992, pp. 103–104)

As the Arizona Group became more aware of the role dialogue played in
understanding our experiences and generating assertions for action, we began
to critique its use in the classroom through self-study to explore how to move
our developing theories to practice as we walked our talk. Each of us used
frameworks that were influenced by our personal beliefs, theories, and knowledge.
Our view of critical pedagogies deepened as several of us moved beyond
Peterson's view of dialogue and added a feminist thread, while others more fully
examined and enacted their spiritual beliefs. This further influenced our dialogic
classrooms and moved them towards the kinds of interactions contexts described
below by Freire (1990):

It is not our role to speak to the people about our own view of the world,
or to attempt to impose that view on them. We must realize that their view
of the world, manifested variously in their action, reflects their situation in
the world. Educational and political action, which is not critically aware of
this situation, runs the risk either of "banking" or of preaching in the
desert. (p. 96)

Making these kinds of shifts was complex and complicated. Moving developing
knowledge to practice in the name of praxis was a process that had "ups and
downs" for the students as well as for us as teachers. Just as dialogue is not a
smooth linear journey, dialogic teaching is not either. Issues of power, caring,
and trust must be addressed.

Dialogue is offered as a pedagogical strategy for constructing these learning
conditions, and consists of ground rules for classroom interaction using
language. These rules include the assumptions that all members have equal
opportunity to speak, all members respect other members' rights to speak
and feel safe to speak, and all ideas are tolerated and subjected to rational
critical assessment against fundamental judgements and moral principles.
(Ellsworth, 1997, p. 106)

This complicated issues further, since we were restructuring not only the social
context of the classroom but also the content. "Dialogue encompasses two
qualities that are central to learning: *critique* and *inquiry*" (Peterson, 1992,
p. 104). Asking students to think critically about issues and to be collaborative
and actively involved in constructing meaning was a change in roles in which

they had little experience and/or did not match their expectations. While we were truly interested in supporting students in developing their thinking and their voice and we took care to allow for and accept diversity of opinion, past experience with teachers who used discussion as another form of coercive pedagogy may also have contributed to their resistance. In addition, similar to the change in our role as researcher when using dialogue as a way of knowing, our roles as teachers shifted. This was often met with resistance, which we commented on in more than one inquiry over the years.

Examining Dialogue in Classrooms Through Collective Dialogue

"Obligations to Unseen Children," written in 1996, built upon the intersections and interactions of talk and practice each of us had experienced over the previous six years. During this time, we continued to share and critique our hopes, dreams, struggles, and inquiries through dialogue with e-mail, telephone conversations, conference presentations, and personal journaling as we attempted to move the knowledge we generated into our lives in academe and into our practice. We took the position that we could make these changes through the support offered by the Arizona Group.

> This position takes the purposes of such speech to be survival, expansion of [a people]'s own understandings of their oppression and strength, sharing common experiences among [the people], building solidarity among [that group], and political strategizing. (Ellsworth, 1992, p. 104)

Quotes from our article and a discussion of the issues we addressed reveal the process and time commitment involved in learning to "walk one's talk." In 1996, some of the issues we explored included: relationships among theory, belief, practice, and experience; resistance; role of community; and, obligations to unseen students.

All of us grounded our understanding of learning and teaching in a social constructivist framework and we were committed to supporting equity and social justice in education. Some of us embraced feminist pedagogies to reach this goal while others used responsive teaching and spiritually centered pedagogies. We were all simultaneously attempting to change both the roles of the teacher and learners in our classrooms to a more participatory stance and to address beliefs – ours and the students. As Pinnegar wrote, "I think we respect and accept our students and their beliefs – even when we do not agree – because we know that we cannot change their beliefs, but we also know that they can choose to change their beliefs" (p. 190).

Another facet of classroom life explored in the text was the formation of community. Grounded in our experience as the Arizona Group and our theories and beliefs, we saw the possibilities of dialogue emerging out of a social context that supported community. Guilfoyle said, "Community implies a caring for one another, a sense of collaboration, as risk-free a learning environment as possible"

(p. 200). We understood that talk is important in forming this kind of community – all kinds of talk. As Hamilton stated,

> Beliefs and community – I think that the notion of acceptance of divergent beliefs is a part of community, and a successful community can be formed and survive when people are willing to accept differences and not force one view upon an opposing view. As a family we try to understand the other perspective in order to figure out where the other person was coming from. It does not make you agree with them, but it helps in understanding the motivation and the perspective. (p. 203)

Our frames for understanding classroom talk are grounded in several bodies of literature and we have come to realize that often writers/teachers/researchers use terms interchangeably – talk, conversation, discourse, dialogue. One helpful frame has been Peterson's (1992) analysis of the kinds and patterns of classroom talk – each having a role in building and maintaining a community and supporting learning. These categories of talk include caring talk, talk story, conversation, discussion, critique, and dialogue (a combination of inquiry and critique). While we were striving to use dialogue in our classrooms, we came to recognize that with the limited amount of time we have with students and the issues of power embedded in the system, it may not often occur but we continue to explore the use of talk through our collaborative self studies. We also continue to hope that our students will come to value the role of classroom talk and use it in their classrooms. This is our obligation to unseen children.

Using Dialogue to Push our Thinking and Reveal Contradictions

In most instances, members of the Arizona Group focus on the power of their dialogue as a way of knowing as represented in Guilfoyle's comments during the writing of this chapter:

> While collaborating with my students is helpful in extending my understanding, the insights I gain from sharing my inquiry with colleagues are very important. Our interchange over the past few days and returning to the texts of other inquirers in teacher education is pushing my thinking much further than my ritual personal reflection at the end of the semester. The questions that have been posed and the issues discussed help me to re-view the semester in additional ways. Talk is so powerful in learning. (Guilfoyle *et al.*, p. 185)

Within this celebration of the power of talk, there also comes recognition that it can create tension. Upon closer reading of the obligations chapter, one can also see that dialogue was used to critique theory, actions, and perceptions and, consequently, push participants out of their comfort zone. The reader can also see through the course of the dialogue how shifts in understanding occur within the context of the talk. It should be re-emphasized again here that this could

occur for us because of the context and our relationships. As Ellsworth (1992) stated, "One of the crucial features of discourse is the intimate tie between knowledge and interest, the latter being understood as a standpoint from which to grasp reality" (p. 96). As colleagues, we respect each other, our knowledge, and way of being in the world. We care about each other and value our friendship. We also want to grow in our understanding as teacher educators and in our use of pedagogies that allow our students and their students this same freedom. In addition, it takes time and practice working together before adults, let alone young students, are able to attune themselves to the thinking of others. Often the four of us admit that the conversations in our classroom over the semester rarely move to a dialogic experience.

In our processes of using dialogue, we have found it to be both confirming and a call for further examination. This is demonstrated in this chapter in at least two places, making visible that dialogue is not always smooth, has "edges" to it, and is a powerful tool to help participants "hear what they said." As an example, in one section, Hamilton calls attention to a comment that seems to her to be contradictory:

> Guilfoyle, I noted your comment, "transforming student beliefs." I suppose that comment caught me up short. Do you really want to transform their thoughts? Can you do that? Can we do that? When I hear language like that, I become concerned because I do not really think we can transform thought but we can take them up to the choice. (Arizone Group, 1997, p. 190)

While the written text can not represent the feelings that Guilfoyle experienced, she later indicated that the comment did feel like a scratch on a blackboard. In the text, she responded, "Yes, I, too, have come to realize that I cannot transform anyone's beliefs just as I cannot empower anyone." In her mind, she puzzled over why Hamilton's comment was so disconcerting. Reflecting on Hamilton's comment pushed her to later realize that while her "talk" was at one stage, her "walk" may not be matching her talk. Even at the time, Guilfoyle's comments in her next response revealed that she might need to further re-analyze students' actions.

> But I think I need to be honest. When one teaches using a transformative model, some students see this as making them change their views because of the authority they have always given the teacher and the difference in power they see between students and teachers. (Arizona Group, 1997, p. 191)

It takes courage in dialogue to critique yourself as well as others. There are no rules on how to do this – each is context and subject-specific bound by the topic and the relationship between the participants.

This one example highlights another dilemma one faces when using dialogic teaching as proposed by critical theorists and problematized by feminists. Issues of power, resistance, and transformation take on new stances. Participants have

to sift through all that one has learned through being in institutions for years. Two quotes from Lather (1991) support the concept that re-thinking about these issues is necessary.

> The work of Ann Berlak (1983) began to focus my attention on the sins of imposition we commit in the name of liberatory pedagogy. And an emergent focus began to take shape: to turn the definition of resistance inside out somehow so that it could be used to shed light on efforts toward praxis in the classrooms of those of us who do our teaching in the name of empowerment and emancipation. (p. 78)

> This is exemplified in Joycechild's (1988) movement "from their resistance to mine" where the object of her inquiry shifted from their resistance to liberatory pedagogy to her own resistance to the assumption that "their problem:" was not buying into "our" version of reality. (p. 142)

Before the dialogue moved on in the chapter, Hamilton's closing remarks presented an opportunity for Guilfoyle to think further about actions she might take in her classroom. Dialogue, which requires inquiry, thinking critically, and taking risks, encompasses a degree of uncertainty and accompanying tension as illustrated in the above exchange. In dialogue,

> It's the immediacy of the responding, the calling forth of the other, and the listening that moves participants to insights that cannot be realized through solitary thinking … When interest is strong and purpose clear, dialogue can bring about new insights as long as there are people wanting to know and willing to give themselves imaginatively to the encounter. (Peterson, 1992, p. 111)

Role of Dialogue in Understanding: Restructuring and Reform in Teacher Education

In this section, dialogue as a way of knowing comes full circle for the Arizona Group. In 1997, we moved back to using self-study and dialogue to help us understand change in teacher education. While we continued to explore our practices, we extended our focus to include the restructuring and reform efforts in our institutions – only this time the context has changed, the participants are different, and our roles have shifted. Each member of the Arizona Group came into teacher education with aspirations of changing how teachers were taught. Change had various meanings to each of us but collaboratively we understood this as a commitment to transforming not only the context of teacher education but also the content. We saw a place for practitioners' knowledge and wanted to more actively involve all participants in the teaching community in the education of teachers. We hoped to help not only the students but faculty members rethink learning and teaching from alternative perspectives, including a social justice and equity view. Much of our beginning dialogue focused on

addressing and understanding the tensions and dilemmas we encountered as we attempted to weave these issues into classrooms and faculty meetings. Lately, we sometimes laugh at our efforts to be *Crusader Rabbit* – the name one member gave to our role as change agents. Now, as we take stances questioning many of the restructuring efforts within our colleges, we are seen as resistant to change. In addition, we now see the dialogue moving out of our department and colleges of education where it resided in the past to the larger university and general public. At this level, we are finding dialogue almost impossible and, instead, talk more often about silencing or inability to enter the conversation – terms that we have seldom used in the past. How did the power of dialogue within teacher education reform shift and what does this mean for using dialogue as a way of knowing? What can we learn about dialogue from this experience?

Using Dialogue to Explore Teacher Education Reform

It is within this context, we explore our last examples of dialogue. In this section, the discussion is grounded in a set of papers presented in an AERA-Division K Symposium: "Critique of the Political, Social, and Practical Context of Restructuring/Reform in Teacher Education: Narratives of Four Teacher Educators" (2002). While each paper is grounded in the experiences at our individual institutions, it is one of our strongest efforts to enter the dialogue on teacher education at a state, federal, and national level. The purpose of these papers was to make visible the connections and concerns we have in seeing teacher education as a site of resistance as well as a site to deregulate the teaching of teachers or to "professionalize" the process based on standards and mandates. Similar to much of our other work, we entered this dialogue from various perspectives, interests, and contexts.

In these papers, we continued to explore alternative ways to represent our dialogue as well as our meanings. Hamilton returned to the Land of Oz and attempted to act as a cultural cartographer as she "mapped" the dialogue and process of reform in her institution. Placier embedded her discussion in the historical context of her college and used multiple fonts to talk to the reader. Pinnegar used a form of narrative and placed efforts in her college and department as well as the conversation in the teacher education research community as a whole within a family story about the "near enough cabin." Lastly, Guilfoyle developed her discussion around the metaphor of howling at the moon to address her experience of feeling silenced within restructuring efforts. As in our other work, we wanted not only to make our dialogue visible but invite others into the conversation to: 1) extend understanding of our view of the hidden agenda of the politics of teacher education reform; 2) make visible the ways restructuring is influencing teacher educators' practice; 3) offer a critique from several perspectives-political, social, and practical; and, 4) generate ideas to move reform forward in ways that will continue to support equity and social justice in schools and society.

The analysis of these papers also revealed a shift in tone from our earlier

work. When dialogue includes a postmodern perspective, one has to account for multiple meanings and perspectives and probe how to be part of the dialogue without closing off space to others.

Extending our Understanding of Dialogue

As can be seen in the above sections, silencing brings us full circle to the issue of dialoguing across differences. Using our experience with dialogue, we came to understand it as a powerful tool for knowing and taking action. We also began to more clearly recognize how it supported inquiry and learning. With this knowledge, we thought it could be a tool to understand and explore current reforms in teacher education. Since in the past, even when our colleagues did not support our ideas we had a space for our voice. As we have studied the practices of teacher education, been actively involved in the profession presenting at conferences, writing papers, and publishing in journals and books, we always believed that we would be part of the dialogue. After all, we had been teacher educators for the last 8–10 years and studied our practice in teacher education. In early teacher education reform efforts, teacher educators were at the center of plans and designs for restructuring teacher education. More recently, deans, university presidents, funding, or accrediting agencies seem able to simply impose the structure and any discussion of the proposal seems to be a mere formality of due process. Each of us have had experiences with situations where regardless of faculty protest or disagreement what has been proposed has simply been implemented without adjustment. While each one of us served on some committee at some time, none of us were invited into the dialogue. In fact, in one state, a committee was formed to set the standards for teacher education and not one teacher educator was on the committee. Discussion at the college and department level never even raised the question of how teacher educators could resist. Instead the focus was on whether our course work met the mandates. In such situations, an attempt to employ dialogue to move understanding and action forward becomes difficult; if not impossible.

Conclusion

In the literature on teacher education and related fields, the documentation of professional dialogue has been infrequent. While the works of Freire and Macedo (1995), Hollingsworth (1992), and others have provided a look at the conversations conducted by scholars about their ideas and the ways to push them forward, this approach to exploring the profession has never been widely used. In this chapter, we provide evidence that we hope will establish dialogue as useful and creditable for asserting and exploring the knowledge claims that emerge in self-study of practice. We assert that the use of dialogue to explore and interrogate professional understandings is valuable in the classroom and beyond and provides a basis for making assertions for action and understanding. Using a method of dialogue as the basis for inquiry into professional practice

allows practitioners to reveal what they know, uncover evidence to support their knowing and develop sufficient confidence to act on that knowledge.

To understand dialogue as a way of knowing in self-study, we analyzed our developmental process over the past ten years, read what theorists and researchers have said about dialogue, and dialogued with each other – in person and electronically through e-mail and in a chat room. To this collaborative inquiry, we brought our history as a group of four teacher educators who graduated from the University of Arizona at the end of the 1980s and have nurtured a research relationship to explore through self-study women in academe, the roles of a teacher educator, classroom practice, the tenure process, and teacher education reform. In 1990, we began by sharing weekly/bi-monthly reflections to understand our entry into academe at four different institutions, and in 1991, we presented our first self-study. Since that time we have published together in journals and books and have presented collaboratively at many conferences. In practice and research, we are committed to constantly pushing our boundaries, and considering alternatives, in the service of being better able to "walk our talk." We have found that we must be absolutely scrupulous in studying and living our educational theory (Whitehead, 1993) if we want our findings to have integrity as well as our lives, talk, and actions (Bullough & Pinnegar, 2001).

While we have been involved in self-study since the early 90s, we had never thought rigorously and collectively about the characteristics of the epistemological basis supporting the individual methods we had used. The writing of this chapter prompted us to re-examine past self-study work in new ways. Through this process, we have come to understand that most of our collaborative self-study work could be labeled "dialogic" even though we had not previously used that framework.

Just as the scientific method is the basis of research in the physical sciences and some areas of the social sciences, like economics for example, dialogue is the method of inquiry that lies below social construction of new knowledge in self-study. Fundamentally, the concept of dialogue represents a space of interaction, which allows for more than one way of representing a state of being or way of thinking. Even when we agree with others in a conversation about an idea, each participant will have a slightly different understanding or unique expression of the shared idea. In this way, as these ideas are expressed the understanding of the group is moved forward and expanded. For example, early in our explorations of our work in academia, we all agreed that academia had a masculine feel; however, when Hamilton labeled the corridor leading to her dean's office as "famous white-men's hall" this metaphor organized our conversation and provided boundaries for this concept. As a result, we could explore more productively our experiences, as we could now consider how would a "famous women's hall," "famous person's hall" or a "hall of service to others" look and feel differently.

Conversation moves from beyond mere talk to become dialogue when it contains both critique and reflection – when ideas are not simply stated but endure intense questioning, analysis, alternative interpretations, evaluation, and

synthesis. These two characteristics, reflection and critique, appear in the text of a dialogue in moments of both agreements and disagreements. They appear as we restate the position of someone else. We expand what they have said and anchor it with a story or example from our experience, from our reading, from what we know. We disagree and provide as counter evidence our experience, research findings, or the theories of others. Reflection and critique occur when we grapple with the position, the theory, the evidence presented. We disagree, we provide further support, we expand on it, we alter it. This can happen in individual critical reflection. However, since understanding from a dialogue appears in actions taken on the always-public stage of practice there is a sure possibility that faulty assertions for action and understanding will be confronted with the reality of this experience. An example of this process is evident in Upitis' and Russell's (1998) account of the correspondence between a new dean and a member of her faculty. Both participants are confronted with how the other responds to and interprets their actions as Dean and Faculty member. While their initial understandings have been built on internal dialogue and that process of critique and reflection, their acting on that understanding, revealed in the experience of the e-mail correspondence, confronts their initial characterizations. In this way, their experience calls into question their individual assertions of how they understand practice. In the process, their understanding and their actions change.

One of the on-going dilemmas in the conversation of teacher education as a field is the relationship between theory and practice and the position of teacher's knowledge in relationship to those. As Cochran-Smith and Lytle (1993) have suggested:

> We have proposed that teacher researchers stand in a different relationship to their own knowledge, to their students as knowers, and to knowledge generation in the field; as Freire (1971) has suggested, they are "knowing subjects," constantly learning from the process of teaching. Knowledge from the academy is not accepted unproblematically, but is taken to be rich and generative, providing conceptual frameworks, detailed information from other contexts, new problems and dilemmas, confirming and disconfirming evidence, and grist for further deliberations … When teachers themselves conduct research they make problematic what they already know, what they see when they observe their own students as learners, and what they choose to do about the disjuncts that often exist in their classrooms, schools, and communities. (p. 65)

In characterizing and making assertions about the knowledge of teachers, Cochran-Smith and Lytle reveal the ways in which beginning in practice rather than in theory results in all research findings (positivist, empiricist, or intuitive) existing in a state of inconclusivity – a state that can be a foundation for action, but that can be expected to shift as one acts.

Unlike other research paradigms, self-study in teacher education practices

takes practice as the starting point, as the ground on which what matters most – educating teachers for acting in their own practice – is negotiated. The arena for examining theory/practice relationships is the ground of experience. That ground is a dialogic one in which a consideration of our experience and the conflicting and converging planes of practice and theory can be examined. Theory represents the formal assertions and claims for knowledge found in the published scholarly research in the fields and disciplines that can illuminate experiences in teaching and learning. Practices represent a kind of embodied theoretical knowledge labeled by Polyani (1958) as "tacit," and more recently by Clandinin and Connelly (2000) as personal practical knowledge for teaching. Teachers' practices represent embodied and idiosyncratic theoretical understandings gleaned from experience and organized as ways of acting and being in the classroom. These include routines of action that teachers use over and over again. Some, like signaling students to get back on task, are simple and can be directed at an individual or a full group. For example, catching a student's eye and nodding or flicking the lights both signal that students need to get back on task. Other practices are more complex, such as the elementary teacher's patterns for organizing a school day or running a reading group and the secondary teacher's typical organization for a biology lab or the English teacher's structure for a process writing experience.

Experience in a practice brings with it narrative, autobiography, assessment, issues of representation, and knowledge and all of the complications of knowledge and power. In this way, the ontology and epistemology of self-study research must allow for the use of a broad spectrum of methods for inquiry. In order to justify the use of assessments in high stakes situations, educators need certain levels of surety about the validity and reliability of the assessment itself. That level of surety might not be needed in teachers' informal tracking of their own growth of knowledge about teaching and learning or their insightful understanding of the development of an individual student gleaned from observation and anecdotal records. Further, when trying to see how much power particular assertions for practice might have in settings different from the one in which it was created, quantitative research methods that allow for claims of generalizability might be useful. However, since self-study research is always based in practice with the conflicting demands that time, context, and human interaction call forth, regardless of tools for research design or analysis, the findings will always exist in that zone of inconclusivity. In that zone, action in a practice with fellow humans may lead to actions and responses from students leading to unique and new understandings that can inform the practice of others. For self-study research, the nodal moments of experience in a practice are mined in ways that develop holistic understandings of theory and practice and, regardless of research design or analysis tool used, are most often the starting point of the work.

Dialogue, as a method of inquiry in self-study, begins because we are caught off-guard by experience. We may not understand what happened or we perceive a contradiction between our practice and our belief or perhaps what happened

was not only totally unpredictable but disastrous as well. At this point, practitioners want to understand that moment better. They want to have explanations, alternatives, or patterns that control practice, avoid troubling classroom events or provide new insights into teaching and learning. Teachers may want to understand an experience to use that understanding in different teaching situations and settings. For example, having read Bullough and Gitlin's (1995) conceptualization that who we are as teachers emerges from who we are as humans, we are watching a student teacher struggling in a classroom, we wonder how their own past experience as a student contributes to the problem. We wonder how we could use Bullough and Gitlin's ideas to help this student and others enlist past experiences to develop as a teacher rather than be trapped by routines borrowed from their own experiences as a student. We wonder how we could use this understanding in teacher education coursework, or student teaching or inservice teacher seminars. We begin looking at our practice.

As a community, self-study researchers are quick to recognize that theory always exists in a zone of indeterminacy, any interpretation leaps back to a past state of action, thinking, or belief, or is acted on in particular contexts, with particular people, at a particular time. Our theory unfolds in practice as we act on what we have learned and the decisions we make about how to use theory. In experience, theory becomes embodied and living. In this way the theory used takes on a quality of living. This means that it has the potential for growth. While that might just mean getting larger with more branches and leaves, it might also mean that it flowers and is in this moment qualitatively different from how it was in the last. It also means that no single theory exists alone, but in order to respond appropriately in action we must bring all we know and all that is experienced into account in our physical instantiation of our beliefs.

Self-study based on dialogue contrasts with other methods of inquiry where the researchers objectify what is being researched, segment it into preconceived factors and variables to control variance and make action predictable, generalizable, stable and conclusive. The theory must be imposed back into the practice. Self-study research based on dialogue dissolves that distance because experience is the ground from which theory and practice are being explored and developed.

Dialogue as a method of inquiry holds diversity in relation. First, as we come together in conversation with others we have no choice but to bring to the table as humans our knowledge, our past experience, our experience in the moment, our understanding, our thinking about issues and ideas. No matter how similar participants are they are never identical, and so there is always a range of diversity represented by the actual participants in the conversation. This range is expanded as stories from experience, the views of absent others, quotes of others texts or research studies, and other ways of knowing or being are raised within the dialogue.

Dialogue is not based on an ontology where agreed upon meaning is futile. Instead, while the world is real, we acknowledge that we experience it from different worldviews, expertise, cultural frames, and perspectives. We have agreed upon meanings for words that allow talk to move forward, but always around

those agreed upon meanings flows alternative interpretation or expansion of meaning that may not be shared. Exploring, uncovering, revealing, illuminating that range of difference and the core of commonality through conversation, the sharing of concrete examples, providing further explanation, and probing questions during dialogue is why this method of inquiry results in the construction of new knowledge which can result in assertions for action and understandings for practice.

Knowledge grows in dialogue because ideas are articulated and analyzed. As the centrifugal and centripetal forces of dialogue ebb and flow and coalesce around the ideas and thoughts voiced in dialogue and in the thinking of those involved, knowledge grows. We come to know in dialogue through these same two processes. When an idea or understanding is articulated, just the act of saying or the act of listening to may be an act of coming to know. Disagreeing with an idea, or slight modification of it leads to recognition of your position on that knowledge. Every form of research genre and its findings may be produced as part of a dialogue.

In positivistic research, the scientific method is simplistically represented as beginning in the statement of a hypothesis, the design of an experiment or use of a situation that allows for systematic records of observation, analysis of the observation leads to acceptance or rejection of the hypothesis. Under this method of research, inquiry has beginning and end points. In dialogue, inquiry always exists in a state of inconclusivity that embraces the characteristics of the humans involved (both the researched and the researcher). In the method of dialogue it is expected and assumed that either or both the researched and the researcher are human, temporal, dynamic, particularistic and possibly interactive. Because the findings are built from the ebb and flow of diversity, agreement, convergence, divergence (or centripetal and centrifugal forces to quote Bakhtin) an assumption of the study itself is that of change, evolution, and growth. Education always presupposes change and growth. We expect teachers, teacher educators, and students to learn and grow throughout their lifetime. Thus, a precondition of educational practice is an assumption of inconclusivity. We conclude with a final example from our conversation together in July 2002 in Park City, Utah followed by an analysis which illustrates how it represents our understandings about dialogue as a method of inquiry.

PP: Usually we aren't thinking about all this; but in self-study you do. You say, "I will think about all the complexity of this context, my belief about it, what I am doing."

KG: And why am I doing it?

SP: Yes, and how am I doing it? What impact does it have on the others around me? and how is their history affecting this? and that's the fourth move right there. It's when you recognize that that you're in a setting where someone's acting back on you. Their history, their belief, their experience is coming back on you and changing you, just as you're trying to study what you're doing in that moment.

ML: So are we saying that in self-study there must be dialogue? Because then dialogue becomes – I'm not sure of a metaphor – but it becomes maybe a metaphor for all of life.

PP: Without being in dialogue with an other, how can you be certain of what you are doing?

SP: It seems to me that there's sort of a general meaning of dialogue, but you can take an everyday word and make it a technical word for a specific purpose. We might capitalize it. It seems to me that's what we're doing here. As soon as I read Vicki's note, I was willing to say yes, what we do collectively in our self study is a method of dialogue, I just had never thought of that, so if it is a Method of dialogue then what is it that we're doing that it would, that we would consider it a Method.

PP: Yes, so the dialogue is more of a big M …

SP: To me that's an essential character of self-study.

KG: Yes

PP: And that because we …

ML: Okay wait a second. What is it that we're doing? We would consider, why would we consider this something, and then we got into big D and little d and I'm afraid I got a little lost. I don't think we would have agreement in the self-study group that all of that we've said about self-study is true. So I have my own little subtext going. So let me just say that that's interfering.

As you examine the interaction here, our respect and consideration for each other is evident. It shows up when Hamilton says: "Okay wait a second." Our tone with each other communicates respect and caring. Hamilton's objections and Placier's analysis point to the strong theoretical grounding behind our commentary. We are clear about what we mean about self-study. Hamilton raises the question of whether others would agree that dialogue is an essential feature of self-study and in doing so marks in this conversation that we do not have a great need for everyone in the self-study of teaching practices research community to agree with us.

We are not trying to make each other different. In fact, just prior to this segment one of us actually comments that for them the goal of our dialogue is neither consensus nor forcing anyone to change. Though some might say our backgrounds are not very diverse, each of us comes from a different discipline in education. We have different cultural heritages and past life experiences. Hamilton's minor objection here is typical of other objections we raise. Guilfoyle frequently questions the meaning behind the words we use and articulates her reasons for avoiding some words or using others. In another part of this dialogue, she talks about the value of the term "successive approximations" in accounting for her development as a teacher educator in response to Pinnegar's representation of it as "striving for perfection."

The pattern of convergence and divergence is in the text. It is most evident at

the beginning when we each contribute further questions to Placier's statement about what we are doing in self-study. What is also evident is that in this moment, we refer to how self-study brings past, present, and future together. Pinnegar says, "When you recognize that you're in a setting where someone's acting back on you. Their history, their belief, their experience is coming back on you and changing you, just as you're trying to study what you're doing in that moment."

In this quote self-study is located in the zone of maximal contact and the issues of temporality, inconclusivity, and subjectivity are all evident – the very characteristics that make dialogue based inquiry capable of providing a basis for taking action in creating praxis or as Whitehead (1995) labels it, "living educational theory."

Positivistic research and a modernist view rests on the assumption that both the researcher and the researched are static and knowable. The scientific method enables researchers to bound themselves in objectivity in order to examine the researched which they can then safely consider objectively. Care in design, operationalization, and manipulation of variables coupled with random assignment will create a condition where the researcher and the researched are freed from a context and from time. This makes their findings generalizable because interpretation has been made unitary.

While empiricists who use qualitative frames do not appear to act on assumptions that the researched is objective and static, and in fact attention to context and the particular are important to their assumptions, in most cases like the positivist they still assume that the researcher can have a certain degree of objectivity. They may acknowledge that their research may cause some disturbance but they are confident that triangulation, audit trails and member checks shore up results and allow them to develop findings about which external judgments of trustworthiness that exist between researchers not inside them can be made. This focus on surety leads them to claim multiplicity of interpretation and yet act as if interpretation for their study and in this case is unitary and transferable.

We have come to realize that positivistic methods work in this way not because this is so, but because researchers and scholars who use them chose to believe it is so. Our experience in the use of dialogue as method of inquiry in self-study leads us to conclude that neither the researcher nor the researched can be bound. Both are in fact, temporal, indeterminate, dynamic, particular and interactive. A method for examining professional practice must embrace the inconclusive nature of human interaction and yet allow for findings about which one can have sufficient confidence that action can be taken and that understanding from one situation can be used in analysis of another. However, recognizing that professional practice is always about growth and development and never about arrival means that research in this area must always exist in a zone of inconclusivity.

We have decided that instead of beginning research in teacher education with either practice or theory as king, we begin with experience and examine the relationship and interplay of theory and practice. Such work requires intense

response from others with different views – such work can most profitably be based in dialogue.

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29

AFTERWORD

MOVING THE METHODOLOGY OF SELF-STUDY RESEARCH AND PRACTICE FORWARD: CHALLENGES AND OPPORTUNITIES

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Abstract

This chapter serves as an afterword for this section of the handbook devoted to the articulation and examination of the methods and methodology of self-study research and practice. I compare and contrast the section's eight chapters and conclude that there is significant and corroborative consistency in the conceptual framework for and methodology of self-study. The differences that are revealed are mainly in the details and suggest promising avenues for future deliberation and development. I propose and encourage four possible foci for our efforts to move the methodology of self-study research and practice forward: the role of the subject matter of teacher education in our self-study methodology; the differences and relationship between the methods and methodology of self-study; the further articulation and application of a validation process defined as trustworthiness; and, our grounding in and goals for the ethic of care and social justice in our self-study practice and research.

The eight chapters in this section were written by different authors working in various institutions around the world. What we have in common is that we are all teacher educators who have an interest in and history with the field of self-study, though the nature and length of that history does vary as well. We were all responding to a brief and simply stated request – to present and examine one or more of the methods/methodologies most widely employed in self-study to date. We were to explain these by articulating their theoretical underpinnings and presenting examples from the self-study literature. The chapters were independently constructed from that kernel of information. Though various drafts

were, of course, fed through me, as the section editor, the feedback and guidance I provided had to do, in the main, with issues of structure, clarity, and flow. Though I did give some indication of my definitions, e.g., that student teacher assignments were not necessarily the same as self-study, I did not prescribe the analytical categories to be employed, the features to be highlighted, or the theories to be referenced, and my approach to the introductory chapter was formulated apart from these other drafts. Given the open-ended and isolated nature of the task, I consider the similarities across chapters with regard to these aspects to be noteworthy and corroborative. Identifiable differences seem to be related to varying areas and degrees of emphasis rather than to fundamentally incompatible or contradictory stances.

Agreements

The methodology of self-study, therefore, does seem to be grounded in and derived from a clear and consistent set of epistemological, pedagogical, and moral/ethical/political underpinnings. Like the Practical Working Theory of Gudjónsdóttir and Dalmau (2002), our methodology is based in the dynamic interaction among *similar* practices (what we do), theories (how we understand what we do), and ethics (why we do what we do) (p. 92). In our community of teacher educators concerned with the facilitation and understanding of teacher and student learning, our own and our preservice and inservice teacher students and colleagues and their students, we have begun to achieve what Wilson and Berne (1999, citing Ball and Cohen, 1999) suggest – we are shifting, "the discourse of teaching from 'a rhetoric of conclusions' to a Schwabian 'narrative of inquiry' that focuses on practical reasoning (Fenstermacher & Richardson, 1993), to a discussion of conjectures and possibilities rather than of definitive answers and scripts for behavior" (p. 200). We are in agreement that the aim of our research is to generate local, situated, provisional knowledge of teaching that will not only transform ourselves and our own practice, but trigger further deliberations, explorations, and change by other educators in their contexts.

What is more, the methodology of self-study seems to have a well-defined structure, purpose, and set of operating mechanisms. The five characteristics of this methodology "for studying professional practice settings" (Pinnegar, 1998) I identified in chapter twenty-one are repeated with frequency in the other seven chapters. The first, that it is self-initiated and focused, is mentioned by all. This is not surprising, of course, given the title for the field; what is significant is that everyone speaks about the role and meaning of the "self" in self-study in similar ways. The authors stress that the self is both the researcher and the researched and that personal professional change is a necessary outcome. Given this latter point, all are also in agreement with the second feature – it is improvement-aimed – though the nature and scale of transformation considered and sought varies, a point to which I will return.

Although the other three characteristics are not always addressed explicitly, or given great emphasis, most are implied and none are obviously refuted. The

third, that it is interactive at one or more points during the process, is often stressed. One of the attributes of self-study identified by Hoban, for instance, is the *sharing* of personal insights with others and the *accessing* of public theory. Similarly, "collaborative" is one of the three aspects named by Samaras, Hicks, and Berger in their description of the nature of personal history self-study.

Another of their three is that self-study is "conducted through diverse methodologies of qualitative research," which is virtually synonymous to my fourth characteristic, that it includes multiple, mainly qualitative, methods. One difference apparent here, and at many points throughout this section, is in the use of the term *method* versus *methodology*, a circumstance I explore further below. Others who also make overt mention of this fourth trait are Feldman, Paugh, and Mills who state that self-study is, "conducted through diverse methodologies of qualitative research" and the Arizona Group (Guilfoyle, Hamilton, Pinnegar, and Placier) who assert, "The ontology and epistemology of self-study research must allow for the use of a broad spectrum of methods for inquiry."

The fifth characteristic, that self-study methodology defines validity as a validation process based in trustworthiness, receives more implicit attention in most of the chapters. That is, other authors describe similar processes for judging the outcomes of our research, but do not label them in the same way. A notable exception to this is the chapter by Lyons and Freidus, and with good reason. This conceptualization of validation is based on one previously articulated by Mishler (1990), who was seeking a more appropriate way to validate "inquiry-guided" research. Mishler was a keynote speaker at a portfolio conference in January of 1999 organized by Nona Lyons and attended by the three of us. Nona and I applied this notion to our work in portfolio in particular and narrative research and practice in general in our book *Narrative Inquiry in Practice: Advancing the Knowledge of Teaching* (Lyons & LaBoskey, 2002), to which Helen Freidus and other handbook authors contributed. Since self-study is also inquiry-guided research aimed at the social construction of the narrative knowledge of teaching and learning, the use of this approach to validation in self-study makes sense. Besides, in my analysis of the self-study literature, it seems apparent that the field is already employing versions of this process – it has just not been named as such, a point I expand upon below.

The other authors in this section support all five of the characteristics I identified in the section's opening chapter, either explicitly or implicitly. Most of the features they specify are directly comparable to, subsumable under, or inclusive of these aspects. A similar claim can be made for other efforts to articulate the field, e.g., Barnes (1998), Bullough and Pinnegar (2001), Hamilton and Pinnegar (1998), and Loughran and Northfield (1998). Additionally, these aspects have much in common with more general characterizations of self-inquiries by educators, e.g., Cochran-Smith and Lytle's (1999) inquiry as stance and Hutchings (2000) and Shulman's (1998) definitions of the scholarship of teaching and learning. Therefore, nothing in these readings would imply a need to eliminate any of the five qualities; they appear to be true identifiers of and requirements for self-study methodology.

Additions

A careful read of these chapters and other relevant literature does suggest, however, that the list may not be complete; additional features/criteria might need to be added. The first most likely candidate has to do with the content of what it is we are teaching and learning about – the type of knowledge we are attempting to construct. As Hutchings (2000) noted with regard to the scholarship of teaching and learning, "[It] is deeply embedded in the discipline; its questions arise from the character of the field and what it means to know it deeply" (p. 7). The subject matter for teacher educators is the teaching and learning process itself. As Hutchings' comment would suggest, this does not seem to be an incidental factor in the self-study research of teacher educators. I had made a conscientious decision not to specify this factor in my characterization of the methodology of self-study because I was attempting to be inclusive of the work of educators in other venues and professional domains. Now, for many reasons, I believe this choice should be reconsidered.

My intent in this brief afterword is to summarize the section and illuminate challenges and possibilities for further development of the methodology of self-study. Therefore, I will not try to resolve the issues I identify, but merely suggest why I think we should consider them and possible ways of doing so. In this instance, part of my rationale has to do with the fact that our practice is literally an embodiment of our content knowledge. Teacher educators are not just teaching about something else, such as biology or history or mathematics; we are teaching about teaching. I believe, as do others, (e.g., Bass, Anderson-Patton, & Allender, 2002; Loughran, 2002; Tidwell, 2002; Watson, 2002) that this close interconnection between our teaching and our research impacts how we go about engaging in self-study, which necessarily makes it a factor in our methodology. One of the guidelines identified by Bullough and Pinnegar (2001) for establishing quality in autobiographical self-study speaks directly to this point: "Biographical and autobiographical self-studies in teacher education are about the problems and issues that make someone an educator" (p. 17). Additionally, Kuzmic (2002) stresses that the conceptualization of teaching as research has political as well as epistemological groundings and implications: "Doing teacher research becomes less a project that serves to validate research in general (that is, to see its professional efficacy), and more a project that serves to validate one's role as a teacher and one's teaching" (p. 227).

Some of the attributes identified by the section authors for self-study in general and their focus methods in particular are suggestive of both why and how we might go about including this factor in the conceptualization of our methodology. Samaras, Hicks, and Berger, for instance, propose that one of the primary purposes of self-study is for "modeling and testing effective reflection." Thus, our decisions about how to engage in our self-studies have to do, at least in part, with whether or not they will serve as appropriate and effective models for our students' reflective practice. Most directly relevant to this argument are the three methodological features of self-study identified by Feldman, Paugh, and

Mills. The first has to do with the importance of self, but the others speak to this role of the content in our pedagogical and investigative endeavors and the relationship between the two. They articulate these methodological features in this way: "It would make the experience of teacher educators a resource for research and it would urge those who engage in self-study to be critical of themselves and their roles as researchers and teacher educators."

The fundamental question to be posed and explored is whether or not this factor can still be subsumed under the self-focus characteristic, as I have done, but with a more thorough explication, or whether it deserves and demands its own criterion. Another question we will need to consider has to do with how this point should be expressed. Should we do so in a general way, as does Hutchings, by simply saying that discipline matters, which will keep it more inclusive of other areas, or do we need to address very specifically this embodied quality of the content knowledge of teacher education? I encourage the field to continue to contemplate whether and how the discipline of teacher education might influence the structure and conceptualization of our self-study methodology.

Method vs. Methodology

Another issue we need to address may be more semantic than conceptual, but still warrants our attention. The variation in the use of the terms *method* and *methodology* in this section is not insignificant and suggests a need for us to strive for more consistency in our utilization of these words. Two chapters take on this deliberation very directly, chapter twenty-four by Feldman, Paugh, and Mills and chapter twenty-eight by the Arizona Group. The latter authors include an excerpt of the dialogue in which they engaged for the purpose of formulating their chapter that involves a discussion of the meanings the different individuals hold for the term methodology. Though they agree to disagree, for the time being anyway, on the details of the distinctions they are making, they nonetheless conclude by defining dialogue as a research stance or methodology.

The former group, drawing upon previously articulated meanings in the literature, defines methodology in a similar way, as, "a stance that a researcher takes towards understanding or explaining the physical or social world." Having conceived of their task for the chapter to be the identification of what distinguishes action research and self-study, they conclude by saying, "Action research provides the methods for the self-studies [that they included and analyzed], but what made these *self-studies* were the methodological features that they display."

The question we need to explore with regard to this issue may not reside as much in the definition of the two terms – a closer look suggests there may be more similarity than difference in that regard – but on the relationship between the two in self-study research. Furthermore, we need to more consistently acknowledge the distinctions that we are making and apply them accordingly. I have suggested, and would continue to do so, that self-study is a methodology, a stance toward research, which employs many methods. We select the methods

we do either because they are consistent with this methodology or they are embodiments of other methodologies that are compatible. I might argue further, however, that unless those other methodologies also include all aspects of the methodology of self-study, the latter must provide the overriding stance to the research if self-study is the intent. If so, does this mean that methodologies like dialogue and action research become or provide methods for the methodology of self-study? The action research authors seem to say yes, while the dialogue authors seem to suggest not necessarily.

Earlier in the history of this field, Pinnegar and Russell (1995) said: "We feel that, while the research methodologies we use are not new, we are developing new ways to use them" (p. 7). Another way to think about this question, then, is whether or not the process of using old methodologies in new ways requires or results in the transformation of or move away from those original methodologies. One point that is often made, for instance, is that research done by the self on the self necessitates a fundamental shift in any methodology previously employed otherwise.

One point that is clear in reading the chapters in this section is that there is much overlap in the methods/methodologies under consideration. For instance, Weber and Mitchell, in discussing visual and artistic modes in self-study, speak of them as autobiographical and dialogical, as well as often inclusive of technological media. On the flip side, Hoban talks about the visual advantages of many Information and Communication Technologies (ICTs), as well as their potential in the facilitation of dialogue – a technique used with frequency by the Arizona Group. Lyons and Freidus include in their chapter on the use of reflective portfolios in self-study a consideration of electronic portfolios.

Again, the conclusion to which these interconnections tend to lead me is that these are compatible methods, derived from comparable methodologies, from similar epistemological, pedagogical, and moral/ethical/political underpinnings, that then become subservient to the methodology of self-study. As Casey (1995) has said of narrative research, "[It] is, at present, distinctly interdisciplinary, including elements of literary, historical, anthropological, sociological, psychological, and cultural studies. … What links together all these lines of inquiry is an interest in the ways that human beings make meaning through language" (p. 212). In the case of self-study the link, or at least a link, is self-initiated and focused research for the purpose of better understanding and improving teaching and learning. How much this linkage changes the borrowed approaches and the rationales for them is the question. But this issue will not be resolved here. I do think, however, that we need to continue to explore these and related questions because this deliberative process should help in the refinement, clarification, and strengthening of the methodology of self-study. Another way we can do this is by giving increased attention to our validation process.

The Validation Process

In fact, I would urge the field to give first and frequent consideration to this feature of our self-study methodology. I believe that we need to continue to

work toward more consistency and explicitness in this domain, and I am not alone in making this suggestion. Calls for appropriate rigor in our research and adequate justification for our evaluations based in explicit evidence of transformed thinking and practice for us and our students are widespread in both this section and the general self-study literature. The entire focus of Whitehead's chapter, in fact, is on this very issue. Lyons and Freidus base their arguments for the value of reflective portfolios in self-study on their ability to bring needed rigor to the field because their structure can provide the evidence required for claims of influence. The Arizona Group makes a similar assertion with regard to dialogue. They contend that self-studies are in many senses dialogic, a mode whose characteristics, including diverse communal reflection and critique that takes practice as the starting point for the negotiation of meaning, "can provide an authoritative basis for making knowledge claims."

The field has always accepted its responsibility for validating its findings. In the book documenting the research presented at the first international conference of the American Educational Research Association's Self-Study of Teacher Education Practices Special Interest Group (S-STEP), Hamilton and Pinnegar (1998) summarize the work as follows:

> The commitment of this group not just to understand or to discover "new knowledge," though there is plenty of commitment to do that, what is unique here is the commitment to provide insight for others of how the understandings of the authors became part of their actual day-to-day practice. ... As one's educational practice improves, accounts of it and therefore knowledge about it is added to the knowledge base of the teaching and research community. (pp. 242–243)

Apparent here is that the aim has never been generalizability, as would be consistent with our conceptual framework, so we have attempted to justify our claims to knowing in ways different from traditional research. We have done so primarily by testing our knowledge in our own practice and by making our claims available to the community so that others can do so as well.

More recent self-study literature, e.g., the book sampling the work of the third S-STEP conference edited by Loughran and Russell (2002) and the proceedings from the fourth conference, edited by Kosnik, Freese, and Samaras (2002), contains many comparable acknowledgements (e.g., Gudjónsdóttir, & Dalmau, 2002; Hamilton, 2002a; Kuzmic, 2002; Loughran, 2002). Louie, Stackman, Drevdahl, and Purdy (2002), for instance, state: "We were purposeful in taking a systematic approach to our collaborative self-inquiry so that the results of our work could go beyond self-enhancement to advance the scholarship of teaching" (p. 196).

Bullough and Pinnegar (2001) address the question of quality in self-study research quite directly by iterating a set of suggestive guidelines to be used in producing and evaluating autobiographical forms of self-study. They conclude by reiterating the need for those engaged in this "infant" field to respond to the "burden of proof":

> [Self-study's] endurability as a movement is grounded in the trustworthiness and meaningfulness of the findings both for informing practice to improve teacher education and also for moving the research conversation in teacher education forward. Like other forms of research, self-study invites the reader into the research process by asking that interpretations be checked, that themes be critically scrutinized, and that the "so what" questions be vigorously pressed. In self-studies, conclusions are hard won, elusive, are generally more tentative than not. (p. 20)

I believe that Mishler's (1990) conceptualization of validation, so consistent with this articulation of the needed effort, can help us be responsive to such internal, and similar external, admonitions. His work both encapsulates what we are already doing and reveals foci for improvement.

Providing Evidence

Mishler proposes that the essential criterion for judging inquiry-guided research like self-study is that the results can "be viewed as sufficiently trustworthy for other investigators to rely upon in their own work" (p. 429). In order for that to be possible, authors of such studies must make visible our data, our methods for transforming the data into findings, and the linkages between data, findings, and interpretations. Hoban agrees with this point: "[Self-study] needs a process to make data and their interpretations available for public inspection."

A part of the problem for the field is how to answer this need in ways appropriate for "approximate, suggestive" knowledge (Hutchings, 2000) that is also consistent with our sometimes innovative methods. The Arizona Group responds to this challenge in representative fashion by articulating how judgments might be made in dialogic self-study:

> We believe that our confidence to act on the knowledge claims we develop emerges from a sense of surety that our ideas are understood by the others and accepted as a basis for action and yet they have been critiqued. This does not mean that the understanding and acceptance offered by the others means they agree. It simply means that given our arguments and our understanding what we are saying seems to be a reasonable basis for action.

As Eisner (1993, 1997) has repeatedly emphasized, alternative forms of representation will reveal different meanings and allow us to understand education in unique ways. Not everything can be said with anything, which, by implication, means that our inquiry needs to include multiple approaches: "My conception of research is broad. I will count as research reflective efforts to study the world and to create ways to share what we have learned about it. Research can take the forms that echo the forms of the arts and humanities or those of the natural and social sciences. Its forms of data representation are open to invention" (1997, p. 8). Many in the field of self-study have been doing just that. As Eisner (1997) states further, "Ultimately its value as research is determined by the judgment

of a critical community" (p. 8) – a notion quite consistent with Mishler's validation process. Thus, I encourage the self-study community to follow the latter's suggestion for judging the adequacy or "trustworthiness" of the evidence provided. It consists in part of sets of appropriate evaluative questions to be applied to our "readings" of self-study reports and presentations.

Evaluative Questions

An earlier more general suggestion of the same ilk is implied by Hamilton's (1998) characterization of the investigative processes of self-study researchers: "They systematically bring to bear all of their past experiences, understandings, scholarly perspectives, and theoretical frames to make sense of the experiences within which they are engaged. Critical reflection becomes an essential tool in this form of study" (p. 64). She is, of course, referring here to the authors of the research, but the same could be said of the readers. Since we are aiming for local, contextualized understanding, the personal nature of this approach is appropriate. However, it would also be possible and desirable to formulate more general sets of questions to be considered, which is the intent of Bullough and Pinnegar's (2001) article.

Several of the authors in this section provide us with other potential interrogatory approaches and collections. Whitehead, for instance, suggests that we ask categorical questions about the research evidence. That is, we are to judge the value of a self-study's contribution by considering the evidence issue in relation to the different ways it might advance the field, including the following:

- Is there evidence of the generation and testing of educational theories from the embodied knowledge of s-step researchers?
- Is there evidence of the transformation of the embodied values of the s-step researcher into the standards of judgment that can be used to test the validity of s-step accounts?
- Is there evidence of the emergence of educational research methodologies as distinct from a social science methodology in s-step enquiries?
- Is there evidence of a logic of educational enquiry?
- Is there evidence of educational influence in educating oneself, in the learning of others, and in the education of social formations?

Taking a different approach, Weber and Mitchell propose a list of questions that might assist us in determining the value of not only a visual artistic self-study but also most others in the field by having us focus on the impact of the research: a) whether it provokes discussion or engages a wider audience in meaningful conversation; b) whether the audience, researcher, and/or her or his students learn anything that helps them better understand their own learning and teaching experience; c) whether useful re-framings are made possible for other scholars/ teachers/policy-makers; d) whether imaginative possibilities for future action are evoked; e) whether new links with people, knowledge, and community are

facilitated; and, f) whether anything transformative occurs in the doing or the viewing, leading to new ways of being.

Their emphasis on determining value by attending to what happens as a result of the self-study research – what comes next – is consistent with Mishler's position that our aim is not to determine the validity of an individual study in a circumscribed or conclusive manner. Judgments about a particular investigation can only be provisional, awaiting further trial by the relevant community. Thus we might do well to identify each self-study as an exemplar of practice that provides a beginning rather than an ending to the validation process.

Bodies of Work

Again, there are many indications in the literature that we already conceive of our validation process in this way (e.g., Hutchinson, 1998; Korthagen, 1995; Kuzmic, 2002; Loughran, 2002). Dalmau, Hamilton, and Bodone (2002) express it well:

> One of the reasons [S-STEP] exists and sponsors programs at conferences is to promote and support the improvement of teacher education practice through self-study. Papers and presentations are not simply about telling the world what we have done – they are about facilitating dialogue, creativity, and scholarship among us. Thus, at the end of our writing and presentation, authors, readers, and participants will have learned something new, reframed issues in their own practice, and developed new questions. (p. 60)

Many other educational scholars have argued for a similar means for advancing the knowledge base of teaching and learning and for comparable reasons, particularly related to the contextual, distributed, and uncertain nature of that knowledge (e.g., Cochran-Smith & Lytle, 1999; Coulter & Wiens, 2002; Eisenhart, 2002; Kumashiro, 2001; Lyons & LaBoskey, 2002; Shulman, 1998; Wilson & Berne, 1999).

The implication is that we need to develop bodies of exemplars of teacher education practice and understandings of that practice. Even though validation as trustworthiness can never be accomplished once and for all, it can be strengthened through repeated trial and analysis. It seems to me, then, that we can begin to formulate and accomplish this task in at least two ways. First, we can engage in a process very much like that envisioned by Cochran-Smith and Lytle (1999) when they spoke about inquiry as stance, which emphasizes, "that teacher learning for the next century needs to be understood not primarily as individual professional accomplishment but as a long-term collective project with a democratic agenda" (p. 296). We thus both co-develop and take into account widespread bodies of relevant work and their resultant changes over time.

Though such a sustained communal process is the ultimate aim, I believe we can also continue to think about validation on a smaller scale. Therefore, the second way in which we might approach the validation of bodies of work is by focusing on an individual's accumulated evidence of growth – segments of their

professional portfolio or curriculum vitae, if you will, that reveal personal improvement. Since one of the universally agreed upon requirements in self-study is to provide evidence of the reframed thinking and practice of the teacher educator researcher and since we recognize that the impact of such change can be difficult to detect in the short run, then the long-term tracking of progress, accompanied, of course, by efforts to make sense of that overall development, should be of benefit to the community as well as to the particular scholar. Many in the field have already engaged in this kind of work (e.g., Hamilton, 2002a, 2002b; Senese, 2002; Wilcox, 1998). The Arizona Group utilizes such a process in the presentation of their section chapter, by tracking over time their developing understanding of dialogue in self-study. In detailing the how's and why's of their changing perspectives, they both document and justify their transformations, as well as give us reason to do likewise. Feldman, Paugh, and Mills use personal stories of their journeys to self-study via action research and their re-analyses of those journeys not only so that they can gain greater understanding of the nature and relationship of the two fields, but also to offer to the reader support for the distinctions they are making.

We seek evidence for individual and community improvement; it is a defining characteristic of our methodology. Indeed the central questions of self-study are "How do I live my values more fully in my practice?" (Loughran, 2002) or "How do I improve my practice?" (Whitehead, 2000). The wording of these queries tends to favor a negative impetus; that is, our self-study investigations are often initiated by discrepancies between our intentions and our actualities. As I have noted previously (LaBoskey, 1994), I believe that we could also benefit from more positive promptings. By that I mean that we should engage as well in self-studies that raise questions about our "successes" both so that we can better understand our strengths (Freidus, 2002) and also reconsider them from alternative perspectives. Additionally, I think there is much merit in exploring and expanding areas of interest not necessarily driven by manifesting difficulties. Knowledge thus gained can also advance our practice.

And what do we mean by advancing our practice? All of the authors in this section agree that the methodology of self-study is improvement-aimed – that we evaluate our bodies of work with that criterion – but there is variation in the scale and focus of the progress attempted and valued. The final suggestion I would like to make to the field has to do with this issue.

Improvement as Social Justice

I argued in chapter twenty-one that self-study has moral, ethical, and political underpinnings and aims. The other section authors support this contention to varying degrees. At the very least most acknowledge our responsibility to our students – the need to act with integrity and to monitor our practice for consistency and impact. Many also speak about the necessity of gathering input from them – of hearing and being responsive to their voices in our research and practice. Others take it further. Weber and Mitchell, for example, include the

following in their list of the key features of arts-based research that make it a desirable choice for self-study: "Makes the personal social and the private public: Going public leads researchers to assume a more activist stance." They expand upon this point by discussing the role that the arts have long played in constructing and de-constructing cultural contexts and provide examples of where it has been used to challenge prevailing values and norms. They advocate for its use in self-study in part on that basis – its political potential.

Samaras, Hicks, and Berger make a similar suggestion with regard to personal history self-study. They emphasize the political, moral, and ethical potential of personal history in both the pedagogy and research of self-study scholars, as is apparent in this statement: "As teacher educators reshape status quo curricula, they find that teaching about perspective-taking, diversity, social justice, and teacher empowerment are more effectively studied within a personal history self-study landscape and through non-traditional pedagogies." The primary exemplar of personal history self-study included in their chapter is a description of Samaras' efforts to construct and implement a teacher education course and program committed to social justice and the development of moral reasoning.

Whitehead takes a particularly strong stance with regard to the moral, ethical, and political nature and potential of self-study by ending his chapter with an explicit call to the community to give more attention to post-colonial and ecological feminist theory. Citing international examples of self-study scholarship, he urges us to build upon that work in an effort to become more global and more inclusive of dissonant voices, something he feels we have yet to achieve.

My review of the self-study literature for the purpose of preparing this section of the handbook would lead me to agree with Whitehead on this point. The range of treatment the moral/ethical/political aspects of self-study receives in this section is representative of the field. In the main, it is more implicit than explicit and more limited in scope than it could be, with some notable exceptions where such questions and aims take center stage (e.g., Bass, 2002; Brown, 2002; Griffiths, 2002; Hamilton, 2002a; Kuzmic, 2002; Schulte, 2002). But it is clearly present, as Barnes (1998), who provided the "outsider" perspective on the first S-STEP castle conference, would agree:

> "Caring" seemed to be an underlying concern for them. Almost everywhere I heard about caring for other people and their experiences. I heard about the importance of supporting colleagues, of helping pre-service teachers find their own voices so that they are able to express and organize their experiences in the classroom and of responsibility for the young students who will be the eventual recipients of all the efforts to help teachers to teach more sensitively and reflectively. Underlying self-study was an essentially *humane* approach to education. (p. ix)

Such a foundation means that self-study has strengths that reside in its personal and interpersonal nature – in its acknowledgement of the humanity of the teaching/learning endeavor and the need for us as teachers and teacher educators

to take responsibility for our actions. If we take this charge seriously – of caring for *all* of our students and our students' students – then, I believe, we necessarily need to acknowledge the current inequities that exist in our classrooms, our institutions, and our societies. This in turn will require us to actively engage – in ways guided by a social justice agenda – in the transformation of these contexts and the individuals, including ourselves, who support and sustain them. It means we need to strive with explicit intentionality for what Kumashiro (2001, 2002) and others have termed anti-oppressive education. Since self-study is a field of educational inquiry constructed to eschew artificial, and thus inherently political, distinctions like those between teacher and researcher, expert and novice, emotion and cognition, subject and object, we are well situated to take such steps. I believe that we have yet to adequately capitalize on this potential and I would urge us to do so.

Conclusion

As Zeichner (1999) has previously noted, self-study is a viable field of educational inquiry:

> Contrary to the frequent image of the writing of teacher educators in the wider educational research community as shallow, under-theorized, self-promotional, and inconsequential, much of this work has provided a deep and critical look at practices and structures of teacher education. This work can both inform the practices of the teacher educators who conduct it and contribute to knowledge and understanding of teacher education for the larger community of scholars and educators. (p. 11)

The authors of this section of the handbook provide substantial corroboration to that perspective. Self-study is well grounded in epistemological, pedagogical, and moral/ethical/political theory and is recognizable in its methodology. Are there inconsistencies and disagreements within the field? Are there exemplars of self-study research and practice that are more or less trustworthy than others when judged by our developing guidelines and questions? Absolutely, which is also true of all viable disciplinary niches; it is their nature. Do we have more work to do with regard to the articulation and construction of our theories and methodology? Of course we do, which is again an inherent characteristic of professional scholarship. But this section demonstrates that we have a solid foundation from which to build that includes a common research stance and a substantial body of exemplars.

I have made some suggestions as to where we might focus our efforts in the near term: on the role of the subject matter of teacher education in our self-study methodology; on the differences and relationship between the methods and methodology of self-study; on the further articulation and application of a validation process defined as trustworthiness; and, on our grounding in and goals for the ethic of care and social justice in our self-study practice and

research. In a manner consistent with the conceptual framework of self-study, I close this afterword with an invitation to join in these deliberations. I urge both authors and readers to apply our collective hearts and minds to this effort to better understand and improve teaching and teacher education in ways aimed to benefit us all.

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SECTION 4

Self-Study in Teaching and Teacher Education

Section Editor: Tom Russell

FOREWORD TO SECTION FOUR

Section 4 concludes this handbook with a series of chapters that focus directly on self-study in teaching and teacher education. Although teaching and teacher education have been discussed implicitly and explicitly in the chapters of the preceding three sections, this section provides an opportunity to consider issues specific and unique to these areas.

Chapter 30 offers an interpretation of the development of self-study as a theme in the evolution of research and practice in teaching and teacher education. This chapter reviews chronologically a range of positions indicating the growing attention to "self" in professional education, as put forward in the 1980s and 1990s, when self-study emerged and became a significant theme within research on teaching and teacher education.

Chapter 31 looks at the issue of scholarship in self-study. Trumbull identifies several familiar adages, both conserving and reforming, and explores them to identify implicit premises about knowledge, learning and schooling. Particular attention is given to the role played by emotions in attempting to change the way in which one teaches. Perceptual knowledge, contexts, cultural myths, and the intrinsic uncertainties of teaching are identified as playing influential roles in the scholarship of self-study. Special attention is given to case study and quality control in scholarship. The chapter closes by revisiting the familiar adages in ways that illustrate the progress achieved. One of the strengths of this chapter is its attention to the broad range of elements that count as context in the scholarship of self-study.

Chapter 32 takes us into the world of two teachers who display strong commitments to self-study in the context of teaching in schools. Austin and Senese speak from their experiences as teachers and administrators to advance a range of arguments for self-study by teachers. Although directed to teachers in schools, the detailed attention to the requirements of self-study in school classrooms will prove just as valuable to teacher educators working in the university context. A strong list of important reasons for conducting self-study in one's classroom precedes an account of the importance of sharing one's findings. Throughout, the authors emphasize the benefits of self-study while being careful to acknowledge the challenges as well. The chapter concludes with discussion of the importance of being "practical, pragmatic, and realistic."

The single most important element of pre-service teacher education is commonly taken to be the practicum. In Chapter 33, three teacher educators with significant experience in and commitments both to self-study and to the practicum consider a broad range of practicum issues from the perspective of self-study. Throughout their argument, Beck, Freese and Koznik recognize that the practicum is the earliest phase of the central feature of a teacher's career – working with students in classrooms. What better context, then, to introduce self-study and to link it to efforts to improve and reform teachers' work in classrooms? The authors link self-study with a "personal-constructivist-collaborative" approach rather than a "technical-transmission" approach and use the personal-constructivist-collaborative approach to explore a broad range of issues associated with the preservice practicum. They are particularly attentive to the importance of coherence and consistency and to the significance of modeling in the fostering of self-study.

Chapter 34 focuses on the heart of the teacher education enterprise – teaching *about* teaching. While it is common for teacher educators to recommend reflective approaches to the development of personal practices by teachers, it is much less common to read teacher educators' accounts of the development of their own professional practices. Berry leads readers through a range of issues associated with the work of teacher educators and offers important arguments about the place of self-study in the development of teacher educators' professional knowledge. She acknowledges that self-study is a complex process involving significant tensions, and her account of these tensions offers valuable insights for teacher educators who attempt self-study or recommend it to beginning and experienced teachers. This chapter is particularly helpful in exploring the nature of the knowledge that is unique to teacher educators.

Chapter 35 invites readers to consider issues associated with self-study at the program level and provides an important reminder of the international context of teacher education. Because self-study is so frequently an individual affair, we may easily overlook the reality that self-study is always set in a context – historical, political, and organizational. Clift's chapter begins with descriptions of teacher education contexts in four different countries – Colombia, Japan, South Korea and the USA. The remainder of the chapter considers "themes and variations" in self-study research, including orientation to practice, method of teaching and learning, prospective teachers' actions in field settings, issues of diversity, and collaboration. The consideration of entire teacher education programs draws illustration from three particular programs. The chapter closes with a broad range of questions about self-study research in relation to understanding and improving the quality of teacher education programs.

Chapter 36 reminds us that, in addition to teaching and research, administration is another significant element of teacher education to which self-study approaches are both applicable and important. Certainly, administrative policies and practices can influence not just the outcomes of teacher education programs but also the opportunities for research using self-study approaches. Speaking as a teacher turned teacher educator who has moved into administration as an

associate dean, Manke identified relevant studies on the basis of three features of self-study – reflection on context and practice, considering previous contexts and practices, and collaboration. Her analysis of a number of self-studies related to administration yielded four main themes: power; community; social justice; and, teacher education reform. The largest part of the chapter discusses studies grouped within these four themes. Highlighting the contributions of self-study to self-understanding, Manke urges administrators within teacher education programs to both support and practice self-study.

Chapter 37 takes readers into the complex realm of professional ethics in the context of self-study research in teaching and teacher education. Mitchell's extensive personal experience leading school-based groups of teachers in action research constitutes a strong background for his wide-ranging consideration of ethical issues in research, particularly as they are often interpreted by institutional committees charged with conducting ethical review of research proposals. An analysis of the many differences between "experiments" in bio-medical contexts and education is illustrated with several cases. Mitchell argues that experimentation is ongoing in teaching, for there is no place to test new teaching practices other than in real classrooms. Intervention, data collection, and data analysis and reporting are examined, and again cases are used to drive home the conclusions about practitioner research in teaching. The chapter closes with a list of 18 questions relevant to risk, approval, consent procedures and protection strategies in teacher research.

Chapter 38 reviews and interprets the achievements of Chapters thirty-one through thirty-seven, with a view to drawing out themes, issues, tensions, similarities and differences across the arguments in this fourth and final section of the handbook. What is self-study, who does self-study, and why and how they do self-study are the overarching issues explored by Baird. This chapter will be particularly meaningful to those who have read all seven chapters, but it may also serve as a different type of introduction to this section on self-study in teaching and teacher education. Five possible interpretations of "self" in self-study are drawn from the content of the seven chapters, and each chapter is summarized in terms of who is doing self-study, the purposes of the author or authors, and the way in which the chapter interprets the self in self-study. In reviewing various purposes for self-study, four sets of beneficiaries of self-study research are identified – teacher educators, classroom teachers, those learning to teach, and administrators and leaders. Baird next considers how self-study is conducted and reported. The chapter closes with an insightful account of how the authors in this section view self-study, educational scholarship, and the progress of self-study within that scholarship.

Tom Russell

30

TRACING THE DEVELOPMENT OF SELF-STUDY IN TEACHER EDUCATION RESEARCH AND PRACTICE*

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Abstract

In this opening chapter of Section 4, which focuses directly on teacher education, I argue that the evolution and development of teacher education itself have made self-study both necessary *and* inevitable. Teacher education has been slow to come of age – as a ''discipline'' and as a domain of research. Within the generally low-status domain of education itself, identifying with a recognized discipline such as history, chemistry, or psychology is often a teacher educator's most direct route to some sense of status. The enterprise of teacher education itself has waited patiently to be noticed. Just as Western societies generally assume that ''teaching is easy'' because it looked easy to all who remember their own schooling, so it has long been assumed that teacher education – teaching other people how to teach – is ''easy.'' Preservice teacher education programs are rarely characterized as challenging or demanding, apart from the personally intense and often complex practicum experiences, when the beginning teacher first discovers that teaching is not as easy as it looks. Although their academic status remains weak and although they are not readily accessible to teachers in schools, teacher education research and practice can meet and interact in self-study. This chapter provides a chronological account of important shifts in perspective with respect to teaching, teacher education, and educational research and practice, with special reference to the appearance of self-study.

Since the 1970s, new perspectives have emerged as all who seek to improve our schools have come to realize the challenges and complexities of educational

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reform. As Sarason (1971) demonstrated in *The culture of the school and the problem of change*, the "modal process of reform" in universities is remarkably similar to that in schools. Over time, the challenges of teacher education reform, set in universities, have come to be seen as far more similar to than different from the challenges of educational reform, set in schools. As background for the chapters that follow in this section, the argument here is that the most important shifts in perspective since the 1970s have pointed in various ways to our growing awareness of the importance of *self* in teacher education. As teaching and teacher education research and practice continue to struggle generally with the problem of achieving in practice what we understand from theory and research, self-study has appeared as one powerful way forward. I argue here that the appearance of self-study in the 1990s was not only necessary but also inevitable.

Changing Assumptions about Research and Practice since the 1970s

Many individuals have described and interpreted the evolution of educational research in the last half of the 20th century. The following comments by Calderhead (1996, p. 709) are indicative:

> The research on teaching in the late 1960s was strongly characterized by a behaviorist stance that sought to describe teaching in terms of sequences of behavior, and then to investigate the relationship of that behavior to children's learning. The research in the next two decades, however, became far more concerned with how teachers understand their work and the thought processes, judgments, and decisions that their work involves.

When we recall the process-product paradigm that characterized much research on teaching prior to 1980, a fundamental premise seems to have been that observers would be able to identify teaching behaviors that correlated with increases in average test scores for classroom groups. Once such behaviors were identified, the familiar premises of fundamental research suggested that good teaching behaviors could be taught to both experienced and beginning teachers. The average test scores of the classes they taught could then be expected to rise. Much of this work is summarized in terms such as "knowledge base for teaching" (Reynolds, 1989). Despite several decades of relatively unproductive effort, politicians continue their search for ways to increase children's scores on an ever-increasing array of tests. The "theory-practice problem" persists, and some researchers seem to see teachers as never quite able to demonstrate the required array of proven practices. It appears that those who would reform education and teacher education from the outside have failed to understand and act upon Calderhead's point about the importance of how teachers think about their work and how they make judgments and decisions.

1983: Schön sees Individual Professionals Learning IN their Experiences

Schön (1983, 1987) suggested a new approach to the persistent "theory-practice" problem by assigning significance to the individual practitioner's learning from

personal experience. Schön directed attention to the explicit "reframing" of experiences by the practitioner in the action context. He suggested that new ways of thinking about puzzles and problems within the practice setting can generate new actions that can be tested in the practice setting. These moves to the personal in professional education occurred about the same time as two significant events within the American Educational Research Association (AERA). In 1980, the legitimacy of qualitative methods in educational research was proclaimed and, in 1984, AERA accepted a petition to create a new division called Teaching and Teacher Education. Prior to this event, research on teaching and teacher education had to be framed within divisions focusing on curriculum or instruction. This new division grew rapidly to become one of the largest divisions within this very large association of educational researchers. As teacher education research turned its attention to a new area of *reflective practice* and as new teachers were exhorted to become reflective practitioners, it was clearly appropriate for teacher educators to begin to examine their own behaviours from a reflective practice perspective.

Schön's (1983) argument for the significance of reflection-in-action in the development of professional knowledge focused on a critique of "Technical Rationality" as the dominant epistemology in the academic context. The following quotation indicates one strand in his argument:

> Between 1963 and 1982, however, both the general public and the professionals have become increasingly aware of the flaws and limitations of the professions. ... The professions have suffered a crisis of legitimacy rooted both in their perceived failure to live up to their own norms and in their perceived incapacity to help society achieve its objectives and solve its problems. Increasingly we have become aware of the importance to actual practice of phenomena – complexity, uncertainty, instability, uniqueness, and value-conflict – which do not fit the model of Technical Rationality. (Schön, 1983, p. 39)

Schön went on to contrast the emphasis in Technical Rationality on problem *solving* (the application of research knowledge to practical problems, built on the familiar premise that the individual practitioner puts theory into practice) with the reality of problem *setting*, which he describes as "the process by which we define the decision to be made, the ends to be achieved, the means which may be chosen" (p. 40). Here we can see *growing attention to the individual practitioner within the professions.* Here we can also see the emergence of attention to the *self*, for it is the individual practitioner who must assess and interpret the practice setting and set the problems to which knowledge might be applied. This seems particularly true for teachers working in their individual classrooms.

> In real-world practice, problems do not present themselves to the practitioner as givens. They must be constructed from the materials of problematic situations which are puzzling, troubling, and uncertain. ... [Professionals]

are coming to recognize that although problem setting is a necessary condition for technical problem solving, it is not itself a technical problem. When we set the problem, we select what we will treat as the "things" of the situation, we set the boundaries of our attention to it, and we impose upon it a coherence which allows us to say what is wrong and in what directions the situation needs to be changed. Problem setting is a process in which, interactively, we *name* the things to which we will attend and *frame* the context in which we will attend to them. (Schön, 1983, p. 40)

Schön's two books (1983, 1987) about the reflective practitioner launched a wave of attention to reflective practice as a significant theme within preservice teacher education. Ten years later, in 1993, that attention was formally extended to teacher educators themselves when a special interest group devoted to self-study of teacher education practices was formed within the American Educational Research Association. In hindsight, Schön's work can be seen as part of a shift in perspective toward the importance of the individual practitioner attending to his or her own thoughts and actions in relation to each other as well as to knowledge developed through research. Despite high value placed on objectivity, the self could no longer be ignored.

1984: Goodlad Assesses the State of America's Schools

There were many developments in the decade of the 1980s that can now, in hindsight, be seen as preparing the way for teacher education research to recognize the need for an approach designated as "self-study." In a variety of ways, professional education was experiencing developments that paralleled the opening up of teacher education as a field that needed more research based on a broader array of methodologies. It is instructive to recall the state of American schools as observed and reported by Goodlad (1984):

> The gap between the rhetoric of individual flexibility, originality, and creativity in our educational goals and the cultivation of these in our schools reveals a great hypocrisy. From the beginning, students experience school and classroom environments that condition them in precisely opposite behaviors – seeking "right" answers, conforming, and reproducing the known. These behaviors are reinforced daily by the physical restraints of the group and classroom, by the kinds of questions teachers ask, by the nature of the seatwork exercises assigned, and by the format of tests and quizzes. They are further reinforced by the nature of the rewards – particularly the subtleties of implicitly accepting "right" answers and behaviors while ignoring or otherwise rejecting "wrong" or deviant ones. Only in the "less important" subjects and the advanced sections of academic courses are there evidences of some significant cultivation and reinforcement of more creative or intellectually independent behaviors. (p. 241)

The gap between the "rhetoric" of goals and the "cultivation" of goals is a

powerful critique of schools and teaching, and it is instructive to consider the extent to which this gap is also applicable to teacher education. Can the classrooms of preservice teacher education courses also be characterized as rewarding conformity and reproduction of the familiar, rather than rewarding "flexibility, originality, and creativity"? Are the patterns of question asking and the nature of written assignments in preservice teacher education similar to those that Goodlad found in schools? Apparently, many who experience teacher education courses would agree with Goodlad's observations, and this critique foreshadows the need within teacher education research for research approaches that include self-study. Goodlad's analysis also points to a central dilemma faced by teachers as individual professionals: Most of us who become teachers did very well in the school environment that Goodlad describes and became quite accustomed to the very contradictions he describes. Most new teachers hope to move well beyond and away from right answers and conformity, but it is very much an individual task to do so. Given the persistence of the gap between rhetoric and school reality, the individual teacher needs an approach such as self-study to make progress.

1987: Hunt Begins with the Professional Self

One of the earliest presentations of the importance of turning to the self to address these issues of professional knowledge and action is also one of the clearest presentations of the issues and challenges. In *Beginning with ourselves*, Hunt (1987) sets out arguments and strategies not just for teachers and counselors (pp. 53–83) but also for consultants and supervisors (pp. 85–104) and for theorists and researchers (pp. 105–121). He introduces his perspective in these words:

> My theme, beginning with ourselves, is based on George Kelly's belief that every person is a psychologist. Psychology is the study of human affairs, and each of us has a wealth of knowledge based on a lifetime of direct experience. … By beginning with yourself, therefore, you are taking advantage of this rich reservoir – tapping what you know about yourself and others to bring out your experienced knowledge on topics that psychologists would call interpersonal relations, self-awareness, individual differences, teaching and learning, and so on. (Hunt, 1987, p. 1)

Hunt continues by reporting that his idea of beginning with oneself developed in his work with classroom teachers. Here we see concerns about "theory into practice" and the importance of the practice setting that are similar to Schön's concerns:

> My ideas on beginning with ourselves originated when I was working with classroom teachers to help them adapt to the wide variation in learning styles among their students. Working as a practical theorist, I became dissatisfied with the conventional view that if a logical theory were developed

and verified through research, then it could be directly applied to classroom practice. The abstract idea that "theory leads to practice" is logical enough, but it did not offer a satisfactory account of how we were actually working together. Describing our work together in this abstract way cut us off from our direct experience, thereby removing us from the realities of the practice we were trying to improve. (Hunt, 1987, pp. 1–2)

Hunt gives further indication of the novelty of attention to self, particularly to beginning with self, by summarizing the challenges involved and by noting that such an approach normally encounters significant "resistance."

Simple as it seems, beginning with yourself is not so easy to put into practice. To begin with yourself requires that you temporarily suspend your belief in psychologist-as-expert and your belief that social science will solve human problems. It is an *Inside-out* psychology, rooted in your own experience, and it is totally opposite to the traditional *Outside-in* approach which leaves human affairs to the experts. My suggestion to start Inside-out does not require that you completely reject Outside-in, or formal, psychology. It calls for Inside-out to come first, because, among other things, this approach provides a valuable base from which to consider Outside-in information.

I did not realize when I began to use Inside-out psychology how much resistance I would encounter. (Hunt, 1987, p. 2)

Speaking from within a field as traditional as psychology and driven by experiences of trying to help teachers connect his field's research to their classroom practices, Hunt names the self not only as significant but also as the starting point. Thus Hunt illustrates clearly the developing recognition of the importance of the self in professions that had been seen for many decades as domains in which researchers studied practical problems and constructed theories that would be returned to practitioners for application to practice. Inside-out contrasts sharply with the far more familiar outside-in approach.

1990: Action/Teacher Research is Noticed in USA and Canada

Since 1990, there has been a rapid increase in the USA and in Canada in awareness of, attention to, and support for an action-research approach to the improvement of classroom teaching. Action research has been advocated and supported for a much longer period in the UK and in Australia. Cochran-Smith and Lytle (1999, p. 15) wrote that, "the current wave of interest in teacher research in the United States is now a little more than a decade old," and they cite a range of publications from the period 1985–1988 that appear to have launched the North American interest. Cochran-Smith and Lytle describe four different developments that contributed to interest in teacher research. Again, the recognition of the teacher-self, the individual teacher examining personal practices, appears at the core of this development:

Part of what makes the current wave of interest in teacher research a

movement and not just the latest educational fad is that teacher research stems from these different, but in some ways compatible intellectual traditions and educational projects. Each constructs the role of teacher as knower and as agent in the classroom and in larger educational contexts. ... The intellectual and educational projects that fueled the current U.S. teacher researcher movement had in common a critique – either implicit or explicit – of prevailing concepts of the teacher as technician, consumer, receiver, transmitter, and implementor of other people's knowledge. (p. 15)

This account links directly to Schön's critique of Technical Rationality, a critique that seems not to be broadly accepted, just as the turn to action research and teacher research is far from complete or universal. Additionally, the turn to teacher research tends to be viewed by some educational researchers as a turn away from full-fledged research. Nevertheless, this attention to teacher research since 1990 can be interpreted as a significant professional turn to the self – allowing and encouraging teachers to develop a measure of independence not typically associated with programs of deliberate change or with programs of professional development for teachers.

1990: Goodlad Calls for Teacher Education Reform

By 1990, Goodlad had extended his concerns about American schools to a major survey of teacher education programs in the USA. A single paragraph from his report confirms the strong parallels between schools and teacher education institutions:

We found very little intellectual wave-making in the programs we studied. The very listening, responding to questions, and participating in teacher-directed discussions that go on in schools, according to much research, characterized almost all of most teacher education programs. As we concluded in our earlier research on schools, teachers teach as they observed and experienced teaching in schools, colleges, and universities during sixteen or seventeen years of attendance. In general, students in teacher education programs did not see teaching as "deliberate action"; they did not think in terms of the ability to use knowledge to inform their actions. "Instead, they seemed to be trying to squirrel away as many specific solutions and techniques as possible against the challenges to come." The rush to cram it all into the limited time available in teacher education programs appeared to abort the emergence of sustained inquiry and reflection. (Goodlad, 1990, p. 265)

Here we see Goodlad writing in 1990 that teachers are teaching as they were taught, in teacher education institutions as in schools. Almost 20 years earlier, Peck and Tucker (1973) had concluded that teaching as we have been taught is not good enough for teacher education:

Teacher educators should practice what they preach. When teachers are

treated in the same way they are supposed to treat their pupils, they are more likely to adopt the desired style of teaching behavior. (p. 943)

"Do as I say, not as I do" is a notoriously poor formula for getting people to act the way you want them to. Nonetheless, teacher education has largely followed that formula for centuries. Generations of student teachers in America have sat through unnumbered hours of lectures on the virtues of educating children through democratic discussion. (p. 955)

The logical need for a self-study approach to the relationship between goals and actions, between personal theory and personal practice, continues to be clear. Countless external critiques of teacher education have produced floods of words that have had little impact on action. Just as words have not changed teachers' practices in schools, so too they have not changed teacher educators' practices in universities. One of the most obvious ways forward involves teacher educators studying their own practices, just as teachers in schools may undertake action research in their own classrooms.

1991: Argyris Recommends "Teaching Smart People How to Learn"

Several readings of "Teaching Smart People How to Learn" (Argyris, 1991) encouraged me to take Argyris' title quite literally and to explore its relevance in my own classes within a teacher education program. The teacher candidates in my classes are smart people. Would-be teachers tend to be drawn from the ranks of those who have learned how to succeed at the tasks given them by their teachers in schools. In his paper, Argyris focuses on highly skilled professionals who work as management consultants; his studies of their behaviour led him to the conclusion that these "smart people" were *inclined to blame everyone but themselves* for weaknesses within organizations. "The professionals were using their criticisms of others to protect themselves from the potential embarrassment of having to admit that perhaps they too had contributed to the team's less-than-perfect performance" (p. 102). Argyris suggests that the defensive reasoning he observed in the consultants' behaviour emerges from designing actions around four basic values that seek to "avoid embarrassment or threat, feeling vulnerable or incompetent" (p. 103). The following quotation is central to his argument and is also the basis on which I extend his reasoning to the teaching behaviors of those who are learning to teach.

> Ironically, their very success at education helps explain the problems they have with learning. Before they enter the world of work, their lives are primarily full of successes, so they have rarely experienced the embarrassment and sense of threat that comes with failure. As a result, their defensive reasoning has rarely been activated. People who rarely experience failure, however, end up not knowing how to deal with it effectively. And this serves to reinforce the normal human tendency to reason defensively. (pp. 103–104)

This account seems readily applicable to the early reasoning about teaching

displayed by student teachers in relation to their first lessons in a classroom. Teachers need to be optimistic to survive the many opportunities offered by the classroom context for falling short of one's goals. Teachers want every student to learn and to succeed in school, but this readily becomes an impossible aspiration. Faced with considerable pressure to achieve objectives or outcomes, it is only natural to want to assume that one's teaching was as good as it could have been "in the circumstances." How many teacher educators have observed a student teacher's lesson and then begun a discussion by asking, "How do you think it went?", only to be told, "I thought it went well"? This response may simply be another way of saying, "I think I did what I planned to do, and there were no obvious disasters." Classroom teaching tends to offer few immediate or direct clues about the extent to which a lesson could be described as successful or unsuccessful. Such initial responses are consistent with Argyris' view that people who have almost always succeeded tend to reason defensively. The practicum is the fundamental test that must be passed on the route to qualifying to teach. Recognizing, accepting, and learning to deal with failures in one's teaching may be one of the most important sets of skills a new teacher can learn. Implicit is the significance of coming to terms with *self* as teacher at the front of a classroom.

Fourteen years after beginning to teach preservice science teachers, and as a result of spending a year's leave in the UK where teacher educators were being urged to have "recent, relevant and successful experience" in the classroom, I arranged an exchange of services with a local physics teacher. He would teach one of my two weekly preservice classes with a physics method group and I would teach one of his three classes that met daily for half the school year. I felt that I needed to return to the science classroom to re-experience the work for which I was preparing new teachers. The personal impact was dramatic, refreshing my images of daily life for students and teachers in schools; there are many similarities to the life of students and teachers in universities, but there are many important differences as well (Russell, 1995). Videotapes of my teaching serve to remind me that there are many "ordinary and routine" moments in my teaching, whether in a school or in a university. This teaching was an obvious opportunity to look inward and to study my teaching actions in relation to the ideas and activities I offer to those learning to teach. Notes recorded on my computer on most days provided a way to revisit that teaching, but those notes also reminded me of the potential of note-taking to help me understand the challenges and dilemmas and identify new strategies. I was more than ready for an organization of teacher educators interested in studying their own practices. Attending the 1993 AERA meeting in Atlanta provided just that opportunity.

1993: The Founding of the Self-Study of Teacher Education Practices SIG

The rising interest in action research and teacher research seems confined to teachers in elementary and secondary schools, with no significant extension to university professors and the quality of teaching in undergraduate education.

Some would argue that the value of action research in universities and colleges could be even greater, given that most academics have little or no formal preparation for their work as teachers. Here again, teacher educators tend to be something of a different breed from their university colleagues. Many have earned certification as a primary or secondary teacher and have some record of successful teaching experience in schools prior to moving into teacher education. Yet it has seemed only too easy to assume that preparation for and experience of teaching equate automatically to preparation for teaching others to teach.

There is no reason why action/teacher research should not extend to teacher educators, who always have a need for first-hand experience of strategies and approaches they recommend to future teachers. Those who formed the Self-Study of Teacher Education Practices (S-STEP) special interest group within the American Educational Research Association in 1993 recognized the need for *studies of their own practice settings*. At the same time, they recognized the importance of *self* in such research as well as the possibility that teaching others to teach may require different skills and perspectives than teaching subjects. The ways in which *self* can be interpreted are, of course, many and diverse, and this openness of self-study to multiple interpretations has been an exciting and positive feature of the first decade of the S-STEP group. One way of viewing the development of self-study in post-secondary preservice teacher education contexts is as action research conducted with special reference to the significance of *self*. Among the growing collection of examples produced by individuals within the S-STEP group are Cole, Elijah, and Knowles (1998), Hamilton (1998), and Loughran and Russell (2002).

1994: Continuing Tension between "Formal Research" and "Practical Inquiry"

When Richardson (1994) published "Conducting research on practice" in *Educational Researcher*, the widely-read journal of the American Educational Research Association, many who were drawn to action research, teacher research, and self-study were disturbed to see an argument that seemed, on first reading, to support and reinforce a sharp distinction between developing a "knowledge base" and improving practice.

> This article explores two forms of research on practice: formal research and practical inquiry. Formal research is undertaken by researchers and practitioners to contribute to an established and general knowledge base. Practical inquiry is undertaken by practitioners to improve their practice. It is suggested that practical inquiry is more likely than formal research to lead to immediate classroom change; that these two forms of research are fundamentally different; and that both are useful to practice, but in different ways. (p. 5)

The major distinction between these two forms of research is that practical

inquiry is conducted in one's everyday work life for purposes of improvement, and formal research is meant to contribute to a larger community's knowledge base. (p. 7)

One could suggest, then, that practical inquiry may be foundational to formal research that will be truly useful in improving practice. (p. 8)

More than 10 years earlier, Bolster (1983, p. 308) had responded quite differently to the same issue:

The minimal effect that university-sponsored research has had on classroom practice is itself a forceful argument that our traditional modes of inquiry are inappropriate to the production of knowledge that teachers will believe in and use. If we wish to achieve that knowledge, we must first rephrase our questions to ask what teachers genuinely need to know.

Bolster was arguing for the potential of "symbolic interactionist ethnographic research on teaching" to produce knowledge that teachers need and will use. Action research has the potential to turn the individual teacher into an ethnographer in her or his own classroom.

Here it is useful to look back to the American Association of Colleges for Teacher Education's (AACTE) publication of *Knowledge base for the beginning teacher* (Reynolds, 1989). The preface is instructive:

The book is an attempt to define the knowledge that beginning teachers should possess. … At another level, however, the book addresses one of the major problems in teacher education: the difference between the "state of the art" and the "state of practice." (Gardner, 1989, p. ix) [preface is ix-xii]

While these words might appear to relate to the challenge of "putting theory into practice," it actually has quite a different meaning, as Gardner argues that it is time for the practice of teacher education to reflect what we actually "know," *from research.*

The basic premise of this book is that teacher education has for too long been a normative enterprise, and it is now time to become a state of the art enterprise. … Teacher education can and should become more deliberate and rational. … Because the business of teaching is of utmost importance, so too is teacher education of utmost importance, and for that reason we must strive to know and use the state of the art. (p. ix)

Gardner's words take us directly back to issues associated with Technical Rationality. Whether logic or experience alone can improve practice is a complex question. There remains a strong current of faith in the power of research to improve practice. Both Richardson and Gardner seem to maintain a strong faith in the production of research-based knowledge, as an end in itself, regardless of the long-term influence of that knowledge on teachers' (and teacher educators')

individual and collective classroom practices. It is possible to read Richardson's paper as having a purpose of encouraging those who believe in knowledge production to at least allow those pursuing practical inquiry to be accepted as legitimate players on the broad field of educational research. The individual (teacher or teacher educator) trying to improve personal practice and the organization (school or teacher education unit) trying to improve programmatic practices must work to blend research findings and experiences of practice in specific contexts of practice. Research and experience meet in the self – the individual or the organization that may elect to engage in self-study.

1995: Borko and Putnam Name the Importance of the Prior Knowledge of Those Learning to Teach

Looking back, it may seem remarkable that teacher education could so easily assume that those who enter a preservice teacher education program could be treated as "blank slates," growing in knowledge of the subjects they will teach but "starting from scratch" in terms of how to go about teaching. The emerging recognition that those who enter teacher education arrive with extensive "conceptual baggage" of which they often seem to be quite unaware is another strand in the recognition of the need to consider self in the context of professional education. Each individual admitted to a preservice teacher education program with a view to preparing to teach arrives having spent a significant fraction of her or his life in classrooms. Images of the work of teachers are countless; memories of good and bad teachers are many. Assumptions about how teachers think about their work are abundant but rarely checked against reality.

Borko and Putnam (1995) offer relevant perspectives in the conclusion of their analysis of research on learning to teach. In a discussion of personal factors that present challenges to learning to teach, they provide this summary of their findings:

> New teachers are likely to bring to their initial teaching experiences a host of assumptions that shape the instructional skills and routines they learn. In many cases, these beliefs about how students learn and the teacher's role in facilitating learning – beliefs acquired over years of experience as students in traditional educational settings – are incompatible with the views of learning underlying the instructional approaches advocated by teacher education programs. These beliefs often remain implicit, serving as filters that help to shape how novice teachers interpret and learn new instructional strategies and approaches. (pp. 699–700)

Then, in a section on "facilitating teachers' learning," Borko and Putnam offer the following recommendations:

> Because the knowledge and beliefs that prospective teachers bring to their teacher education programs exert such a powerful influence on what and how they learn about teaching, programs that hope to help novices think

and teach in new ways must challenge participants' preexisting beliefs about teaching, learning, subject matter, self as teacher, and learning to teach. … They must help prospective teachers make their implicit beliefs explicit and create opportunities for them to confront the potential inadequacy of those beliefs. They should also provide opportunities for prospective teachers to examine, elaborate, and integrate new information into their existing systems of knowledge and beliefs. (p. 701)

This call for preservice teacher education to direct attention to the "self" of each candidate learning to teach would be unnecessary if our teacher education programs had a strong history of beginning with the unique experiences and beliefs of each individual new teacher. At the same time, although Borko and Putnam (1995) do not make this extension, the very same conclusions about existing knowledge and beliefs can be extended to those who are teacher educators. Thus I see a dual sense in which teacher education can be said to need self-study:

1. Teacher educators preparing individuals for a career of teaching need to show those individuals how to understand "the self" in terms of assumptions and beliefs about teaching and learning. In short, they need to teach self-study as an element of professional learning.

2. Teacher educators need to study their own assumptions and beliefs about teaching, learning, and learning to teach. They need experience of self-study not only to improve the quality of their own teaching but also to understand what they are asking of those they teach. Modeling their own professional learning to the beginning teachers in their classes may be one of the most powerful teaching strategies available to the teacher educator.

The Unique Nature of Teacher Education as a Discipline

Teacher education is unique among academic disciplines because everyone working in teacher education already has an initial discipline, whether it is a familiar school subject such as English or geography or a foundational subject such as sociology or philosophy. For most, if not all, "teacher education" is a second and subsidiary discipline. In many instances, teacher education itself is not the primary research interest of individuals who teach preservice teachers. A second feature of the route to becoming a teacher educator adds to the complexity of teacher education as a field and highlights the need for attention to self within teacher education. Many individuals who teach preservice teachers have prior, often highly successful, experience as teachers in primary and secondary schools. Preservice teacher candidates understandably credit recent, relevant and successful experience as an important element of their professors' backgrounds. These assumptions about teacher educators remind us that it is easily taken for granted within the domain of teacher education that successful personal classroom experience is not just necessary but also sufficient preparation for the task of teaching preservice teachers.

Observations in my own teacher education context suggest that classroom teachers who step into the university teacher education enterprise for a few years are often highly successful in the eyes of the preservice candidates they teach, and this reinforces the assumption that successful classroom experience is sufficient preparation for a teacher educator. Yet a permanent appointment in a university teacher education program usually requires a doctoral-level qualification in education, with successful classroom experience deemed an asset. In the case of a part-time or short-term teacher educator, classroom experience may be sufficient; in the case of a permanent teacher educator holding tenure, training in educational research is essential.

In neither case does the required background for teaching in a teacher education context show any attention to the unique differences between teaching a subject to children and teaching professional perspectives on teaching practice to adults preparing for a career in teaching. Mueller (2003) is one new teacher educator brave enough to address this issue explicitly:

> It is widely assumed that if you are a classroom teacher, then you can also be a teacher educator. However, the expectations and demands of the profession are neither well understood or adequately documented. The pedagogy of teacher educators is very different from that of a classroom teacher. No specific training exists for teacher educators. In general, you simply are "stamped" teacher educator if you get the job. (p. 68)

Mueller goes on to link self-study directly to her learning how to teach in a teacher education context:

> Self-study provides me with an opportunity to articulate what it is I am learning about my teaching within a teacher education program. My practical inquiry … into my own teaching leads me to make immediate changes in my classes, and hence, it is invaluable research to me as a teacher educator. (pp. 68–69)

Here we see clear signs of Mueller working to learn from her earliest experiences as a teacher educator.

The issue of *learning from experience* is particularly complex for teacher education, not only in establishing qualifications for those who teach new teachers but also in fostering the professional learning of those new teachers. Learning from experience is anything but automatic, yet schools and universities often act as though they assume such learning to be straightforward. Schools and universities alike are inclined to present theory *before* experience and to assume that students will make connections between the two as they gain experience. The theoretical and research-based literature on constructivist approaches to learning suggests that the issue of learning from experience is far more complex. Practicum experiences within preservice teacher education programs are always seen by new teachers as the central and single most valuable program feature, yet those practicum experiences are so personal and demanding that there is little if any

opportunity for linking theory with practice and applying research-based knowledge to personal actions.

In this context of the problematic nature of learning from experience, self-study can assume a significant role, for it is the individual teacher (or teacher educator) who, like Mueller, must ask questions such as "What am I learning from my teaching experience?", "How might I document and improve my learning?" and "How does my experience as a successful student influence, positively and negatively, my efforts to become a good teacher?" Individuals moving from completion of a Ph.D. or Ed.D. program that was rich in training in research methods need to explore questions such as, "How does my preparation in research influence, positively and negatively, my efforts to become a good teacher educator?", while those moving from successful classroom experience need to consider "How does my success as a teacher influence, positively and negatively, my efforts to become a good teacher of teachers?" These issues about learning from experience create a convenient context for introducing an additional perspective on the growing need for self-study in teacher education and research.

1996: Kessels and Korthagen Contrast Phronesis and Episteme

Working from a longstanding interest in the issue of putting theory into practice, Kessels and Korthagen (1996) challenged teacher educators to go beyond the technical-rational view of epistemology (episteme) to include the concept of phronesis, often expressed as "practical wisdom." In the worlds of everyday and professional thinking that most of us occupy, adjusting to an unfamiliar concept is a challenge, as the following words suggest:

> The ultimate appeal of phronesis is not to principles, rules, theorems, or any conceptual knowledge. Ultimately the appeal is to perception. For to be able to choose a form of behavior appropriate for the situation, one must above all be able to perceive and discriminate the relevant details. These cannot be transmitted in some general, abstract form. … This faculty of judgment and discrimination is concerned with the perception or apprehension of concrete particulars, rather than of principles or universals. (p. 19)

The reference to "perception or apprehension of concrete particulars" reminds us of Schön's (1983) attention to problem setting, rather than problem solving, in his critique of Technical Rationality. And what could be more personal and linked to the *self* than perception? Phronesis and episteme are clearly just as different as phronesis is unfamiliar. In an academic world built solely on objectivity and episteme, incorporating a concept such as "practical wisdom" can seem both risky and complex. The following quotation indicates how Kessels and Korthagen relate phronesis to the student teacher preparing to teach:

> The point of phronesis is that the knowledge a student needs is perceptual rather than conceptual. Therefore it is necessarily internal to the student, it

is in the student's experience instead of outside it in some external, conceptual form. It is thoroughly subjective. … And so there is nothing or little to transmit, only a great deal to explore. And the task of the teacher educator is to help the student teacher explore and refine his or her perceptions. This asks for well-organized arrangements in which student teachers get the opportunity to reflect systematically on the details of their practical experiences, under the guidance of the teacher educator – both in group seminars and in individual supervision. (p. 21)

This may take us closer to the full meaning Kessels and Korthagen are attempting to convey, but it also takes us further into an uncertain and unfamiliar world of exploring perceptions rather than transmitting concepts. I include this discussion of phronesis because it seems closely related to the overall point of this chapter: New perspectives introduced in the period since 1980 give considerable attention to the self, to the individual professional (generally and in teaching and teacher education) and to how the individual interprets professional experiences.

1999: Zeichner Outlines Teacher Education's Shift from Non-Scholarship to New Scholarship

As we approach the conclusion of this chronological account of the appearance of self-study in teacher education practice and research, Zeichner's (1999) paper on "The new scholarship in teacher education" provides essential historical perspective on the development of teacher education research as a field of academic inquiry. Highlights from his account of that development help reveal the significance of self-study for practice and research in teacher education. Zeichner also sees the already-mentioned creation of Division K (Teaching and Teacher Education) within the American Educational Research Association in 1984 as a significant reference point. For example, he explains that "in the pre-Division K era, there were a few notable exceptions to the lack of study of teacher education programs and of the process of learning to teach." Generally, educational researchers simply did not see teacher education as a significant or productive domain for their efforts.

Around the time that Division K was formed in 1984, a shift in the nature of scholarship in teacher education that reflected developments in the larger field of educational research accelerated. … This shift in the character of research in teacher education involved much more attention than in the past, to both the process of teacher education as it occurred, its connections to the learning of the teachers and prospective teachers who were enrolled in preservice and professional development courses, and to the cultural, historical, social, and institutional contexts in which teacher education was embedded. (p. 6)

Zeichner recalls the difficulty locating teacher education within AERA prior to the creation of Division K and offers the following explanation:

> The invisibility of teacher education research within the structure of AERA was a reflection of the historically low status of research on teacher education within the educational research community. This low status of teacher education research was in turn a reflection of the marginal status of the activity of teacher education in colleges and universities around the world. Today, as then, the work of teacher education is often viewed as an activity to be avoided as much as possible by faculty who have aspirations to make a name for themselves in the educational research community. (p. 7)

This was hardly a context in which there would be either a need or a place for self-study as a research method. Yet 15 years after the creation of Division K, the "playing field" of teacher education research had a very different appearance, allowing Zeichner to speak of and describe "the new scholarship." "Most noticeably there has been a shift … to the use of a broader variety of research methodologies and the investigation of a much broader range of research questions and issues" (p. 8). Then Zeichner arrives at the statement that is most relevant to the argument of this chapter:

> Another significant development in the new scholarship of teacher education is that more and more of the research about teacher education is being conducted by those who actually do the work of teacher education. The birth of the self-study in teacher education movement around 1990 has been probably the single most significant development ever in the field of teacher education research. (p. 8)

The historical perspective and interpretation provided by Zeichner emphasize the basic issue of whether teacher education is seen as an appropriate domain for research. Perhaps an even more fundamental question concerns *whether or not those who actually teach new teachers are seen as competent and qualified to do research*, once the domain is accepted as researchable. The point to be taken is that it is only recently, perhaps since 1980 in the American context, that research attitudes and methodologies moved beyond the earlier academic traditions to allow and enable those who do teacher education to also do teacher education research. One obvious result is that the processes and experiences of learning to teach are much more widely discussed than ever before. Once the opportunity to do self-study research became available, the challenge was readily accepted by a segment of the teacher education community. Zeichner closed his analysis of the new scholarship with a dramatically worded challenge:

> There is no more important responsibility for a school, college, department, or faculty of education than to do the best job that it possibly can in preparing teachers to teach in the schools of our nation and to support the learning of teachers throughout their careers. If we are not prepared to take this responsibility more seriously and do all that we can to have the best possible teacher education programs, then we should let someone else do the job. Taking more seriously the new scholarship in teacher education

and using it to help us make our programs better is one important part of this responsibility. (p. 13)

Few could disagree with this reminder of the importance of having the best possible teacher education programs. How we collect, interpret and share relevant data about the quality of our teacher education programs is quite another issue. Teacher educators are rarely criticized for the quality of their values; criticism seems to arise concerning the quality of their teaching practices – individually and programmatically. Self-study as a research methodology offers a great deal and plays an important role in what Zeichner terms the "new scholarship."

2001: Bullough and Pinnegar Place Self-Study in the Research Mainstream

Bullough and Pinnegar (2001) also provide valuable and insightful comments about the context in which self-study appeared as an element within teacher education research. They support the present argument relating self-study to changing perspectives by discussing four developments in the 1980s that contributed to the appearance of self-study: (1) the introduction of qualitative research methods; (2) "the influence of the Reconceptualist movement in curriculum studies" (p. 13); (3) "the growing involvement of international researchers in teacher education" (p. 13; Kessels and Korthagen are excellent examples); and, (4) the growing attention to action research and the study of practice. They see the interest in self-study growing most rapidly among relatively young teacher educator-researchers who had not already established programs of research.

> Many of those who first worked in self-study were young scholars, mostly female, mostly experienced teachers then teacher educators, who were committed to improving teacher education and schooling while struggling to negotiate the pathway to tenure and promotion. This struggle took place just when many universities were increasing their demands for scholarship and publication to achieve tenure. The questions that grabbed hold of these teacher educators were quite different from those typically valued by the academy. The questions that inspired the imagination of those who engaged in self-study work revolved around how their practice as teacher educators could be improved. They anticipated a conclusion that is now commonplace: that teacher development is the essence of school reform … (Bullough & Pinnegar, 2001, p. 14)

By 2001, the conclusions reached by Bullough and Pinnegar suggest that self-study is well on its way to entering the mainstream of educational research.

> Self-study as an area of research in teacher education is in its infancy. Its endurability as a movement is grounded in the trustworthiness and meaningfulness of the findings both for informing practice to improve teacher education and also for moving the research conversation in teacher education forward. Like other forms of research, self-study invites the reader into

the research process by asking that interpretations be checked, that themes be critically scrutinized, and that the "so what" questions be vigorously pressed. In self-studies, conclusions are hard won, elusive, and generally more tentative than not. The aim of self-study research is to provoke, challenge, and illuminate rather than confirm and settle. (Bullough & Pinnegar, 2001, p. 20)

The final sentence from Bullough and Pinnegar reminds us just how many complex issues about the relationship between research and practice are raised by the advent of approaches such as self-study. In 1980, few questioned the importance of ways in which research generates new knowledge to inform practice. By 2000, the improvement of practice can be seen as far more complex. Teacher educators need to understand their personal values, the knowledge available from research, their theoretical perspectives, *and* their personal practices. "To provoke, challenge, and illuminate" is a different world from "confirm and settle," but our schools and our teachers seem to realize that their enterprises are no longer viewed productively as anything other than complex. Self-study of teacher education practices has developed as a major contribution to how we move from what we value to what we actually achieve in our schools and our teacher education programs.

Conclusion

Teacher education compounds and confounds the many complexities of educating students in our schools. In school classrooms, pedagogy tends to be invisible and taken for granted – students become accustomed to working with teachers in similar ways, year after year. In teacher education classrooms, pedagogy suddenly becomes highly visible and those learning to teach immediately notice contradictions between the content of a lesson and its pedagogy. Students about to become teachers still rightly complain about the experience of a lecture on the importance of not lecturing.

Words are clearly not enough, yet teacher educators, like their teacher colleagues in schools, tend to be most comfortable when they are using words to convey messages about issues related to teaching and education in today's schools. Modeling is not enough either. Those learning to teach certainly appreciate consistency between the content and process of their classes, but such consistency alone is inadequate as preparation for the *personal* challenges they will face when they themselves attempt to foster such goals as self-directed learning, critical thinking, and conceptual understanding.

New perspectives on teaching and teacher education that have developed since the 1970s are only beginning to work their way beneath the veneer and façade of our school and university classrooms. Learning to teach should certainly involve some awareness of what educational research has learned in recent decades. Yet learning to teach seems to be far more about *self* than our formal program structures (often established decades ago) tend to acknowledge. Teacher

education research and practice need self-study if they are to accommodate the significance of the *self* in learning to teach and in the improvement of educational practice. Self-study is an important perspective that links practice and research in ways that seem long overdue.

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31

FACTORS IMPORTANT FOR THE SCHOLARSHIP OF SELF-STUDY OF TEACHER EDUCATION PRACTICES

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Abstract

This chapter links the scholarship on teaching to some central points in the scholarship on research approaches. It begins by presenting and analyzing some common adages regarding teacher education in order to clarify assumptions about the nature of teacher education. Each adage is examined to explicate its implicit views of knowledge, learning and schooling. The chapter then considers how the contexts of schooling affect the processes of teacher education and argues that complex contextual factors are central to our work in teacher education. It further argues that emotional reactions to the processes of growth encouraged in teacher education cannot be ignored. The chapter ends by arguing that all the factors discussed shape how our scholarship needs to be conducted in order to be useful and relates this to the wider literature on educational research.

As the chapters of this handbook indicate, teacher educators have a deep desire to improve their work, to contribute to the improvement of their students' learning and development and, by so doing, to contribute to productive societal change. They hope to help teachers, both in-service and pre-service, practice differently to ensure that their own pupils will learn more and develop into better people. The desire to contribute to change acknowledges that there are dilemmas to be explored and possibly resolved (e.g., Berlak & Berlak, 1981; Lampert, 1985), issues to be examined, and problems to be solved. Teacher educators who do self-study also realize they must continually evaluate both their commitments to produce change and the practices that they use in teacher

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education. They accept the "living contradictions" (Whitehead, 1993) that are an ineluctable aspect of their practice.

How do we conceptualize the work of the teacher educator and its scholarship? Different adages, some quite common and some less so, shape how we look at teacher education and the kind of scholarship considered relevant. I begin by considering several adages that address teacher education and then exploring the associated theories of knowledge and learning. I see five adages implied in our common discussions of teacher education; different adages make different assumptions about required change or reform in education.

In this analysis, I use the term "teacher educator" to refer to people who could be working either with practicing teachers seeking to change their practices or with preservice teachers enrolled in a teacher preparation program. Having to point out these two possible groups each time I refer to those with whom teacher educators work quickly becomes cumbersome. For the purposes of this chapter, I refer to all the people with whom teacher educators work as "students," asking us all to keep in mind the range of those who could be so named. The people whom *they* teach, or will teach, are referred to as "pupils." (As Clarke and Erickson point out in Chapter 2 of this Handbook, the distinction between teacher and learner, however named, can and should be interrogated. I use the terms here for expedience.)

Adages of Teacher Education

Conserving Views

"Good teachers are born, not made" – Taken at face value, this common adage limits the work of the teacher educator to eliminating students who show no evidence of the natural abilities and talents required by teachers. The innate qualities are undefined and presumed obvious.

"Experience is the best teacher" – Here the work of the teacher educator is a relatively straightforward enterprise of brokering experiences. Teacher educators arrange apprenticeships for their students where they acquire and practice the needed skills. Working in real classrooms with experienced teachers allows the student to observe and gradually learn what works. This image clearly does not allow much attention to innovation in schooling practices, assuming as it does that what works for one master teacher is what will, and should, work for the student. The notion of what works also remains unexamined.

Reforming Views

"Good teachers have been trained to master the proper techniques" – The teacher educator is the one who ensures that students practice and master needed techniques. Unlike learning from experience, this adage assumes that there are specialized techniques that can be described explicitly and mastered *before* entering an actual classroom.

"Good teachers are those who best facilitate learning" – Taken at face value, this adage deemphasizes teachers' actions and focuses more on what pupils do in the classroom. Teachers who fully understand what their pupils need for effective learning will be the best teachers.

"Good teachers have progressed through carefully structured and analyzed experience" – Mere experience is not sufficient. Experiences must be thoughtfully structured to support student growth. The teacher educator must also ensure that students analyze and learn from their experiences, using relevant existing theories and conceptualizations in the analysis.

Assumptions about Knowledge, Learning, and Schooling

Each of these five adages captures certain assumptions about learning, knowledge and schooling that have implications for teacher educators' work and how we study it. In this section I spell out the assumptions that provide a framework for thinking about teacher education and identify some relevant research within the framework. As a science teacher educator, the literature on which I draw relates primarily to science teaching, but the central points are echoed in the wider literature.

Conserving Views

The first two adages – "Good teachers are born, not made" and "Experience is the best teacher" – are essentially conservative. If we assume that being a good teacher is a matter of natural talent, the teacher educator only needs to know how to recognize the students with potential. It is assumed that teacher educators have a clear conceptualization of good teaching. There is little or no theoretical framework for this view, so we can infer that the conception of good teaching is based on unanalyzed prior experience. "Experience is the best teacher" is also a view that is under-theorized. Because the relevant experience is in existing schools, there is little discussion of conceptions of what could or should be occurring in those schools and scant room for innovation or reform. Both adages fail to acknowledge the dilemmas of schooling (e.g., Berlak & Berlak, 1981).

"Good teachers have been trained to master the proper techniques." The process-product research represents a research-based attempt to render the work of the teacher educator more systematic and explicit (for reviews, see Rosenshine & Furst, 1973; Brophy & Good, 1986). Process-product research seeks to identify the teacher behaviors and classroom organizations most correlated with increases in pupil learning. Novices are then given explicit coaching to master these effective behaviors and organizational techniques. Unlike the school apprentice-ship model, this approach strives to distinguish between effective and ineffective teaching behaviors and assumes that key techniques can be learned more efficiently in specialized training away from the classroom. The teacher educator has a clear role in this model, both as researcher and as instructor. Although this research project does recognize the possibility and the need for reform and

for doing things differently, it gives scant attention to the issues inherent in measuring student achievement. The research project assumes that the tests used to measure student achievement are adequate and that existing schooling practices, when done well, need no reform.

Reforming Views

"Good teachers are facilitators of student learning." Constructivist researchers have criticized the tests used to measure learning in process-product research, pointing out that these tests are not adequate measures of student understanding. Constructivist and cognitive learning theories emphasize the complexity of the processes of developing and assessing understanding. Early research documented the many ways in which apparently successful pupils actually *misunderstood* the content that standard testing showed they had mastered (e.g., Stavy & Berkovitz, 1980; Gunstone & White, 1981). The early constructivist research made the process of determining pupil understanding much more complex because it delineated how pupils could interpret content in unorthodox ways, even content presented by teachers using research-based techniques. These research studies pointed out just how hard it might be to help pupils move from their initial interpretations, which made sense in everyday experience, to the more orthodox and accepted notions in science and mathematics (e.g., Hewson & Hewson, 1984; Strike & Posner, 1992).

The constructivist emphasis on learning and understanding echoes Dewey's early commitment to educating teachers as scholars of the psychology of learning, prepared for continual growth and development. The role of teachers is to learn how their pupils grasp the content and then arrange experiences to help pupils develop other and better ways of understanding the content. The critique of standard testing practices central to much constructivist research gives this adage a strong reformist agenda. Although a clear theoretical and research framework supporting this adage of teaching exists, there is far less work focused on the role of the teacher educator. Some of the later constructivist research has examines how teachers' actions could facilitate pupils' engagement with the content (e.g., Driver, Asoko, Leach, Mortimer, & Scott, 1994; Beeth & Hewson, 1999). However, it is not clear how teacher educators can help their students learn to implement these reforms. Within this adage, then, there is some tendency to focus on helping students understand pupil learning in all its complexity, which entails a thorough grasp of the content area and learning theory and research and a grasp of the faults of standard assessment and evaluation procedures. There is also a tendency to ignore how teacher educators will help their students learn how to structure their classrooms to implement the theories. This adage can embody what Clandinin (1995, p. 2) called "the sacred theory/practice story." This sacred story imagines teacher education as a highly intellectual enterprise in which experts well grounded in current theories, and perhaps researchers contributing to the theories, help learners to understand the theories. The assumption is that students will then use these theories to guide their actions.

Schön (1983) referred to this approach as the technical rationality model and provided an influential critique. Indeed, the theory-practice distinction has not worked for teacher education.

"Carefully structured and analyzed experiences produce the best teachers." Korthagen and colleagues (2001) provide a profound critique of the theory-practice story and offer an approach they call realistic teacher education. Central to this last adage is a distinction between phronesis and episteme, a distinction first developed by Aristotle. Episteme is the knowledge we typically envision when we think of theory; it is abstract, context-independent, generalizable, and fully explicit. Phronesis, on the other hand, is practical, context-dependent and particularistic knowledge with a tacit component. It is the kind of theory needed for wise practice in specific situations. Phronesis develops only through *thoughtful* experiences: assessing a situation, acting in that situation, and dealing with the results of that action. Phronesis is knowledge that resists being codified or generalized, in contrast to episteme. Phronesis is, and must be, unique to the person who has built up that knowledge. Korthagen and his colleagues use this distinction to explore and make the case for teacher education that focuses on developing phronesis by providing structured experiences.

> *Phronesis*, practical wisdom, or perceptual knowledge, uses rules only as summaries and guides. … An important prerequisite of this type of knowledge is that someone has enough proper experience. For particulars only become familiar with experience, with a long process of perceiving, assessing situations, judging, choosing courses of action, and being confronted with their consequences. This generates a sort of insight that is altogether different from scientific knowledge. Of course, experience is precisely what the student in our example lacks. So he cannot possibly have the corresponding sort of insight. But the point is here that such insight cannot possibly be transferred to him (or induced, provoked, or elicited) through the use of purely conceptual knowledge. (Korthagen, 2001, p. 27)

Others have also stressed the importance of practical knowledge rooted in daily life. For example, Connelly and Clandinin (1985, pp. 194–195) argued:

> The primary entailment of the school perspective on knowing is a focus on the experiential rather than upon the conceptual. It is a focus on the making, and remaking, of meaning in teaching and learning situations. This experience of knowing school situations is one in which personal practical knowledge composed of such experiential matters as images, rituals, habits, cycles, routines, and rhythms is brought to bear.

Does this emphasis on experience take us back to an apprenticeship model of teacher education? Not at all. It emphasizes experience, but emphasizes equally systematic thinking about experience. There is a role for episteme in fostering the thinking about experience. The addition of an emphasis on phronesis helps us to think about the design of teacher education programs and about how

teacher educators can structure the reflection central to this view. This adage also suggests the complexity of scholarship on teacher education.

How can we conduct systematic study of work in realistic teacher education in ways that allow us to learn from each other but that also honor the role of phronesis and the specific circumstances of practice? Before turning to that discussion, there are two other facets of teacher education that influence scholarship in the self-study of one's practices. The first concerns the roles of the milieu of teacher education; the second concerns the effects of emotional struggles in learning to teach.

The Roles of the Milieu of Teacher Education

Different adages imply different stances regarding the need for reforms in schooling. The first two adages give little or no attention to reforming present teaching practices. The third adage, represented by process-product research, assumes that we need only ensure that all teachers be helped to teach like the best teachers, not really presenting a reform agenda. The last two adages regard reform as essential. The demand for change places an extra tension on teacher education and the project of the teacher educator.

Individual Conceptions

Constructivist studies of students' understanding of science topics contribute to a demand for reform because they document the ubiquity and persistence of pupils' ideas alternative to the accepted scientific version. Pupils' existing alternative ideas have served them well in everyday life, but do not allow integration of the knowledge into a functioning framework. Research findings clarify how important it is that teachers convince their pupils that their existing ideas are less useful than the standard science ideas. The process is not an easy one (Strike & Posner, 1992; Hewson & Hewson, 1984), involving as it does a major change in conceptualization. Understanding conceptual change in science clarifies a major challenge in teacher education.

Just as in the science classroom, students begin teacher education with pre-existing ideas about teaching and learning. Students have well-developed ideas about what should occur in classrooms, what counts as learning and as evidence of learning, what teachers should do, and so on. As with alternative ideas in science, these ideas have developed in everyday experiences over many years. Students entering teacher education programs have been successful pupils. Their successes have helped solidify their interpretations of what schooling is and should be. Many of their theories about learning and schooling are in the form of phronesis because they have developed through extensive successful practice. Much of students' phronesis will likely have formed in classrooms that would *not* be the kind of classroom teacher educators would fully endorse. It is important to consider the role of contexts as this phronesis has developed.

Contexts and Individuals' Conceptions

To understand better our work as teacher educators, it is crucial that we consider research and theory that link individuals and context, that remind us that teacher education is not just about changing individuals. There is a range of scholars whose work is helpful. The work comes from areas referred to as social constructivism, activity theory, and interpretivism (e.g., Scribner, 1997; Wertsch, 1995; Taylor, 1982). Vygotsky influences much of this work, although many theorists have rejected some of his ideas and elaborated others. Here I do not examine the serious debates that exist in the field; instead, I use what I see as ideas helpful to understanding the scholarship of teacher education. What I take as key is the importance of the sociocultural contexts of schooling and how these influence, and are influenced by, the actions of individuals. "The goal of sociocultural research is to understand the relationship between human mental functioning, on the one hand, and cultural, historical, and institutional setting, on the other" (Wertsch, 1995, p. 56).

Individuals do not learn and develop independent of their contexts. Contexts do not exist as invariant entities. Each is mutually shaped by the other, as humans go about their activities. Wertsch continued: "I propose that mental functioning and sociocultural setting be understood as dialectally interacting moments, or aspects of a more inclusive unit of analysis – human action" (Wertsch, 1995, p. 60).

The acts and meanings that are available to us are mediated by the context(s) in which we act and interact. The kinds of experiences that we can have are shaped by the cultural practices in which those experiences occur. Contexts and cultures are the accumulation of countless interactions over long and short periods of time; cultures and individuals have their respective histories. The behaviorists had something right when they refused to speculate about abstract mental representations and mechanisms to the exclusion of what people actually do. However, by focusing solely on behavior they ignored meaning. The sociocultural theorists would have us instead think about actions, which include both behaviors and the meanings of those behaviors for the actors in their contexts.

Contexts for Change

As teacher educators, then, we need to create a culture in our programs, a culture that can work to support the kinds of changes in acting, in phronesis, that we wish to see. We need to remind ourselves, though, that when we interact with our students we are interacting with their life histories and how they have interpreted them, how others have reacted to their interpretations, and so on. And our own life histories play in our interactions. We are all products of more than one context. All of us operate in a range of *different* cultural systems that are not necessarily consonant. In fact, to borrow from Kuhn (1970), some of these systems may be incommensurable at the abstract level. Researchers such as Ladson-Billings (1994) or Delpit (1988) document the stresses on pupils who

must learn to operate within one system at home and another at school. Many – certainly not enough – do manage to do so successfully.

Although most people cannot articulate just how they know to act one way in one setting and another way in a different setting, the fact that they do perceive differences provides teacher educators with one way to help teacher candidates begin to examine their assumptions. When teacher educators work to foster unfamiliar ways of acting and interacting in their programs, the tensions created in students can be used to explicate their previously unexamined assumptions. Developing a new culture in teacher education in ways that will shape, encourage, and support the development of teacher candidates' phronesis, though, is not a simple project. Students may resist changing their habitual ways of acting.

The beliefs students have developed by participating in a culture dictate the limits of the conceivable, the do-able. For example, students might experience an activity in a teacher education program and conclude: "That was intriguing and fun, but it wouldn't work in a real school," without ever questioning their conception of what a real school is. In teacher education, we who would educate our students as reformers must work hard to influence our students' cultural assumptions. Our scholarship should enable us to share our approaches and how they have worked.

As we teacher educators work to change our students' notions about teaching, we need also to think about the future contexts in which they will work. If we can help them develop new ways of being while in the shelter of a teacher education program, we still need to prepare them for practice in other settings, settings in which their newly learned actions may conflict with pupils' expectations for schooling. Pupils influence teachers. Doyle and Carter's (1984) classic study provides explication of just how the culture of the classroom can be modified by concerted student effort. Significant pupil resistance, resistance that can be expressed in many different ways, may confront a novice teacher who enters a particular classroom and school and begins to teach in the way learned in a realistic teacher education program. This resistance could be supported by the milieu. For example, a science teacher might engage pupils in debate about different possible interpretations of data. A supervisor might critique the teacher as unable to control the pupils, who in turn might complain that the teacher refuses to tell them right answers; refuses to teach them. A parent might object that the teacher is not preparing the pupils to succeed on a mandated test that stresses recall of correct answers.

There are also wider societal cultural assumptions about teaching, learning and schooling, assumptions that are so pervasive as to be invisible until questioned. Britzman (1998) has explored what she terms the standard dream of education in many societies, that

> how one learns, what one learns, and why one learns may be consciously deliberated and controllable, and that, if learning does not occur, that too may be explained and corrected (or at least that the failure will be accompanied by a suitable category to contain it). (pp. 2–3)

This dream of certainty is unattainable. McDonald (1992, p. 84), among others, has noted that teaching always involves tension and uncertainty. "In fact, to feel conflicted in teaching is a healthy and authentic response to the conditions of teaching." To embrace such uncertainty flies in the face of the standard societal myth and the technical-rational model of professional practice. To embrace uncertainty renders the theory-practice distinction equally impotent, for there can be no uniform effective generalizations to guide practice.

McDonald illustrated how this uncertainty is denied at the level of school policy makers when he wrote of his experiences in a school that had joined the Coalition of Essential Schools, an organization of progressive schools with goals quite different from the ones espoused by many governments today. His book illuminates the relations between policy statements and teachers' work. The school with which McDonald worked held nine principles, which were "typically expressed in common Coalition parlance by still vaguer, nearly Zen, aphorisms: 'less is more,' 'student as worker'" (McDonald, 1992, p. 69). When McDonald analyzed these principles he noted there were contradictions among them, which he then interpreted:

> The vagueness and paradoxical quality of the principles constitute in themselves a tenth, unspoken principle. It is an acknowledgement that school change, like school itself, is full of ineluctable uncertainty; and that this uncertainty can only be handled in the local present, crafted into something else by means of vision, skill, luck, and principled believing. (McDonald, 1992, pp. 69–70)

In summary, individual's beliefs, values, and aspirations develop through their experiences in schools and in society as they act in, and interact with, the norms and values held by members of the cultures in which they participate. Individuals come to accept as given key assumptions about knowledge, about learning and teaching, and about schooling. When we as teacher educators set out to challenge and interrogate some of these key assumptions, we confront major barriers. The scholarship of teacher education must take into account the ways in which people resist change or act in response to our attempts to initiate change.

Emotional Struggles in Learning to Teach Differently

A central societal-cultural myth about schooling is that learning can be controlled. As suggested earlier, the technical-rational model of knowledge use also promises control. And yet many scholars point out that there is no possibility of such control in teaching and learning. McDonald's work illustrates one of the myriad ways in which schools act that can obscure the uncertainties of teaching. Individuals becoming teachers also experience the tensions between the myth of certainty and control and the actualities of teaching, even as myth denies such tension. The scholarship of teacher education done by those who would study their practices closely must take the effects of the tension into account.

There is a further difficulty engendered by a myth of control. As Britzman elaborates: "This condensed wish makes it almost impossible to separate the question of education from the will to power, the desire for mastery, and the quest for an omnipotent knowledge unencumbered by psychical life" (Britzman, 1998, pp. 2–3). Psychical life, as Britzman calls it, cannot be denied. The emotions engendered in learning to teach – which is actually a life-long process – affect all of us involved in the enterprise, student and teacher educator alike. Psychic life, our emotions, are inextricably part of learning to teach and significant for our work and scholarship in teacher education in two ways. First, the emotional responses of students are inevitable and important. Second, these emotional responses engender responses in us teacher educators. When we ignore our emotions, we lose important insights into how to work with our students, at best, and create havoc, at worst.

Students' Emotions

When we ask our students to be teachers in ways unfamiliar to them, in ways that embody new conceptualizations of teaching and learning, we challenge ideas developed over years. Emotional reactions are inevitable when we ask for such change. Emotions are far more than mere affective responses. Zembylas (2002) used Noddings' and Nias' work to clarify the psychical sides of teaching.

> Nias (1989, 1993, 1996) ... identified the need to study teachers' emotional experiences because teaching is not just a technical enterprise but one inextricably linked to teachers' personal lives. Nias observed that teachers invest themselves in their work, and so they closely merge their sense of personal and professional identity. They invest in the values they believe their teaching represents. Consequently, she added, their teaching and their classroom become a main source for their self-esteem and fulfillment as well as their vulnerability. (Zembylas, 2002, p. 80)

Students come to teacher education with a vision of the teacher they wish to be. They may want to be just like a well-liked former teacher; they may wish to be the opposite of a well-remembered, but disliked, former teacher. Regardless of their vision, they expect to be in control and thus they inevitably experience some degree of failure when they start to practice. They find unexpected difficulties in acting as they envisioned themselves. They also confront the uncertainties of teaching. Dominant cultural myths that deny uncertainties and dilemmas conspire to convince struggling teacher candidates that they are failing. Sustaining students through this state, supporting their self-esteem and helping them achieve some fulfillment, is crucial to the work of the teacher educator. Our students' vulnerability is heightened when we hope to have them teach in ways that are both new to them and also new to the settings in which they are practicing.

We can do more than assuage the emotional agonies of our students. We can

make use of their emotional reactions in our teaching. Zembylas (2002) summarized current research on emotions to make the case that emotions are not simply the private reactions of an individual. Rather, just as with conceptions of learning, teaching, and schooling, emotions are shaped also by one's social and political experiences and structures. As he summarized, emotions "have crucial epistemological and ontological components and are closely interrelated with evaluations, motivations, values, and practical reasoning" (pp. 80–81). When, as teacher educators, our programs evoke emotional responses in others, we can use these reactions to help students to explore and question their central beliefs, assumptions, and perceptions.

Teacher Educators' Emotions

The second reason I argue for the centrality of emotions, the psychical life, in our work as teacher educators is that our students' emotions inevitably affect *us* in profound ways. How we react to those emotions plays a significant role in shaping our relations with and responses to our students. Britzman (1998) built on reconceptualizations of early psychoanalytic theories to interrogate teaching and learning. She looks at relations between teachers and students using the notions of identification, transference, and projection, among others. These processes – identification, transference, and projection – can help us to understand mechanisms that can distort the pedagogical relation between teacher and students and muddy our efforts at self-study.

Identification occurs when the teacher educator views the student as a younger version of herself, leading the teacher educator to respond to the student as she believes she would have wanted to be responded to. The difficulty arises when this empathy is misplaced, when the learner is not like the teacher as she remembers herself. The teacher educator acts in ways not suited to that student, ways likely not to be productive.

Transference happens when the student reacts to the teacher as he once reacted to an authority figure from childhood, ascribing to the teacher the love (or antipathy) and the authority (or disrespect) once held by a prior significant figure. Transference can cause the student to bestow power and credibility to the teacher educator. Britzman points out that transference may make the teacher's task easier, but it is also a process that interferes with students' abilities to decide on their own views as they develop their phronesis. As Britzman (1998) writes, students who ascribe power to the teacher may easily fail to "confront the fragility of all knowledge and the meaning of the wish for mastery" (p. 35). The student who perceives the teacher as a powerful benevolent force may wish to become that force in her own teaching and model herself uncritically on the teacher educator. She can then fail in two ways; her pupils may not regard her as a benevolent force, and she cannot develop her own identity as a teacher. Further complicating the teacher educator-student relation, the transference response may actuate student ambivalences and unresolved tensions from childhood. When this happens, the teacher educator is confronted with strong negative

reactions, seemingly irrational reactions that do not fit the present situation. Productive interactions, which generally involve coaching and critique, will then be constrained, if not impossible.

Teachers also may be moved to act through unconscious mechanisms. Teachers can project their own concerns about themselves on to their students. Projection operates when a teacher ascribes his self-critique to others. The teacher who feels unsure of his knowledge of the topic he is teaching can interpret a sincere student request for clarification as a strident challenge rather than an effort to understand. The teacher may then react according to his interpretation of the student question as a challenge. The teacher's reaction will then elicit a negative response from the student, creating a nonproductive interchange.

As teacher educators, we need to be alert to the play of these mechanisms as they are mobilized in our relations with our students and our students' relations with their pupils as they practice teaching. As with phronesis, these mechanisms play out only in actual practice. For teacher educators to use these psychoanalytic notions constructively, it is not sufficient to learn the theoretical definitions and explications of these terms. What is crucial is the ability to realize how the mechanisms might be coloring the myriad interactions in teaching, particularly in highly charged interchanges. I am not arguing for extensive psychological training in teacher education, but for us to leave space for considering our emotions and the seemingly irrational or inexplicable events that trigger emotions. When we, as teacher educators, can embrace the uncertainty of the whole enterprise of learning, we need not tell only the hero stories, the stories of triumph and successful resolution. We can embrace the full range of experiences in helping others start the process of becoming teachers.

Self-Study and the Scholarship of Research and Teacher Education

In the preceding sections, I have highlighted lines of thought that provide lenses on our work as teacher educators. Each has implications for our scholarship. All of these concerns – the role of phronesis in teaching, the cultural myths about learning and mastery, the role of contexts, the mechanisms that operate in human interchange, the ineluctable uncertainty in our enterprise – contribute to the requirements for self-study scholarship in teacher education.

Audiences for Our Work

As many have observed, our self-study work can be done for a range of audiences. We can study our practice on a very personal level, raising issues that ethics and tact would prevent us from sharing with most others. Such questions as "Why is student A such an annoying pest?" and "Why do I want to scream whenever student B starts expressing her feelings?" are best explored only with a trusted colleague, optimally with someone who knows the students also. As I write these questions, I see the particular people before me and I experience again my frustrations and concerns and realize how someone else's insights can

help me analyze my reactions and begin thinking of what I might do or how I might work to change my reactions. This personal focus is not self-indulgent yet it is probably best kept confidential. However, thoughtful analysis can generate insights helpful to others, once we ensure confidentiality and anonymity.

In discussing field research, Hunt (1989, p. 13) also used a psychoanalytic framework. She noted the familiar refrain that in fieldwork research, "the researcher's self is the primary instrument of inquiry," which parallels the role of the teacher educator. Why did Hunt choose to use a psychoanalytic frame to examine her research work? It was her recognition that,

> much thought and activity takes place outside of conscious awareness. It follows from this that everyday life is mediated by unconscious images, fantasies, and thoughts. … These make their most overt appearances in the jokes, paradoxes, dramatic themes, dreams, fantasies, and affective intonations that punctual social experience. They can also be disguised more subtly beneath what appears as rational instrumental action. (Hunt, 1989, p. 25)

As we try ways to improve our practice, we look for evidence to evaluate effects of the changes we make. We need to attend to clues about our own reactions to our changes in order to ensure that they best serve the needs of our students. Hunt (1989, p. 33) noted that, "the mobilization of transference in fieldwork is important to understand because it may result in the construction of defensive measures to avoid the problematic situation." Thus the researcher's or teacher educator's reasons for change may well be, as Hunt describes, "situationally derived and reality-based but nevertheless mobilize intrapsychic conflict" (p. 61). The danger of the conflict is that we cannot successfully determine the efficacy of our change because of our reactions, causing us to fail to meet students' needs, with the result that they do not receive the support and challenge they need to work through a problematic situation.

Teacher educators can do quite personal and local work, greatly improved by collaboration with a critical friend, who can help them grapple with immediate issues. As we call in another, though, we begin to move the work from the immediately personal and to grapple with the demands of more public scholarship, scholarship that must meet accepted requirements for quality. As we think about more public work, sharing with wider audiences who are removed from our immediate contexts, we can turn to the paradigm dialogues in the educational research literature to provide a number of helpful insights to support how we do our research. In thinking about this scholarship, we grapple with some of the issues central in the educational research literature. These issues have become apparent as the field of education has moved from one dominated by an experimental view of research (epitomized by Campbell & Stanley, 1966) to one that embraces a range of research approaches.

Generalizability and Case Study

One of the perceived strengths of research influenced by experimentalism is that it aims to produce episteme, abstract knowledge that can be applied in any

context. Much care is given in experimentally influenced work to delineating abstract claims in the form of generalizations that will extend across time and place. Phronesis, however, requires a different view of generalization because phronesis values the knowledge that is used in practice in specific situations. It is knowledge intimately connected to the knower and the setting. The driving assumption is that context matters and must be carefully attended to.

The approach that I argue is most valuable for self-study of teacher education practices is the constructivist research approach as outlined by Guba and Lincoln (1994). They claimed the result of constructivist research is not the production of abstract theories meant to be applied in any setting by any informed person. Rather, the goal of constructivist research is to generate, "more informed and sophisticated reconstructions; vicarious experience" (p. 166). Donmoyer (1990) elaborated on this notion of vicarious experience. He favored a similar notion of generalization and likened the generalizations developed from reading cases to what occurs as one develops a new schema. The reader of a good case study has a form of experience in reading the research and is then able to develop a new way to interpret, and hopefully act in, particular settings. Case study research demands that the research be presented to engage readers in the particulars of the setting and the actors.

Stake (2000) has written about vicarious experience as an aim of intrinsic case study, a form of case study that focuses on thick description and deep understanding of the particular case, without concern for generalization, at least as understood in an experimentalist frame. He argued that it is important to explore the particular. The focus on the particular also calls into question the notion of cause inherent in experimentalism.

> Qualitative researchers … more often tend to perceive, as does Tolstoy in *War and Peace*, events not simply and singly caused. Many find the search for cause of little value, and dramatize instead the coincidence of events, seeing some events as purposive, some as situational, many of them interrelated. (Stake, 2000, p. 440)

Through reading a case study of the type favored by Stake, the "reader comes to know some things told, as if he and she had experienced it" (p. 442). Spiro and colleagues (quoted in Stake, p. 443) talk about the cognitive flexibility gained from reading cases and also introduce a way to bring in more abstract theories.

> The best way to learn and instruct in order to attain the goal of cognitive flexibility in knowledge representation for future application is by a method of case-based presentations which treats a content domain as a landscape that is explored by "criss-crossing" it in many directions, by reexamining each case "site" in the varying contexts of different neighboring cases, and by using a variety of abstract dimensions for comparing cases. (Spiro, Vispoel, Schmitz, Samarapungavan, & Boerge, 1987, p. 178)

As teacher educators seeking to improve our own practices and to help others

practice differently, we can, and must, write our research so that others can see themselves in that setting and can understand in emotional and practical ways what is going on. We can link our particulars to abstract ideas, to episteme, in ways that will enlarge the understandings of particulars but not replace it. Actions, both our students' and our own, are central to phronesis. And phronesis is central to the actions of teaching.

To return to an earlier point, actions are not behaviors, nor can they be unambiguously described. Our descriptions of our work must strive to capture actions. Wertsch (1995) used Burke's notion of a "dramatistic pentad" to characterize action. The dramatistic pentad consists of act, scene, agent, agency, and purpose. The goal of this image is not to,

> provide a set of formal, static categories that could be used to produce a frozen description of an action and its motives. Instead, Burke's goal was to outline a set of elements that exist in dynamic tension, or dialectical opposition. In this view action is often, if not always, open to further interpretation because there are ambiguities that emerge in taking the dialectically interacting elements into account. (Wertsch, 1995, p. 15)

These elements enable us to interpret in many ways. I take it to mean, also, that there may be several possible and defensible interpretations of any event, not just one right interpretation. We who study our practices as teacher educators must present our work not only in ways that attend to the setting and the emotions and interactions, but also in ways that can support other plausible readings of the situation and thus honor the uncertainties inherent in teaching and learning.

Quality Control

Our self-studies must meet accepted standards for quality in research. Of course, the view of what counts as acceptable research in education has changed greatly since the days of Campbell and Stanley (1966). Qualitative and interpretive research approaches have introduced a range of new methods for gathering and analyzing data, generating new ways of thinking about presenting and using claims based on research. Lincoln and Guba have continued to think about how to do good interpretive, constructivist research. They see trustworthiness and authenticity as criteria of quality, and they claim that validity is intertwined with action (Lincoln & Guba, 2000). As teacher educators whose research is profoundly linked with our practices, we should have no problem linking our research with action.

Lincoln and Guba also point out that validity concerns address both method and interpretation, and these concerns we share. All of us work to ensure that the data gathered are not mere fictions, even as we acknowledge that our own views will affect how we see the world. We work to capture the fleeting complex interactions and musings that characterize teacher education. Doing so is not an easy task, and it is one we consciously attend to in our work. We strive to

look at our data systematically, to ensure that we do not attend only to the findings that support our hopes and wishes. We work to ensure our interpretations are ones that others could support, and this is the reason why self-study requires not only a critical friend, but also a critical community.

Assumptions about the World

As outlined in prior sections, a number of authors from different perspectives have found the myth of certainty in teaching to be only a myth. Smith and Deemer (2000) have identified a similar myth about certainty in discussions of research. The conclusion of their argument emphasizes the importance of work in a community of scholars who are committed to careful, consistent and critical examination of their work. They argue that a strong community discourse tradition is central because of the fall of foundationalism and the recognition of relativism.

Smith and Deemer highlight developments in philosophy that have led to rigorous questioning of the ontological assumptions on which Campbell and Stanley (1966) based their view of research. Smith and Deemer argue that experimentalism was built on a belief in objectivism, an assumption that knowledge claims can and must be built on sure and certain knowledge of an objective reality. Certain methods and procedures are identified to best capture that reality. One then could judge a research project by how well the agreed-upon methods for determining reality were applied and how closely the research results matched reality. Use of approved methods to capture external reality was the standard to judge research quality.

However, modern philosophers have provided strong arguments that human reality is not external, given and independent of human activity. Foundationalism, the hope of founding claims on certain objective knowledge of a reality that can be known unequivocally, is a myth. The loss of certainty means that determining ways to judge the quality of qualitative inquiries has become more problematic. Because there is no hope of the strict separation of observer and observed, and because there is no God's-eye view as the worldview of traditional objectivism assumed, "we have witnessed the demise of the methodological solution to the problem of criteria" (Smith & Deemer, 2000, p. 879). Smith and Deemer point out, though, that the necessity of accepting relativism, the view that no knowledge claim can be built on theory-free observation, does not mean that there can be no criteria to evaluate how well qualitative research is done.

The work of determining criteria is made more difficult when we accept relativism. Doing research that aims to improve phronesis, rather than only episteme, simply increases the difficulty again. We must recognize that we are, "finite human beings who must live with and make judgments in concert with other finite human beings [which] can be, with some frequency, very tough work indeed" (Smith & Deemer, 2000, p. 885). Smith and Deemer would have us replace the metaphor of discovery with images of constructing or making. Why

change language? "The problem is that to continue to employ the language of a 'discovered world' is to continue a 'passivity in regard to responsibility for the world' [Hazelrigg, 1989, p. 168]" (Smith & Deemer, 2000, p. 886). Self-study of teacher education naturally places the researchers' responsibility central to the enterprise. A community of self-study involves us in the "very tough work" of examining how we construct our worlds. The work included in Lyons and LaBoskey (2002) addresses many of the concerns I raise here and provides exemplars that demonstrate the power of narrative inquiry into teaching practices.

We are working at an exciting moment in teacher education. The philosophical arguments about reality and method are accompanied by an increasing interest in teacher research and self-study. Schön's (1983) ideas about reflection on practice have been developed by Munby and Russell (1994) to highlight the "authority of experience" as a key to knowledge and understanding of teaching and learning. The work of Korthagen and colleagues (2001) clarifies the knowledge developed and used in teaching. There is the realization that there is no educational change without people change. With the concern to focus on personal practice and experience, teacher educators undertake high quality enquiries, which lead to a better understanding of the complexities of teaching and learning and to better practices.

Back to the Adages of Teacher Education

When I stopped to think deeply about the adages for teacher education with which I began this chapter, I realized that I had initially valued some more than others. I included some because I thought that they could be easily dismissed as my argument developed. As I have thought about our self-study work and my own work in the self-study community, it seems that elements of each adage play a role in our thinking and enable us to think more about doing the scholarship of teacher education. At times, I do feel that there are students who are just better, and that I have developed some skill at figuring out who will have real problems. However, these judgments can easily be distorted by unexamined psychical reactions. It is not enough to stop at initial evaluations if we wish to contribute to the scholarship of teacher education. I, and we, must explicate the bases for our judgments, clarifying the evidence that we use to make our initial judgments and to track the progress of our students.

Good technique *is* important in good teaching, but what counts as good depends on the setting and the individual. There are some excellent research studies done in the process-product tradition that alert us to ways of doing things in classrooms. What a focus on technique does not do is help us see a situation and then use the technique that will work for us. Practicing several techniques, though, will provide a new teacher with a range of ways in which to respond. Having a chance to practice and master particular ways of acting may help to allay a student's anxiety in the face of the inevitable uncertainty of teaching.

The constructivist emphasis on student learning provides us with a framework for looking at and analyzing classroom work, for determining whether techniques have been effectively applied. A well-managed classroom that leads to pupil success at a meaningless task is not a desirable outcome. As we consider how people learn, we can think about the things that we ask new teachers to do. And, of course, as Korthagen and colleagues (2001) have argued, when we honor phronesis, we can think of ways to incorporate meaningful experiences and apposite theories into our work with developing teachers.

In our scholarship, I argue that it is key that we, as teacher educators, attend to all aspects of our contexts of practice, including our own psychic lives and the cultural, societal and historical surrounds of our work and our students. When we communicate our work in case study and rich stories, we can contribute to others' understandings of the processes of teacher education. It is crucial that we continue to explore how best to provide good case studies that attend to the features of our specific contexts and that help readers gain vicarious experience, experience that can support the development of our own phronesis. We can help ourselves work better by attending to the psychical features of our work with students. By sharing how we have analyzed the ways that emotions engage us in our work, we can help other teacher educators work through their own concerns.

I close with one final thought about context. Teacher education exists within a world that is controlled by overlapping external bureaucratic organizations, sometimes with conflicting agendas. Some external forces are essentially conservative, holding to the existing curricula, imposing standard format tests that expect specific right answers. Some forces place tremendous pressure on new teachers working to change the existing worlds of schools to ensure social justice. How do we help prepare our students to understand and act in these settings? How do we work to influence these factors that shape schooling?

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32

SELF-STUDY IN SCHOOL TEACHING: TEACHERS' PERSPECTIVES*

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Abstract

This chapter defines self-study for classroom teachers and points out potential benefits and the conditions necessary to begin. The chapter also provides information about realistically carrying out self-study in a school setting. Having a core set of beliefs that inform daily practice, a reflective nature, and a yearning to improve self and practice can lead teachers to the resources they need to conduct meaningful research and self-study. Benefits for teachers range from the practical (imparting an endorsement and authority for practice) to the personal (informing teachers about who they are) to the professional (inviting teachers to join a community of learners). Self-study urges teachers to find their own voices, to improve their practices, to extend their relationships, and to discover and document their potential as leaders of change. Because self-study concentrates on what matters most to teachers, the chapter encourages teachers to include self-study in the ever-growing list of professional expectations and responsibilities. Self-study is about who teachers are as well as what they do. The authors argue that there is no better way to strengthen teaching practices, to recognize the influence of personal values and beliefs, and to enrich students' learning.

Setting the Stage (*Terri*)

Visualize this setting, please: An authentic 15th-century English castle, immaculate rose garden, arched-ceiling medieval banquet hall, broad wooden staircases, grass-filled inner courtyard, wide moat complete with gliding swans, clear blue sky, bleating fluffy sheep. This idyllic setting was merely the backdrop for a

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more exciting event taking place inside Herstmonceux Castle: the Second International Conference of the Self-Study of Teacher Education Practices. This was where Joe Senese and I met. For five days, educators from various locations around the world gathered within the walls of the castle to share self-study focused research. In the opening session, Vicki LaBoskey (1998, p. 4) noted that, "self-study encourages me to articulate, examine and, on occasion, re-define the fundamental principles that guide my teaching." This conference convinced me that self-study is the most powerful instrument available to us in our efforts to transform teacher education. While those teaching or holding positions within the university arena write the majority of chapters in this handbook, Joe and I are here to share how we, as public classroom teachers, use self-study to transform our teaching practices. For me, self-study is the single most effective way I can create change, not only in my classroom, but also with other educators in my school district, state, and around the world. We have all sat in various teacher gatherings, faculty rooms, and staff meetings where some teachers helplessly complain about what "they" impose on us. Self-study is the all-time "Empowerment Bar" for me.

When I look closely enough at my practice, actions, and beliefs to question myself then I am taking charge of my on-going education. When I creatively formulate a plan to gather data to see what is actually happening and then spend the time to openly consider all that is there, then I am enlarging my knowledge. When I include others in my questioning and looking, then I am broadening my perspective and views concerning my questioning. And finally, when I require myself to articulate and record my journey, offer it to others to consider, reconsider my views based on their feedback, then I am sharpening my personal understanding. All of this makes me a better educator.

In this chapter, Joe and I share our understanding of self-study from our unique teacher's perspectives. Although we began by trying to blend our voices, perspectives, and experiences in an attempt to give the reader a glimpse of what is possible within self-study, we found that as researchers and writers we take very different approaches. We hope that by indicating the writer of each section we will offer you both a description of an individual journey as a researcher (Terri) as well as generalizations offered from personal experiences (*noted in italics*) (Joe).

Throughout this chapter we work to define self-study for classroom teachers and, along the way, to define other research terms that may be familiar. As we attempt to convince teachers to jump into self-study by pointing out the benefits and conditions necessary to begin, we also note the drawbacks associated with self-study. Finally, we provide information about carrying out self-study in a school setting, attempting to be realistic about conducting a self-study amidst all the demands of teaching while also maintaining a life outside of school.

Definitions: Keeping It All Straight (*Terri*)

In 1989, I discovered teacher research. It came at the perfect time for me, for I was a relatively new teacher. I was introduced to the power of teachers teaching

teachers through the National Writing Project. I was enrolled in a master's degree program in language and literacy, and I was eager to learn as much as I could about strong teaching practices. I learned the value of posing a question, gathering data systematically, analyzing and discovering patterns, and finally arriving at an answer. This linear plan served me well for a number of years. Then I began my doctoral degree and was introduced to the newly formed Self-Study of Teacher Education Practices (S-STEP) group, a special interest group within the American Educational Research Association. My world turned upside down, and my nice neat research format now seemed so inadequate. I began hearing terms like teacher research, action research, and reflection used in various ways, so I realized I needed to do my own research on these terms. As educators, we hear of so many theories, philosophies, and approaches that it is hard at times to keep them straight. I began keeping lists of ways these terms were being used and the meaning an author gave to a particular term. Many terms seemed to be used interchangeably. The following is my interpretation of these terms, presented with the hope that others teachers will find them helpful.

Reflection

Reflection is a common term used frequently in reference to students re-examining a specific product or an on-going process such as writing. It is also a term often used within qualitative research. Reflection implies an active rather than passive stance (Perrone, 1991). Wilson and Jan (1993) support this view as they list active stages during the reflection process: self-questioning; thinking critically; deliberating creatively; and, finally applying the new realizations. In teacher research, self-study, and action research, reflection is an important element of the study and the role of self-questioning is stressed. It is through this self-questioning that a research question is identified and a research plan developed. Ultimately, self-questioning leads to control of the reflection process, empowering the one posing the questions (Barell, 1995).

Teacher Research

There are many definitions of teacher research, flowing from the general to the specific. Mayher (1990, p. xv) uses the general term "teacher learners" to focus on the educator-self through examination of teaching. He defines teacher learners as educators who are, "trying to reopen deeply held convictions about learning and teaching." Duckworth (1987, p. 134) seems to put equal emphasis on teaching and research when describing the teacher as "both practitioner and a researcher." Goswami and Stillman (1987) view teacher researchers as educators who ask themselves questions, observe, record and draw conclusions. Bissex (1987) supports this view when she describes a teacher researcher as an observer, questioner, and learner. Cochran-Smith and Lytle (1993, p. 5) added another important element by defining teacher research as "systematic, intentional inquiry by teachers."

Action Research

Both action research and teacher research claim Kurt Lewin as a founding father. Lewin laid the foundation for a cyclic approach to inquiry with the ever repeating fact-finding, conceptualization, planning, execution, more fact-finding, and evaluation (Sanford, 1970). Both teacher research and action research use this structure as a basis for inquiry, but each has a different emphasis (Cochran-Smith & Lytle, 1993). Noffke (1994) points out the strong focus that action research gives to social and ethical concerns, and Hubbard and Power (1993) suggest that teacher research seems to be more localized within the teaching sphere of the practicing educator. McNiff's (1988) visual spiral of action research demonstrates that the act of questioning is a natural element of the research process. Another element of action research is an emphasis on social action (Elliot, 1994; Winter, 1987; McNiff, 1993; Whitehead, 1999; Laidlaw, 1994); these writers profess a broad and public purpose to their work. Noffke (1992, p. 15) contends that, "the intent of action research, as seen by a growing number of proponents, is to connect the work of teachers to issues of social, economic, and political justice that are considered as embedded in the practice of teaching." Whitehead (1992) takes this idea one step further by adding the element of a personal and deliberate effort to work for the wider good.

> Whatever the new world order brings it is certain that what counts as educational knowledge will have a profound influence on whether or not the world is moving to a better place. The increasing numbers of people who are associated with action research movements throughout the world are committed to asking questions about improving their practice and to judging their effectiveness in relation to their contribution to the construction of a good social order. What impresses me about educational action research is the way in which individuals hold themselves both personally and socially accountable for their action within a democratic forum. (p. 2)

Self-Study in Teacher Education Practices (S-STEP)

The S-STEP group not only incorporates elements of both teacher researcher and action research, but also moves beyond these two practices. Using a cyclic approach to inquiry, similar to action research, as well as assuming the role of teacher researchers examining their own practices, those involved in S-STEP look beyond the immediate surface of research. A critical element of self-study is the awareness of the underlying values that guide personal teaching practices. Hamilton and Pinnegar (1998, p. 1) point out that self-study involves a "commitment to examining one's own practice to bring into action the values that underlie their practice." There is often a discrepancy between our actions and their underlying values (Whitehead, 1992), and it is this discrepancy that is at the heart of self-study.

Defining Self-Study for Practitioners (*Joe*)

In 1997, during a routine search for internet sites about action research, a website popped up on my screen announcing a conference of self-study of teacher education practices. That was a mouthful! I was not sure what it meant. As I read the requirements to present at the conference, I concluded that self-study was simply a codeword for action research. As a matter of fact, when my team of classroom teachers applied to present at this conference, we took something we had already written about our classroom action research and substituted "self-study" every time "action research" appeared. Miraculously, our proposal was accepted, we did present our work at the Second Castle Conference (in August 1998), and that lucky chance introduced me to a refined but still hazily defined practice.

I have not always understood a difference between self-study and action research, and now I think that is because these two terms contain such similar practices and such similar ultimate purposes. The methods of self-study and action research, in fact, bear striking similarities, as others have noted.

> Self-study seems akin to practitioner research in that it seeks to examine one's practice as a foundation for change. While distinctions might be made about the systematic character and intentionality of practitioner research (Cochran-Smith & Lytle, 1993) and the reflective analysis of practice embedded in self-study, the two share a fundamental concern with change, at both individual and institutional levels. (Kuzmic, 2002, pp. 233–234)

For me, the difference between self-study and action research lies not so much in the methods or even in the purposes of the two approaches. I believe the difference lies in the focus of the two experiences.

Action Research and Self-Study

When I conduct action research, I am attempting to discover the means within my control to help my students improve the quality of their learning. In order to help students, I conduct action research to find out how, as a teacher, my planning, thinking, and behaviors can affect student learning and success. I want to improve my practice by studying it and systematically collecting data and information to show how what I do (and do not do) influences student learning (Senese, 1998, 2002). The focus of my action research has always been my practice and its effect on student learning.

Action research still maintains a distance between the teacher researcher and the study. While conducting action research, teachers examine what goes on in a classroom and, more specifically, their own role in those interactions with the intention of improving their practices. In my mind, action research is more about what a teacher does and not about who a teacher is. When I reframe my research as self-study, I enter through another door, the door of the self. Self-study is much more challenging for me because it requires that I put myself, my beliefs, my assumptions, and my ideologies about teaching (as well as my practice) under scrutiny. The outcomes of the two approaches may be similar, but the

focus of the study in self-study is the person of the teacher. A scan of self-study research reveals that each researcher is looking inside at the person of the teacher to help discover or uncover underlying beliefs that help to determine who that teacher is.

Action (or teacher) research is not necessarily undertaken so that teachers can understand themselves as persons. Action research, like self-study, does put teachers' practices under the microscope and thus may make teachers feel vulnerable. After all, presenting one's classroom practices to colleagues (or strangers) for their scrutiny can be intimidating and threatening. But even if teachers encounter those fears while conducting action research, they can still feel an emotional separation from the research. On the other hand, in self-study, the focus of the research *becomes* the person of the teacher: who the teacher is, how the teacher acts, what the teacher says, how the teacher thinks and responds, and how the teacher decides. The focus can be narrow and intense. Self-study requires an openness and vulnerability. It demands a profound curiosity about who the individual is as a person and as a teacher. The impact lies in the belief that how one teaches and what one teaches is a product of who one is and what one believes to be true. Consequently, learning more about the self as a person/teacher *is* the means to improve practice. They are one and the same, inextricably bound.

Self-study is creating a niche in today's educational world because the culture of schooling is undergoing a gradual but significant change. Teachers are no longer content to work in isolation. They seek camaraderie, collaboration, and companionship in their profession because, "as we work together in collaborative professional cultures, we grow together" (Lambert, 1995, p. 42). Teachers are now seeking like-minded individuals within and without their school building walls in order to learn from their own practice and the practice of other teachers about what they can do to help students learn. The model of teacher as lone expert in a sea of students is receding into history. More recently, teachers are developing expectations that schools should be places where they, as well as students, continue to learn. Those expectations demand a social context in which teachers share themselves and their work with others.

Reasons for Conducting Self-Study (*Terri*)

In a paper entitled "Hierarchies, or Who's in Charge?" Ohanian (1994, p. 171) states that teachers can "survive and even triumph in the classroom only by informing our own best instincts and finding our voices." This is especially true now as teachers are bombarded by voices from all sectors demanding specific programs, mandating tests, and ranking schools. The way I attempt to withstand these constant outward pressures is to look inward and, as Ohanian suggests, find my voice. Credibility is a huge issue for me. If I wish to be a credible educator, I need to know why I teach the way I do, how my beliefs influence my actions, and how to best align my beliefs with my practice. Self-study is my vehicle to reach this end.

By using consistent reflective practices, sharing with peers and, with their help, re-examining my assumptions, I move to a more realistic picture, not only of my actions, but also of my underlying values and beliefs. I have found that when I better understand myself, I can better understand my practice and be a better educator for my students. Through this process, I have gained confidence in explaining my teaching practices to students, parents, and other educators. I do have confidence in what I do, but that is also mixed with a healthy dose of questioning. Empowerment is a word frequently invoked in educational circles. I have found that by regularly engaging in self-study, I have become truly empowered. I have an internal feeling of being in control of my continuing education and of moving closer to the teacher I wish to become.

As I move closer to my "ideal" teacher, I realize that my continuous practice of self-study moves me into a different role with my students. My classroom is my laboratory and my students are my research partners. They live my practice. When I step back and offer them a partner role, my ability to see my actions widens and becomes sharper. In addition to searching out ways to reflect on my teaching, I have shared ways the students can examine their own learning. All students at my school, from kindergarten through Grade 8, spend part of each Friday reflecting on their learning in the week that is ending.

The implications from my self-study ripple outward to the entire school community. As part of each trimester assessment, parents write a letter to their child in which they review the child's growth within the home. This letter offers students a broader perspective on their learning. Within my classroom, I write a weekly letter to all my parents in which I share not only the events of the week, but also (thanks to confidence from self-study) my thinking about educational issues and my teaching practices. Parents are now becoming stakeholders in my self-study as I become more articulate about my intentions and the supporting reasons for particular actions. Some parents are now requesting copies of the research that I cite in my weekly letters. In addition, as a school, we structure reading and discussion time during our monthly all-school parent meetings.

On a broader level, self-study has allowed me to enter into world conversations about teaching. I can speak with confidence about my research and, at the same time, take part in the public examination of my work. It is through this open dialogue that I gain new insights and that others see new ways in which to view their practice. Shannon (1992) notes that asking questions is a constructive way to create change. Self-study is based on asking questions – questions asked by myself, by students, by parents, and by colleagues. Self-study requires me to consider those questions and this in turn reshapes my practice.

Diving into the Pool or Merely Dipping a Toe? (*Joe*)

Self-Study Redefines Teachers as Researchers

Classroom teachers in general are not trained to be researchers. Teachers have neither the time nor the skills to conduct in their classrooms what society regards

as "scientific" research. Teachers rarely see themselves as researchers, and this perception of the teacher's professional self is both social and cultural. Yet as Wheatley and Kellner-Rogers (1996) point out, this reading of self as non-researcher comes at a price:

> Many of us have created lives and organizations that give very little support for experimentation. We believe that answers exist out there, independent of us. We don't need to experiment to find what works; we just need to find the answer. So we look to other organizations, or to experts, or to reports. We are dedicated detectives, tracking down solutions, attempting to pin them on ourselves and our organizations. (p. 21)

Society, in general, tends to view all practitioners as non-researchers. Practitioners (a term that smacks of condescension at times) are characterized by some higher education professionals as those who put the work of others into practice. They are crafts people rather than inventors, innovators, or experimenters. Governmental bodies and publishing houses have often attempted to reduce the art and science of teaching to a set of how-to prescriptions in order to take the guesswork out of the profession, often in a misguided attempt to achieve high student scores on standardized tests.

Self-study of teaching practices, whether by teachers or by teacher educators, changes all this. Inspired by experiences of action research and self-study, my personal perspective now leads me to recognize how incorrect and misleading the familiar view is! Today's teacher has no choice but to invent curriculum, lessons, techniques, and programs. Professional survival dictates that teachers adapt teaching situations to the materials available, to the students present, and to the expectations of the community. My experience confirms for me that "schools and teaching are going through a shift that not only engages practice but also affects fundamental beliefs in what teaching is meant to accomplish, how it is done, who our learner is, and what is possible for the average human being to achieve" (Caine & Caine, 1997a, p. 5).

A creative and egalitarian part of me demands that I meet the needs of the students who are assigned to my classes, which are unique sets of unique individuals. Consequently, I cannot follow someone else's design. I cannot follow the dictates of someone else's teaching agenda. I cannot blindly obey another's plan in teaching and learning. My own understanding of those processes, my students, and my self determines how well I can succeed in each school year. Self-study not only provides teachers with the tools to be researchers, but also redefines teachers as learners.

Self-Study Redefines Teachers as Learners

I know that I cannot do this alone. It would be foolish to assume that I start from scratch each time I teach. But I have created a path for myself that casts me in the role of a learner in my own classroom. I acknowledge freely to my students that I, too, am a learner with them. Yes, I may know much more about

teaching and learning in general, but they know far better how to make learning real and meaningful for themselves. They are all different and, to be life-long learners, they need to discover what works best for them. As their teacher, I take my place at their side, not at the front of the room. This view of a modern classroom disturbs some and upsets many, teachers included. Some argue that it robs teachers of what little status they have had as arbiters of learning and keepers of the flame of knowledge. I am inclined to argue that now is the time to abandon the role of teacher as sage and to adopt a new model of teacher. No one but the teachers and teacher educators in our profession can do this. This redefinition cannot be legislated or coerced or written into policies. A shift in the meaning of "teacher" requires an understanding, appreciation, and commitment to what it means to be a teacher in the 21st century.

Many school reform efforts have been developed outside of schools and without teachers. Some have striven to mandate change. Most of these efforts have floundered. To have any merit, reframing what it means to be a teacher will have to come from within the profession.

> True transformation within ourselves, our schools, and our systems rests with us. It will not occur if we somehow expect others to do it for us. The paradox rests in the reality that both the positive and the negative – the good, the bad, and the ugly – are part of what it means to be human. When we accept personal responsibility for cultural and structural school change, we come to recognize the complexity and contradictions that are a natural and inevitable part of the change process. (Brown & Moffett, 1999, pp. 148–149)

Once teachers accept this challenge, they will discover new ways to legitimize what they do with students and to professionalize their work. To join the ranks of other professionals, teachers should take it upon themselves to define and regulate what they do. Reliance on other bodies, (august as they may be) to "tell" teachers what to do, how to do it, and when to do it, simply will not work anymore. The recent rise of teacher professional development methods that respect teachers and concentrate on their individual growth and learning assumes an intelligence inherent in teaching professionals and hints at the possibilities that can develop.

> Reflection is at the heart of recognizing the breach between what people say they do (espoused theories) and what their moment-to-moment actions say about them (mental models or theories-in-use). By becoming aware of their actions and recognizing how these are or are not congruent with their explanations, people begin to create the possibility for genuine change. (Caine & Caine, 1997b, p. 140)

This redefinition of teaching is not an effortless or instant shift in practice. Many dedicated and successful teachers have already expressed an enthusiasm to take on this role of teacher-guide. More often than not, in my experience, teachers

seek others to give them direction. Many teachers have relied on others to give them direction throughout their careers. This was the way they were taught in school when they were students; it was the way they were trained as teachers at the university; and for many, it was the way that they have attained success in the classroom for years. Taking the responsibility for creating and meeting professional standards means not relegating the accountability of the teaching profession to others. If a student does not learn, teachers can no longer shrug it off or blame the student, parents, or community. If what teachers do in the classroom is not working, it is a professional responsibility to find out why and to provide the necessary change. That is teaching nowadays. A teacher can no longer say, "I taught it, so they learned it." Teachers now know better.

Consequently, comprehending the latest research about teaching and learning is a prerequisite for today's teachers. Knowing themselves as individuals and uncovering their assumptions and beliefs are mandatory for today's teachers. Turning that self-knowledge into best practice for students is obligatory for today's teachers. Self-study, just like teacher research, requires that teachers depend on themselves in their particular situations to collect data about themselves and their practice in systematic ways. These data inform teachers' decisions as they design and execute the best structures for student learning. In my experience, both teacher research and self-study empower teachers as no other professional development can. This process is embedded in being authentic and honest.

> As people become more aware of the beliefs and assumptions that drive them, they can access their mental models. They can become aware of the dissonance between what they say and what they do. And with that awareness comes the capacity to change and align espoused theories and theories-in-use. That work is how authenticity develops. To be authentic, therefore, begins with being honest with oneself. (Caine & Caine, 1997b, p. 141)

Self-Study Opens the Classroom Doors

The reality of school in the recent past has included and accepted the practice of closed doors. Expressions about being "behind closed doors" have been ubiquitous in schools. Teachers have a much easier time when the doors are closed; there the teacher can remain the expert – the proprietor of all knowledge. Behind closed doors, teachers can parcel out bits of knowledge in carefully measured doses so as not to overfeed their students. Teachers thought they knew what was best for students, and what was best consisted of spoon-feeding the parts to students, hoping that the whole would emerge from this Newtonian worldview of teaching the parts.

When I began my teaching career, I remember realizing that no other teacher knew what I was doing in my classroom as class after class of students paraded through each day. As long as the noise level did not attract attention (and my classes were always in danger of exceeding the acceptable limits for noise), I was

pretty much left alone. As a matter of fact, in my first two years of teaching, even though I begged the principal to observe me and provide feedback, she never did. She claimed that when she wandered the halls, she could tell if a teacher was good or not – even with the doors closed!

In this new century, teachers need to fling open their classroom doors. Teachers are recognizing the importance of reflecting on their experiences and analyzing their practice, of creating a new principle for professional development that embraces personal growth and reinventing themselves.

> Just as the sea moves in upon itself, feeding life and information continuously into the flow and depth of its own creations, educational leaders and participants must reinvent themselves through continuous reflection on the experiences, beliefs and values that give daily interpretations and meaning to their lives in schools. (Lambert, 1995, p. 197)

Operationalizing this invitation can mean that teachers are more open about inviting others into their classrooms. It can mean that students are freer to take their learning outside walls of the classroom. It can mean that teachers are making themselves and their practices accessible to other practitioners. It can mean that teachers admit that they do not have all the "answers." This more open atmosphere can be invigorating for both teachers and students. I am always amazed at how teachers want students to collaborate, work with each other, and share their work with authentic audiences, but how resistant teachers can be to sharing their own practices in similar ways.

Today I see teachers creeping closer to the belief that who they are is an integral part of what they teach. Compared to how teaching has been approached until recently, this represents a huge shift in understanding. Teachers are being urged to consider this change and to make this leap.

> Changing our thinking is the first thing we have to do both individually and collectively, because without that change we cannot possible change what we really do on a day-to-day basis. Regardless of what new "method" or latest technique is attempted, the mind-brain will always choose to reduce such practices to fit entrenched assumptions and beliefs. To really restructure anything means to restructure our thinking and shift deep connections to our psyche. We cannot just rearrange the pieces in the box; we need – collectively – to conceive of what we do in fundamentally different ways. (Caine & Caine, 1997a, p. vi)

Whether teachers like it or not, in addition to expert teaching skills, content knowledge, and pedagogical competencies, relatively unconscious habits such as how a teacher speaks, looks, dresses, responds, reacts, and thinks are part and parcel of what students learn during the school day. All these elements reflect who the teacher is and influence what and how the teacher works. Just ask parents! Because no one learns easily from someone who is unenthusiastic about students or about a subject, parents require assurances that their children have

enthusiastic, intelligent, compassionate, and just plain nice people as their children's teachers. I can always turn to the school experiences of my two sons for evidence. Both Alec and Nicholas would invariably come home after the first day of school and respond in similar ways to the question, "How was it?" From kindergarten through university, they would anticipate the quality of the new school year's educational experiences by how much they thought that the teachers liked them. First impressions of their teachers made such a difference for both of them.

Learning is much more impressionistic than teachers realize or care to admit. How many adults still characterize certain subjects by saying, "Oh, I was never good in that subject in school"? When probed, many admit that a specific teacher convinced them that they could not do art or mathematics or writing. And these adults often carry such impressions for the rest of their lives. What power teachers have! How many of today's teachers were motivated to become teachers by their own teachers?

In my present job I interview many teaching candidates. I always try to ask candidates why they became teachers and then why they chose to teach their subjects. I have never tallied the responses but, more often than not, the candidates seem to have chosen teaching because of one or more teachers they had in primary or secondary school. To want to teach, the subject matter must be of interest, but sparking that interest and protecting the flame usually can be traced to a teacher or two. These candidates will reminisce not about how they learned their discipline, but about how they were inspired and encouraged by a teacher of that discipline.

As models, teachers reveal the world of learning to their students, most often teaching them more than the subject matter. How can teachers think that who they are as people would not have a profound effect on who they are as teachers? Intuitively, teachers know that they are one and the same, but teachers may not always recognize what to do with that knowledge. Self-study capitalizes on that understanding, insisting that teachers remain learners about themselves as they continue to learn about their students and their practices. If teachers accept this view of teaching, they must accept that "new learning is mediated by prior experience, values, and beliefs" (Walker, 1995, p. 171).

That seemingly simple proposition exposes teachers in very personal ways. If teachers accept the premise of self-study, they should also accept that many audiences will not appreciate the risk involved when professionals expose themselves to scrutiny. Teachers should consider the following assertion:

> Improved teaching will require a reconception of the role and responsibilities of the teacher. It will require the creation of professional communities where sharing one's work is possible and taken seriously, and it will require a willingness to have colleagues see you teach and a willingness to dialogue with them about what they have seen. (Eisner, 1998, p. 29)

Think for a moment how anyone learns something, really learns it well, in or

out of school: riding a bicycle, playing an instrument, speaking another language, navigating a foreign city, or computing taxes. Why is learning to teach any different? Teaching is not a skill or art that one either has or does not have. Teaching pushes teachers to learn more about themselves and others so that they can structure the environment for students' optimum learning. How can teachers achieve that if they do not even understand their own learning? Effective teachers are in touch with their own beliefs, biases, proclivities, and assumptions. Beyond that, excellent teachers are so in tune with themselves that they fully understand that others may learn differently from the way they learned.

Self-Study Fosters Good Teaching

Realistically, not every student approaches a subject in the same way. Students' attitudes and aptitudes depend on many personal attributes. How does a teacher approach the student who enters the classroom announcing (usually quite loudly) that he hates this subject or was never good at it? Good teachers understand multiple approaches to a subject, the contexts students bring to the classroom, and elements that interfere with learning. More than that, good teachers understand themselves. Constantly aware of their own learning, their own decisions, and their own influences, teachers who conduct self-study strive to become and remain these "good teachers." Allender (Bass, Anderson-Patton, & Allender, 2002) summed it up ardently:

> What a great way of life. Many of us became teachers because we loved learning and self-study challenges us to continue to learn. We became teachers because we loved discussion and ended up isolated in our classrooms, but self-study connects us to caring, conscientious, and critical friends, and to a larger worldwide web of research. Self-study offers us research that puts us back in touch with who we are, what we do, and how we change – to consciously be working on ourselves so that we are agents in our daily lives. Finally, self-study creates a vision of ourselves as flexible, open, and creative; we can work with our defensiveness and vulnerabilities; we can grow as we continuously learn to teach. (p. 68)

Teachers who conduct self-study admit that they may not know all the answers, may not have all the information, or may not possess all the knowledge, but those teachers know how to learn. Those teachers understand that:

> When new experiences are encountered and mediated by reflection and social interaction, meaning and knowledge are constructed. Learning takes place, as does adult development. When actively engaged in reflective dialogue, adults become more complex in their thinking about the world, more tolerant of diverse perspectives, more flexible and open toward new experiences. Personal and professional experiences require an interactive professional culture if adults are to engage with one another in the processes of growth and development. (Lambert, 1995, p. 28)

In my estimation, those teachers who are active learners are ranked above others because a heightened level of self-awareness affords those teachers a perspective that can ultimately result in improved student learning.

Self-Study Nurtures Personal and Professional Growth

Perhaps the greatest benefit of self-study for teacher-practitioners resides in the personal and professional growth that self-study generates. This does not simply mean that teachers who conduct self-study learn more about themselves as people or as teachers, although that is certainly part of it. It does mean that teachers become better at what they do as teachers because of a deeper understanding of self, both as teachers and also as persons. Simply put, many researchers agree that "The more I know myself through self-study, the more available and open I can be with my students" (Bass, Anderson-Patton, & Allender, 2002, p. 65).

This benefit of self-study is difficult to explain to others because, as one participant at a conference on self-study said to me, "We are in danger of being perceived as navel-gazers." I believe that comment stuck with me because I thought that some of the self-studies that I saw presented were either self-indulgent or so esoteric that I could not comprehend them. And sometimes self-study can be accused of either of these faults. I have come to be more generous now when I approach a self-study because I, too, have felt that my own work might totter on the self-indulgent. After all, how can I justify the time and effort I put into a self-study just to learn more about myself? At times, it can seem like a merry-go-round of therapy. But it definitely is not. Self-study in its various forms has a higher purpose for reflection and study: to make teachers better teachers by developing individuals who have a deep understanding of who they are. "While experience is powerful, learning from experience is far from automatic, perhaps because all levels of formal schooling pay little attention to learning from experience" (Russell, 2002, p. 84). Simply put, teachers who do not reflect on their role in the classroom and the effects they have on their students' learning cannot be as effective as those who do. Every person's life is a journey that includes a professional life. This journey helps people to understand themselves better, know themselves, and use that self-knowledge to help others.

Self-Study Reshapes Beliefs that Produce Change

How important is self-study to those who practice it? From my personal experiences, I can state that it has forged my vision of school, shaped my professional growth, inspired my personal view, and activated my personal sense of truth and value. Putting it that way sounds very "highfalutin" and ethereal, yet self-study is anything but. It is down to earth, essential, basic, and real; it can also be difficult to communicate to others without sounding theoretical or vaguely spiritual. Even the name self-study often scares teachers who either fail to see its practicality or develop suspicions about it. Classroom practitioners need to

move past those misgivings to discover the benefits of self-study for themselves and their profession (Dalmau & Gudjonsdottir, 2002, p. 115).

The strongest reason for conducting self-study as a teacher is that self-study has applications that make schools better. If a teacher only conducted self-study to become more inward looking or contemplative, I would know that she or he did not understand the purpose of self-study. By assigning importance to self-knowledge and encouraging students in the same vein, self-study transcends some of the mundane, day-to-day distractions of school. It forces teachers to keep a higher purpose in mind because conditions for learning, concerns for individuals, and relationships in the community are larger than individual lessons or correcting homework. It throws a bright light on assumptions teachers make about students and learning. It opens the window to the role of the teacher. Because of these effects, self-study can threaten teachers. Teachers who attempt self-study need to possess a self-concept strong enough to be able to have others scrutinize not just their practice but also who they are and what they believe. Researchers have noted that self-study, "requires me to get very close to my own teaching and to my own thinking. It forces me to ask questions that are not always easy to answer, and this can be a painful process" (Tidwell, 2002, p. 41). Self-study compels all to recognize the status of the self as integral to what is taught and what is learned in schools.

Thus how a teacher interprets the content of a lesson is a product of how that teacher learned it (first as a student and then as a teacher), the kinds of experiences that teacher has had with the content, and even how that teacher got to that point in life. As evidence of this, consider that the very same content is taught differently in different classrooms. A 20-something teacher will relate differently to content from a 40-something teacher. Similarly, female teachers relate differently to content than do male teachers, and females take on different roles in a classroom than do males. It can even be reduced to how a teacher dresses!

> *I remember teaching a high school class in which the students were obviously distracted. After trying to ignore it, I finally blurted out. "Who is going to tell me what you are all buzzing about?" One brave girl elucidated the situation, explaining that every day students checked which socks I was wearing. Unknown to me, this practice had become a "thing" with all my classes. My colorful socks (hidden by my pants, I thought) were just as important to a group of 16-year-olds as reading William Faulkner. No, it might have been even more important for them! After that, part of the class routine was for me to "reveal" the day's footwear. It became a class tradition and the ritual was handed down from year to year. I have little doubt that, years later, many of those students still remember that routine in their English class with me.*

I tell this story not because it is about self-study, but because it illustrates the importance of the person of the teacher in the learning process. My choice of hosiery in and of itself was unimportant, but the students' interest in it became

part of who we were as a class. That, in the end, shaped and influenced the relationships in those classes.

I now look back on my career and realize that my interests, my understandings, my reasoning, my learning style, and my expectations have structured and influenced what I have decided to do in my classes. And that was not necessarily a bad thing. Rather, I would say that students had good experiences when I determined the learning criteria. Influenced by my current realization that who I was had such an impact on how I taught and was such a controlling force in the classroom, I have learned to relinquish control. Oddly, I have found that by relinquishing control to the students, I actually have more influence with them. But during this shift from teacher to student control, the students learned to gain control, and this created a healthier and more helpful situation for them as learners. Because of what I have learned from conducting self-studies, greater control of learning gets placed where it belongs: with the students (Senese, 2002).

Self-Study Creates Partnerships with Students

As the teacher, I control or at least influence so much more than the content of what I teach. I have understood for some time that the means for learning, the context for learning, and the atmosphere for learning are all part of what I can shape and structure for students. More recently, I have realized that students also need to be a part of that structuring and shaping. Their input is the most valuable contribution to the curriculum. I have learned to relinquish control of learning to my students, and this is not an easy task, given the training experiences of most American teachers (and I deliberately use the term "training" here). As I become, the students become, and vice versa.

Curriculum is often interpreted as the content of a course. Lately, schools have included the methods by which that content is offered. As expertly as those two elements may exist in curriculum guides, the curriculum does not exist without students and their unique contributions. Students have been trying to teach us this for years, but teachers rarely seem to listen. As Cook-Sather (2002, p. 8) observes, "The challenge to listen at all is equaled by the challenge to learn to listen differently once one decides to listen." Now that I accept students as an integral part of the curriculum (their likes, interests, foibles, histories, strengths, weaknesses, and personalities), I can relinquish the control that I once thought was mine by right of position. I can proudly say that I learn in my classroom, too. We all learn together.

For me, that partnership was forged through self-study. Self-study helps me understand myself better as a person and as a teacher, but what distinguishes self-study from reflection is that self-study takes into account, indeed depends upon, the complexities involved in learning and teaching (Senese, 2002). The relationships among all the participants and the multiplicity of interdependencies are acknowledged and celebrated in self-study. I not only learn about myself, but I deepen an appreciation of who the students are in relation to me, to themselves and to each other. That shift revolutionizes the role of the teacher

who is conducting self-study. In a classroom in which self-study is conducted, teachers and students certainly influence each other, sometimes affect each other, and ultimately create each other. As I conduct self-study, I recognize that I am not the tour guide to the content waiting to be tapped by the students, but rather, I am a fellow traveler, making the journey beside the students. There is no class without the community and all that that term entails. Furthermore, self-study can benefit students indirectly as well as directly. Cook-Sather (2002, p. 10) puts it this way: "When students better understand how teachers work – the complement to teachers better understanding how students work – they can participate more constructively in the educational process."

Self-Study Benefits Student Learning

Because of the profound nature of self-study and its relationship to student learning, some have criticized it as experimenting on students. I respond to that concern in this way: Because I am studying myself, the students are not guinea pigs. Yes, I change practices based on my new understandings, but the students are the beneficiaries, not the subjects of my self-study. In various ways, all teachers at some level already test out new methods and content by trying them with students. A new curriculum document is an experiment that may seem more acceptable because it was produced by a small group of people and is being "tested" on all students in the relevant jurisdiction. Self-study simply makes this practice more apparent because sharing results puts the issues in front of others. If, in their hearts, teachers believe that a teaching practice, a method, or a topic in their self-study is ultimately beneficial to the students' learning, the profession does not merely encourage the change; it demands the change be made. When teachers acquire deeper understanding of how and why teaching and learning occur because their own research informs them, they should act on that knowledge. Self-study provides them with the tools to nurture their students and themselves. Self-study also provides a community of critical friends with whom teachers can share their knowledge and new practices which translates into additional benefits for students.

Self-Study Values Student Contributions

A teacher does not reach this level of self-awareness alone. The classroom door has to be propped open or, better yet, removed. The classroom becomes larger than the four walls that hold the students and teacher. By their very practice, teachers who conduct self-study encourage their students to be reflective, to gauge their metacognition, and to tap into something deeper than grades or scores. By its very nature, self-study values student contributions because it elevates the role of students.

Doing this exposes and explores possibilities. Learning is not limited to a textbook, a curriculum guide, or a calendar. Teachers conducting self-study realize that self-study happens all the time and greatly influences how and what

they teach and what students learn. Teachers using self-study become natural inquirers.

> I see [self-study] as both a means of investigation and analysis that starts with one's self, and as a tool for professional improvement. I think of it as a conscious, conscientious, honest, organized probing into one's professional work. Its focus, for me, is on what I and my colleagues do, or should do as teacher educators. Its guiding questions include: "What do I actually do as a teacher of teachers and as an investigator of teacher education?", "Why do I do what I do?", "How good is my practice?", "How can I improve?", "How can I inform others about teacher education?", "How can I, my colleagues, and those whom we inform make teacher education better?" In short, I see self-study as a form of self-analysis that leads to self-improvement for individuals, groups, and institutions. (Myers, 2002, p. 130)

Students in the classes of self-study researchers recognize that self-study sparks conversation outside of class, in the home, and with adults. As the students move from class to class, subject to subject, school to school, self-study transfers. Students are more apt to look at the whole because they are encouraged to think of themselves as whole, not as a drawer full of parts waiting to be assembled.

Redefining the teaching profession this way is not just risky for the teacher. The changes it prompts in the classroom can often alarm students. In my own experiences teaching high school English, I have let students into my mind as we studied literature or writing. I cannot always tell if they are comforted or terrified by my responses. For example, when reading *Beloved* by Toni Morrison, I freely admitted the difficulties I was having understanding the book. As we read parts or listened to the author read parts in class, I would exclaim that as many times as I had read the book, I did not actually understand something until that moment in class.

I know that students are certainly unaccustomed to teachers admitting that they are still learning, and I suppose it may be discomforting for some students to discover that their teacher does not understand everything about the material. I do think, however, that some students relish the admission. One student, responding to my spirited comment that I was frustrated by a D. H. Lawrence character who came across as a wimp, shared with me that "I have never had the opportunity to actually discuss a book with an adult before. I didn't realize that you struggled with literature the same way I do." Experiences such as this prompt me to admit that I have learned more about any subject when I include learning about who I am, both as a person and as a teacher, in the lesson. Being a learner along with my students has translated into increased learning for all.

Essential Ingredients (*Joe*)

Teachers Reflect on Themselves and their Practice

If teacher-practitioners are serious about reaping the benefits of self-study, they should take it upon themselves to regulate the profession and themselves. This

would require at least three changes in teacher culture that would support self-study.

Understand the Process

Practitioners performing self-study in their practice should understand what self-study is and how it works. A modern teacher should follow new developments and understandings, making this process part of a natural reflective practice. Teachers should know how to articulate what they do and why they do it because they have a deep understanding of themselves. Without a deep understanding of themselves and the process of learning, teachers will never be able to grapple with the issues facing their own profession.

> Reflection on one's own processes, what is generally called metacognition, and on parts of what we call active processing is the core of high-level learning, because reflection is how people extract meaning from experience. We now see that metacognitive capacities can themselves be further developed. (Caine & Caine, 1997b, p. 21)

This does not mean that teachers must have all the answers. They do need to know the questions, though, and *they* should be the ones to pose these essential questions.

Communicate Understandings

Experience tells me that teachers often insist that students, parents, and administrators trust their judgment without question. True, a university degree and experience inform and guide teaching professionals. But beyond accepting that assumption, how do teachers communicate to others their understanding of the learning process and the teaching decisions they make? Teachers have often been negligent in keeping others informed of what they do and why they do it. That tradition has not worked to their benefit. If teachers can explain in lay terms what their best thinking is and what information or theory it is based on, they have entered into a conversation about teaching and learning that is far more valuable than a perceived status grounded in holding on to information and doling it out piecemeal. I envision teaching as an endless conversation, endless because the players and situations are organic and always evolving. Teachers can initiate these conversations or suffer the consequences. Some may argue that teachers place themselves in a precarious spot by doing this. I applaud those who place themselves front and center in such conversations. They model for all teachers what learning and teaching are about. There is no right answer; there are only better answers for specific circumstances and players. Keeping the conversations alive includes others and embraces differences, a healthy and ultimately more productive position for any teacher.

Share the Results

Although this recommendation for changing the profession resembles the one about communication above, it differs in that this communication is with other

teaching professionals. Teachers who fashion themselves as entrepreneurs in the classroom, closing classroom doors and shutting out the world, deny the soul of teaching and the world in which students live. Teachers should work together by learning together as professionals. Wagner (1988, p. 517) urged that teachers should "reinvent school systems together if they are to have a realistic chance of accomplishing this goal for all students, and we need a methodology for change that involves all adults in a collaborative process of learning and reinvention." Discussing and sharing meaningful and substantive issues of learning and teaching should become a natural part of what professionals do in schools.

For years I have promoted the practice of teachers sharing their thinking and their research with other teachers. In that time I have repeatedly discovered that teachers need experience in explaining what they do. The average teacher has not been taught to share with others, and schools are organizations that rarely structure opportunities and experiences for teachers to benefit from this kind of meaningful conversation, a time to share their stories.

> Throughout their lives adults engage continually in the construction of meaning from the events of their lives. Narrative or story is a central tool in that process. Stories have the power to help define who we are, to foster growth and development, and to help us envision our possible futures. School leaders need to provide opportunities for educators to engage continually in the process of retelling and reliving the stories of their lives, both individually and organizationally. (Cooper, 1995, p. 132)

In this arena, teachers themselves should be the force for change, so that they have both the means and the occasion to develop as learning professionals. Their own professional growth is central to making schools better and more productive places for learning for everyone. Self-study is one excellent way to organize these conversations.

Standards for Self-Study

Teachers themselves, then, should set the standards for conducting self-study to make it meaningful for individual and institutional uses. The standards for self-study in education fall into three categories, each pertaining to the kinds of evidence and analysis that cause us to learn. The type of evidence teachers collect and the quality and the quantity of that evidence need to reach the highest standards possible. Measuring the success of children's learning relies on adhering to the highest standards for conducting self-study and teacher research. As important as it is, this search for excellence need not be intimidating.

Multiple Methods to Collect Information

Teachers conducting research must base their work on information of high quality. Many interpret this to mean that the information must be collected using the scientific method and analyzed using statistical analysis. Yet so much

of what happens in the classroom cannot be reduced to these methods. If teachers have access to quantitative information, they are certainly encouraged to use it. Learning and teaching, however, are often much more subjective than that, as in the first time that a shy student presents to the class or that a student essay strikes at a truth that cannot be reduced to numbers. Anecdotes, opinion surveys, observations, and case studies are all valuable sources of information. Researchers should recognize and acknowledge the authority and limitations of each of these data-collection methods. No one method will suffice. The types of information that teachers collect should be correlated to what they are trying to study.

Teachers are sometimes unaware of the types of information that a school or district has available. Schools have a surfeit of data and reports from which evidence can be culled. Teachers should be aggressive in asking to obtain attendance reports, reports to the community, budget reports, or standardized test scores. Teachers need only to mine these rich sources and analyze them for patterns and meaning. Once the information begins to flow, the question becomes what the researcher should leave aside.

Quantity of Information

Collecting too much information is probably more favorable than collecting too little. So often, when teacher researchers collect information in research, they do not know the significance of what they are amassing until after the fact. The element of surprise is part of all educational research, including self-study. Teachers should recognize and acknowledge bias in themselves as well as in the information they collect, so that they can dodge one of the pitfalls of teacher research: pretending to research by asking questions to which we already know (or think we know) the answer. Self-study maintains its honesty when teachers are not simply using it to justify or affirm current practices.

Multiple Sources that Converge

Like both action research and teacher research, self-study draws power from the confluence of multiple sources of evidence. No one piece of evidence can ever suffice. Learning is a complex process that can be measured in various ways. The more that various pieces of evidence point in the same direction, the more persuasive the conclusion becomes. This does not simply mean, "Pile it on!" It does imply that teachers should investigate the direction of the flow of the evidence and confirm their conclusions by seeking additional evidence. If two pieces of evidence point to similar conclusions, three make the analysis stronger and more persuasive. Think of what four types of evidence can do! Of course, researchers can become anxious that there is never enough evidence to "prove" what they have learned. That is the nature of self-study because its purpose is not to prove anything but to illuminate relationships. Bass (2002) captures a common awakening that self-study often generates:

Self-study took away my straw-man version of research and challenged me

to do something meaningful. The value of the study was to be judged by all the participants. Nobody funded it; no particular conclusion was desired; no prescribed set of protocols had to be followed. I could trust myself, with help from my collaborative, to keep relationships primary. (p. 59)

At best, teacher-researchers can indicate what direction the evidence seems to be pointing and look for more confirming evidence as well as disconfirming evidence. Teaching is not an exact science, but it is a living science. Teachers should not become lost in the trees of the data and forget to appreciate the forest. They should seek the patterns in the events that are right in front of them.

Being Practical, Pragmatic, and Realistic (*Terri*)

As classroom teachers, we all lead busy and intense lives, both inside and outside our school building. After a year or so of attempting research and feeling overburdened and overwhelmed, I realized I needed to find ways to make my research process easier. Here I share with you my discoveries in the hope that they will help and encourage you to give self-study a try. I discovered that flexibility, integration, and idealism are three important elements to consider throughout all stages of one's research.

Getting Started: Flexibility

Flexibility was a continuous lesson. In the beginning, I spent hours formulating and articulating the perfect question to pursue, only to find that as I gathered my data, observed, reflected and read the work of others, I also reworked my question. Over the years, I have learned to relax, formulate my intention generally, and then understand that the exact question would emerge as I continued my research.

Living with uncertainty was hard. I am a planner and I like to have everything laid out clearly; I like to know what to expect. My first piece of research focused on gathering data from a single student. All was fine until she moved and then I had to start all over. Now I either gather data from a small group of students or from the entire class. This gives me a broader base from which to pull information and I am not stuck if a single student moves or is gone for a prolonged period of time. Once I have all the data, I can narrow down the number of students I wish to study.

I tend to gather data from many more sources than I need because I am afraid that I will miss something interesting. In one study, I might plan to collect data by videotaping my literacy groups, collecting student samples from reading response logs, taking observational notes on specific students, writing systematic memos to myself, tape-recording literacy discussions, and including observations from other teachers.

Idealism

I find I do most of my thinking and planning for my research over the summer when the daily demands of classroom teaching are gone. I have found this to be both a good and a bad practice. I find the long days of summer perfect for thinking through a research plan and beginning a review of literature. That is the good part. The bad part is that in the summer I tend to lose sight of the everyday pressure of teaching when I plan how to carry out my research. I forget how full the days are and in how many ways I am stretched. I frequently make my research plan too complicated or time intensive. I have never fully resolved this issue. I attempt to keep it in mind when I plan my research, but somehow the summer sun always fools me. I have learned to be adaptable come September and, if my plan is too much, I am willing to rethink.

Integration

Integration is the hardest and also the most fun to consider. After my first research study I realized that I had to find ways to meld all elements of my research into what I already do. In that first study, I was trying to take field notes on the class as well as observational notes on specific students, to write memos to myself, to videotape my teaching practices, to read research, and more. I went crazy. I could not sustain that level of intensity on top of my teaching. One Saturday, I sat down and considered what would be the most effective way to gather the information I needed. Once I had my list of research essentials, I thought about my classroom practices and routine and tried to identify ways to match the essentials with the routines. For example, I could do some of my research reading during the daily school-wide sustained silent reading time.

When I taught my students about writing nonfiction, I used my research writing as mini-lesson examples. This forced me to write. A side benefit was the sustained level of enthusiasm. When I shared my work with the students, they became excited and, in turn, this helped me when my energy level dipped. A major problem for me was finding a time and a way in which to take observational notes. When I first started, I tried to watch everyone all the time. Over time, I discovered that I really did not take notes on everyone, but only those who demanded my attention. I was not getting a full picture of the classroom happenings. In thinking about what I already had in place, I realized that I had asked a specific small group of five students to write to me each day. I also held a short conference with each of these five on that same day. I used this small group framework to focus my data gathering. Since I was meeting with a specific five students, I could easily take observational notes on them. It helped me narrow my vision for the day and, in the end, this broadened my vision of the classroom because I had more data to examine.

The other issue with observational notes involves organization and ease. I struggled to find an efficient way to write my observations and then organize them in a usable fashion. I began with a spiral notebook, but after a month I

found it hard to organize my notes. I also realized I was trying to write too much; I think I was trying to fill up the page. This system was simply unmanageable. So I switched it to the small, sticky-type note pads. This was better because, after writing my notes, I could rearrange them in any order. The down side of this system proved to be the ease with which I misplaced the notes. I had to remove the top one to write the next. This forced me to move to using a sheet of address labels, and this is my current system. The small size forces me to consider what I am watching and to be precise in my description. In the corner of each label I write the name of the student and the date of the observation. I leave the labels on the sheet until it is completely filled then, pull them off and place them on a master sheet for each student.

When I begin a study, I set up an artifact box complete with blank file folders. I tuck it away somewhere in the classroom. Whenever I run across an artifact that I think may be important to my study, I place it in the box. Periodically, I review and categorize the contents. The box in the corner is a constant reminder to look for important items that may inform my study.

Video-recordings allow me to revisit the day's events, but I found these had some major drawbacks. Video-recording has a high disruption factor. I began with a videocamera sitting on a tripod in the corner of the room. The students and I had to climb over it to get to our library. It was easy to bump and many times I ended up videotaping the wall. Now, however, thanks to technology, I use a smaller lightweight camera. This camera is mounted on the top shelf of my bookcase; it is non-obtrusive, it stays focused, and I can easily turn it on and off as needed. I also learned to have the camera in the room for a week or so before I actually plan to record. By the time I am ready to turn it on, the students have tired of waving and making faces at the camera.

Once I had the issue of how to videotape unobtrusively, I had the problem of sound. After trial and error, I bought a special microphone for my videocamera and I use a tape recorder. This provides me with a back up in case the videocamera does not pick up all the conversation. I have found that a small battery-operated tape recorder does not inhibit the students.

The final part of data collection for me includes my personal reflections. I have tried a variety of ways to incorporate consistent writing into my day. I have tried writing for 10 minutes before school, writing directly after school, and writing during school. There is no easy way for me to fit this in. For the past two years, I have introduced sustained silent writing. As with sustained silent reading, the students write for 30 minutes without getting up or talking. This gives me the opportunity to do some of my own writing as well.

In the Middle

Once I have gathered data, I next need to begin to examine what I have. I have not found a way to integrate this into my teaching day so I use my weekends to spread out all my data. I remind myself to remain flexible and open as I search for possible patterns and unexpected surprises. I find it is easy to look at

all the written data, but I usually get bogged down in the media collections. A colleague suggested that I begin examining the videotapes by fast-forwarding through them. With this technique, I could quickly scan the tape, looking for interaction patterns and isolating the parts I wanted to study more carefully. I also found it helpful to invite a colleague to watch the recordings with me. Colleagues often notice things that I miss.

The audiotapes proved more problematic. I have yet to find an easy way to transcribe them. Sometimes I listen to them in the car on the way to and from school, listening for sections to transcribe. Most of the time, however, I just bite the bullet and transcribe everything because I am usually not sure what will be relevant as I pull everything together. I attack my personal writing with a set of colored highlighters, going through my writings and color coding recurring ideas. I also begin to make comments off to the side of my writing, noting any connections to readings, media data or classroom observations.

Throughout all of this, I read. I try to discover what others have done or said on similar and related issues. Keeping track of everything was hard for me at first, but I now have a system. As I read, I make notes in the margin with a pencil. At the end of each chapter, I write a summary and clip it to the chapter. As I begin to write up my research, I use the chapter summaries as aids in locating specific information.

Pulling It All Together

Writing is hard. There is no easy way to write *and* to do all the work involved with teaching. It helps me to set a deadline and then tell someone what it is. I try to find someone who will check in with me and ask about my writing. I have also learned to narrow my topic. I cannot write about everything that pertains to my question, so I have to be ruthless to make it manageable. I have also learned to toss the "chocolate chips" into my writing. These are the bits that add life and make my writing come alive. The quotations, personal observations, and classroom stories add credibility for the reader. My final trick in helping me write is to visualize the audience. Often it is a very tired teacher sitting on my couch on the other side of my computer. I write directly to her. If I can write in such a way that she will read it even after a long day of teaching, then I know I am on the right track.

For me, the most important element in conducting self-study is my membership in a supportive community. It is through their questioning, support, and encouragement that I become a better researcher. I have also learned that a community does not have to be a large number of people. In the past, it has been my husband or the teacher next door. The number is not important. The important thing is the sincere desire to listen, question, and help me re-see what is before me.

Research is never easy, no matter how many ways I work to incorporate into my teaching life or work to be flexible. The benefits, however, far out way the work involved. By choosing my own question in order to examine my practice,

I gain confidence in my teaching abilities, I gain understanding of my beliefs, and I gain strength by sharing my discoveries with other teachers.

Conclusion (*Terri and Joe*)

We have had three major purposes in view as we prepared this chapter. First, we wanted to *define self-study for classroom teachers*. The exact terms we defined are not important in and of themselves. The importance is in teachers possessing the characteristics needed for self-study, including possessing a core set of beliefs that inform daily practice, a reflective nature, and a yearning to improve self and practice. Those characteristics lead teachers to the resources they need to conduct meaningful research and self-study.

Second, we wanted to *convince teachers to launch into self-study*. The reasons for teachers conducting self-study range from the practical (self-study imparts an endorsement and authority for practice) to the personal (self-study informs teachers about who they are) to the professional (self-study invites teachers to join a community of learners). Self-study urges teachers to find their voices, to deepen and multiply their relationships, to improve their practices, and to discover their capacity as leaders of change.

Third, we wanted to *provide information about carrying out self-study in a school setting*, including being realistic when conducting a self-study amidst all the demands of teaching as well as maintaining a life outside of school. As classroom teachers, all of us are stretched in many directions. We are expected to be experts in the practice of teaching, knowledgeable about professional issues, skillful in managing groups, wise regarding child development, and continuous in our own learning. Our time is limited as we work to manage all the demands that teaching makes on us. Now, as difficult as it has been for the two of us, we find ourselves suggesting and encouraging other teachers to add self-study to the ever-growing list of teachers' professional expectations and responsibilities.

No matter how we explain it, self-study is hard work. It does demand time outside the classroom. It does require new skills that are sometimes perplexing to teachers. We also recognize that self-study revolves around what matters most to us. Self-study inspires us. Self-study is not just what we do; self-study is about who we are. The rewards are so great that they far outweigh any drawbacks. Day (1999) summarizes the value of reflective practice:

> Without routinely engaging in reflective practice it is unlikely that we will be able to understand the effects of our motivations, prejudices and aspirations upon the ways in which we create, manage, receive, sift, and evaluate knowledge; and, as importantly, the ways in which we are influencing the lives, directions and achievements of those whom we nurture and teach. (p. 229)

Because we embrace Day's optimism, we invite you to join others who have grown deeply and found rich personal and professional rewards in systematically

reflecting on personal practice through self-study. We believe there is no better way to strengthen our own teaching practices, to recognize the influence of our values and beliefs and, most importantly, to enrich our students' learning by becoming better teachers.

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33

THE PRESERVICE PRACTICUM: LEARNING THROUGH SELF-STUDY IN A PROFESSIONAL SETTING*

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Abstract

With its emphasis on personal, constructivist, and collaborative teaching and learning, a self-study approach has the potential to significantly enhance the preservice practicum. We begin by outlining various dimensions of the self-study approach and then note some of the challenges to implementing this approach in teacher education. In the central portion of the chapter we highlight four conditions or practices for achieving a self-study approach in the practicum. Under ''integration of the campus program with the practicum,'' we discuss the need for an overarching philosophy of teaching and learning, modeling a self-study approach on campus, interspersing the practicum throughout the program, designing assignments that cut across the campus program and the practicum, establishing a cohort and faculty-team structure, building close school-university partnerships, and involving university instructors in practicum supervision and school liaison. Turning to ''satisfactory practicum settings,'' we consider the selection and development of mentor teachers and partner schools. With respect to ''appropriate practicum activities,'' we note the need for flexibility with regard to teaching content and method and for an experimental, research approach to teaching. Finally, under ''student teacher support,'' we consider the importance of strong support from fellow students, university staff, mentor teachers, and the practicum evaluation system.

The practicum component of preservice programs is widely acknowledged as critically important and presenting a number of challenges (Goodlad, 1994;

Knowles & Cole, 1996). We believe that the self-study approach, which is the focus of this handbook, has the potential to address many of these challenges and to significantly enhance the value of the practicum to those learning to teach. In our own preservice programs, we have found that when student teachers experience a practicum designed in accordance with self-study principles, they tend to acquire a greater sense of ownership of their learning. They also obtain support and insights from each other, achieve a more collaborative relationship with their faculty supervisors and mentor teachers, and view the practicum as an opportunity for personal and professional growth rather than as application of pre-determined teaching strategies. As a result, teacher candidates generally experience a high level of satisfaction and achieve considerable professional learning.

The emergence of the self-study approach in teacher education, including various reform initiatives, is well documented in other chapters in this handbook (notably Loughran's chapter, "Learning through self-study"). It has also been addressed in earlier works by Cole & Knowles (1998), Zeichner (1996), and Zeichner & Noffke (2001). With respect to the practicum, key works from a self-study perspective include Zeichner (1990, 1996), and Knowles & Cole (1996). Given the coverage elsewhere of broad developments and themes in self-study of teacher education, this chapter focuses on more specific aspects of the practicum, showing in detail how a self-study approach may be – and has been – implemented in the practicum setting.

In this chapter, we use the term "preservice program" in a relatively broad way to cover all teacher preparation programs as distinct from inservice programs. In our usage the term includes not only four-year preservice programs but also five-year concurrent programs, fifth-year baccalaureate programs, and one- or two-year master's programs that include a major preparation component. Our concern here is both with the principles of self-study and with their implementation in practice, namely, in the preservice practicum. Accordingly, we use the term "approach" to refer to self-study rather than terms such as "perspective" or "point of view," which have a largely cognitive connotation. We sometimes refer to self-study as a "paradigm," in the sense of an example or pattern that combines theory and practice.

The term "self-study" as employed recently in teacher education refers to a complex set of components and is not necessarily easily understood. Although the term works well for those who have used it for some time and have discussed its meaning at length, teacher educators new to the expression may find the term puzzling. Before proceeding to our discussion of the self-study approach in the practicum, we attempt to clarify the general concept by analyzing several of its components, indicating how each is connected to the overall idea of self-study.

The Self-Study Paradigm: A Personal-Constructivist-Collaborative Approach rather than a Technical-Transmission Approach

Dewey argued against seeing teaching as the transmission of ready-made ideas to students, saying that "no thought, no idea, can possibly be conveyed as an

idea from one person to another … Only by wrestling with the conditions of the problem at first hand, seeking and finding [his or her] own way out, does [a person] think" (Dewey, 1916, p. 188). Similarly, Freire (1972) rejected the "banking" concept of education according to which students are receptacles for "deposits" of knowledge to be stored for future use. Schön (1983) made a parallel point about professional learning, arguing that practitioners must generate their own professional knowledge in the context of practice. They cannot take the "expert" knowledge developed in universities and simply apply it as mere technicians, because expert knowledge is largely unusable in real-world contexts. We refer to the paradigm of teaching, learning, and professional practice that is criticized by these theorists as the "technical-transmission" approach.

The self-study paradigm stands in contrast to the technical-transmission paradigm and might be referred to as a "personal-constructivist-collaborative" approach. Even this compound expression fails to capture the complex nature of self-study. Other terms used to refer to the approach include inquiry, progressive, critical, experiential, inclusive, and social constructivist, each of which has distinct connotations and emphases. Because of the reference to "study" in its name, self-study could be understood just as a research orientation. However, we use the term to refer to a broad approach to teaching and learning that, while including research and reflection as a central dimension, does not necessarily involve formal data gathering. In the remainder of this section we briefly outline what we regard as the main components of the approach in question, showing in each case the link to self-study.

Personal Involvement, Personal Narrative, Building on the Past

The term self-study has a strong personal reference: it points both to study *of* the self and study *by* the self. Bringing the self into the academic and professional domain goes against objectivist conceptions of research and practice, according to which being at arm's length is necessary for clarity of insight. Self-study advocates argue that, on the contrary, those personally involved in a setting are more likely to understand it; hence participant observation is important for knowledge generation. To the objection that personal involvement results in bias, advocates reply that participants in fact usually have greater incentive than detached observers to achieve understanding and sound practice, since they have to live with the results of their inquiry and program modifications. There is a paradox here: trusting *personal* experience is essential if we are to achieve insight and contribute to *general* knowledge in teacher education (Cole & Knowles, 1998, p. 42).

Personal narrative, equally, is a component of a self-study approach. Coming to understand one's own life history is essential in grasping what one believes and why and in making appropriate modifications to one's beliefs and practices (Feiman-Nemser & Buchmann, 1987; Knowles & Cole, 1998; Zeichner, 1990; Zeichner & Noffke, 2001). Story is an important means of communicating the knowledge we generate. As Schön observes, professional knowledge is to a large

extent communicated through images, metaphors, or exemplars passed on by experienced professionals (Schön, 1983). This life history emphasis is not a recent, isolated development found only in the teacher education field; it links to a central insight of hermeneutic philosophy, namely, that knowledge builds on the past, so discovery is an historical process rather than a sudden rupture with the past (Gadamer, 1975). Growth in knowledge takes place by gradually modifying tradition or, in Dewey's terms, breaking "the crust of convention" (Rorty, 1989, p. 66).

Inquiry, Critical, and Constructivist

Self-study accepts the special notion of inquiry developed within progressivism, namely, that one is *constantly* inquiring, never content with present ideas, aware that knowledge is always partial and can always be improved upon. As Rorty says, "the point of ... philosophy is to keep the conversation going rather than to find objective truth" (Rorty, 1979, p. 377). While our ideas can improve in a particular area, or even in general, inquiry never ends, both because we can never have full knowledge of phenomena and because reality is constantly changing. There is no static, underlying reality that knowledge mirrors (Rorty, 1979).

Self-study is also "critical" in that it is applied to all aspects of the educational situation, including accepted goals and ways of doing things, authority structures, prejudices, and inequities (Carr & Kemmis, 1986; Zeichner, 1999). It focuses on problems, puzzles, inconsistencies, tensions, and conflicts (Cole & Knowles, 1998; Loughran, 2004; Samaras, 2002). Finally, self-study is "constructivist" because knowledge is not taken as a given, a pre-set package. Rather, it is constructed by individuals and groups in an interactive process that enables them to give expression to their distinctive experiences, insights, and interests (Fosnot, 1989, 1996; Richardson, 1997). There are differences within the self-study movement about the degree to which construction is an individual or social activity (Vadeboncoeur, 1997).

Experiential and Practical

Another aspect of the self-study approach is its valuing of experience. It rejects the idea that problems can be solved at an abstract, theoretical level and then simply applied by practitioners (Dewey, 1938; Schön, 1983). Theories developed apart from local experience will not only be largely irrelevant; they probably also will be largely mistaken. Theory is certainly very important to the self-study view, but its generation must be integrated with practice: neither should occur without the other. Also, practitioners, as much as academics, should be seen as generating theory (Carr, 1995; Loughran & Northfield, 1996). Advocates of self-study also take an experiential approach to teaching: they maintain that in order to learn, students must, as far as possible, experience what is being discussed.

Collaborative and Communal

While the term *self*-study might suggest an individualistic approach, in fact the movement emphasizes collaboration to a considerable degree (Freese, Kosnik, & LaBoskey, 2000; Loughran & Gunstone, 1996; Wertsch, 1991). It accepts that the views of individuals must be constantly brought into dialogue with the views of others. Vygotsky's notion of learning situated in a social context is valued by self-study advocates (Samaras, 1998, 2002; Zeichner, 1990). One might ask, then, why call it self-study? However, we are faced here with the problem of the limitations of any one term. The label self-study is used because the absence of the self from academic and professional contexts is a particularly significant and pressing problem; but emphasis on the self is not meant to exclude collaboration, which is also viewed as crucial. Nevertheless, the collaboration in self-study honors the self because it involves personal and emotional expression and not merely intellectual exchange.

Beyond collaboration, self-study emphasizes community building in teaching and learning contexts. Genuinely communal environments support collaboration and broaden opportunities for social experience and learning. Interestingly, they also support the self, since allowing for self-expression is essential in building a community to which individuals will be prepared to commit themselves.

Inclusive and Equitable

The self-study movement emphasizes inclusiveness. This flows in part from its community orientation, but also from ideals of equity, meeting personal needs, and fostering personal growth (Darling-Hammond, 1997; Zeichner, 1999). Self-study advocates believe the self can only flourish in an inclusive, equitable community. The self-study approach extends the inclusiveness and equity focus beyond the school, relating teacher education also to the communities in which field experiences take place (Boyle-Baise, 2002; Murrell, 2001; Zeichner, 1990).

These, then, are the central components of the self-study approach, as we understand it. We are aware that significant differences exist among self-study advocates about the precise meaning of the above components and the emphasis to be given to each. For example, constructivists and *social* constructivists differ in the degree to which knowledge construction is seen as an individual or a social process. And those who advocate a *critical* approach often stress the political aspects of teaching and learning more than traditional inquiry-oriented theorists do. Despite the differences, however, we believe there is a significant measure of consensus on the above components among those who advocate and conduct self-study.

While we normally employ the term self-study in this chapter, we sometimes use the composite term "personal-constructivist-collaborative" to remind readers – and ourselves – of the many components of self-study. Using these three words to summarize what we have said in this section, then, the self-study approach is *personal* because of its emphasis on the self, narrative inquiry, and participant research. It is *constructivist* because it includes elements of unending inquiry,

challenging of prejudice and convention, respect for experience, and personal construction of knowledge. And it is *collaborative* in that it stresses collaboration, community, social construction of knowledge, inclusiveness, and equity.

Challenges to a Self-Study Approach in the Practicum

Despite the self-study ideal – personal-constructivist-collaborative – outlined in the previous section, the prevailing conditions in teacher education programs and practicum settings frequently discourage student teachers and program staff from developing such an approach. We now outline several of the major challenges to achieving this approach in teacher education, especially in the practicum.

The Traditional Nature of Many Practicum Settings

The practicum often occurs in rather traditional schools and classrooms where a technical-transmission approach to teaching and learning is prevalent. One difficulty is that practicum schools and mentor teachers (the term we use here for "cooperating," "associate," or "host" teachers) are often chosen on the basis of availability rather than for their skills of fostering optimal student teacher development (Cole & Sorrill, 1992; Guyton & McIntyre, 1990; Knowles, Cole, & Presswood, 1994; Slick, 1998). Another problem is the frequent lack of programs for preparation of mentor teachers (Cole & Sorrill, 1992; Knowles, Cole, & Presswood, 1994). As a result, as Britzman (1991) points out, "practice" in such settings often does not "make perfect"; rather it tends to reinforce traditional practice. As Goodlad (1994) says, more field experience is not necessarily a good thing; what matters is the setting in which the experience occurs.

The Traditional Nature of Many University Settings

A further challenge is found not in the schools but on the university campus, where preservice teacher education also frequently exhibits a technical-transmission approach. Traditionally, it has been assumed that theory is to be learned on the university campus and then applied during the practicum; accordingly, campus courses are theoretical in content and student teachers are largely passive learners (Darling-Hammond, Berry, Haselkorn, & Fideler, 1999; Furlong, Barton, Miles, Whiting, & Whitty, 2000; National Commission on Teaching & America's Future, 1996). Some researchers assume a stage theory of teacher learning and see student teachers as at an early, concrete stage of development. On this view, general theory of teaching and learning may be taught on campus but must largely be stored for future use; in the meantime, student teachers should be given basic strategies and skills to enable them to manage in the classroom (Barone, Berliner, Blanchard, Cassanova, & McGowan, 1996). The result is that material is largely transmitted to student teachers on campus, and

this negative modeling undermines achievement of a self-study approach in the practicum.

Absence of University Course Instructors from the Practicum Setting

A third challenge is that few preservice instructors spend much time in the practicum with their student teachers. The reasons for this vary from country to country. In the U.S.A., for example, status and reward structures work against a professional commitment to time in the field (Holmes Group, 1986, 1990; Samaras & Gismondi, 1998; Snyder, 1994; Whitford & Metcalf-Turner, 1999). In addition, it is often assumed that specially appointed practicum supervisors – graduate students, retired professors, retired teachers, and the like – can provide substantial assistance to student teachers. Typically, such field staff has insufficient status or knowledge of the campus program to provide adequate support (Beck & Kosnik, 2002a; Slick, 1998). In the U.K., the factors at work are rather different but the end result is similar. While practicum supervision by university instructors has traditionally been quite strong, recent cutbacks in teacher education staffing have necessitated reducing the field involvement of these instructors (Furlong *et al.*, 2000).

Pressure to Please Mentor Teachers

Another challenge to implementing a self-study approach in the practicum arises because student teachers are under considerable pressure to satisfy their mentor teachers, who may be practicing a technical-transmission approach. This is especially so where the mentor teachers do part or all of the practicum evaluation and hence strongly influence the future employment prospects of student teachers. But even where this is not the case, student teachers are dependent on the mentor teachers to help them survive in the classroom, and so are inclined to follow their lead (Borko & Mayfield, 1995; Britzman, 1991; Samaras & Gismondi, 1998; Slick, 1998).

Pressure of a Climate of Criticism and Control

A further challenge to a self-study approach in the practicum is the general climate in education today. There is a trend throughout North America and the U.K. to control teachers' and teacher educators' work, prescribe coursework, and script lessons (Cochran-Smith, 2001; Furlong *et al.*, 2000; Maynard, 1996). Teachers in schools are frequently criticized by both government bodies and the public, and they are increasingly required to follow detailed curricula that are developmentally inappropriate and do not support open, problem-oriented, personalized teaching. As a result, both mentor teachers and student teachers often feel they must adhere to a technical-transmission mode of teaching if they are to survive and be rewarded in the education system (Britzman, 1991;

Cochran-Smith, 2001; Thiessen, 2000). In this climate, university staff who advocate a constructivist approach are often viewed as out of touch with the realities of schooling.

Lack of Support for Preservice Education within the University

Finally, preservice programs attempting to implement a self-study approach are often challenged by lack of support from their school of education and the wider university (Kosnik & Beck, 2000b; Winitzky, Stoddart, & O'Keefe, 1992; Zeichner, 1990). With respect to the campus program, resources and structures are usually unavailable for cohort-based, community-oriented approaches; similarly, valuing of this kind of approach is not evident in tenure, promotion, and merit pay decisions. In the practicum, involvement of regular faculty is typically not provided for; time and resources for training mentor teachers are unavailable; the work of building school partnerships, training mentor teachers, and supporting student teachers in the field is not rewarded; and structures are not in place for building school partnerships. To some extent this is a financial matter: much of the revenue generated by teacher education programs is siphoned off and not enough remains for a quality program. But beyond this, the structure and general ethos of the school of education and the university are often incompatible with such an approach.

Conditions and Practices for Fostering a Self-Study Approach in and through the Practicum

We turn now to the main argument of the chapter. Here we consider measures that can help overcome the challenges noted above and establish a practicum that promotes a self-study approach to teaching and learning. Our interest is in fostering this approach both among student teachers and among preservice staff: university instructors, field supervisors (if they are a separate category), and mentor teachers. It is basic to a self-study approach that teacher education is not something preservice staff do *to* student teachers. Rather, staff and student teachers *learn together*, jointly refining their philosophies of teaching and learning and the self-study paradigm itself. Unless those who offer the program are themselves growing in a self-study approach, they are unlikely to be able to assist student teachers in such growth, and the example they set may in fact work to undermine student teachers' learning along self-study lines. We highlight four conditions or practices important for achieving a self-study approach in the practicum:

- Integration of the campus program and the practicum.
- Satisfactory practicum settings.
- Appropriate practicum activities.
- Student teacher support.

Integration of the Campus Program and the Practicum

Many researchers committed to a self-study approach have stated that the campus program and the practicum should be closely integrated, with various types of connection and constant interchange and collaboration (Bullough & Gitlin, 1995; Campbell-Evans & Maloney, 1997; Fosnot, 1996; Goodlad, 1990; Howey, 1996; Samaras & Gismondi, 1998). On the one hand, the integration of theory and practice is a basic principle of the self-study paradigm; on the other hand, linking the campus program and practicum is essential if each is to be effective. In a report on the Master of Education in Teaching (MET) program at the University of Hawaii, Freese (1999) provides an illustration of the kind of integration we believe is necessary.

> [Loughran's] three-part reflective framework … was a primary vehicle for assisting the preservice teachers in thinking about their teaching … During the first semester I introduced the framework at the weekly seminar with the preservice and mentor teachers. I started by modeling the reflective framework. Since it is hard to observe the act of reflection, I demonstrated the various parts of the reflective model by verbalizing my thinking while I was teaching … By making public my thinking about my teaching, the preservice and mentor teachers were able to gain access to my thoughts about what I anticipated would happen in my lesson (anticipatory reflection), what was going through my head as I was making "on the spot" decisions while teaching (contemporaneous reflection), and what my thoughts were after I taught the lesson (retrospective reflection).
>
> In addition to my modeling the framework, the mentor teachers modeled and practiced the framework with the preservice teachers. During the first semester when the preservice teachers visited the mentors' classrooms to observe their classes, the mentor teachers analyzed several of their lessons using the three-part framework. … After the lesson they addressed the preservice teachers' questions and shared specific situations or events that prompted contemporaneous reflection, such as any surprises or "on the spot" decisions. … Debriefing the lesson together allowed the preservice teachers to see that even highly skilled mentor teachers cannot anticipate everything that may arise during the course of the lesson, and that teachers are continuously making adjustments in their lesson in response to the students and the context.
>
> In the second semester when the preservice teachers began teaching lessons, they became actively engaged in analyzing their own teaching. In collaboration with the mentors and myself, the preservice teachers used the framework to explore their reflections in the context of actual teaching … The day before the lesson, the preservice teacher, mentor, and I met to plan and engage in anticipatory reflection … In addition to the informal planning sessions, debriefings took place after the lesson to explore contemporaneous and retrospective reflection … Debriefing using the reflective framework

helps the preservice teachers become more aware of the complexities of teaching, go beyond the technical aspects of teaching, and focus on student learning as well as teacher decision-making.

The result of the modeling and practicing of the framework was shared understanding and shared language about reflection. When we talked about anticipatory reflection, contemporaneous reflection, and retrospective reflection, we understood what these terms meant … These opportunities to talk about reflection and inquire into our teaching enabled us as a group to discuss our practice in a manner that was accessible and comprehensible to one another. (Freese, 1999, pp. 898–900)

Achieving such a high degree of integration of the campus program and the practicum is usually difficult for a number of reasons. There is often difference of viewpoint and lack of communication between campus instructors and mentor teachers, and even among the campus instructors. We now review in turn several conditions and practices needed to bring about integration.

An Overarching Philosophy of Teaching and Learning

In order to achieve integration of the campus program and the practicum, it is essential to have a philosophy of teaching and learning that pervades the whole program, both on the university campus and in the field (Darling-Hammond, 1994; Goodlad, 1990, 1994; Zeichner, 1990). The broad shape of the philosophy we have in mind here, of course, is the self-study paradigm outlined earlier, although there will be many local features. The philosophy of a program should not just be known to the faculty; it should also be made explicit in a vision statement, elaborated in program handbooks, and shared among university faculty, mentor teachers, and student teachers (Beck & Kosnik, 2002a; Freese, McEwan, Bayer, Awaya, & Marble, 1998). All parties should collaborate in ongoing discussion and review of the philosophy. As Goodlad says:

A reasonable expectation for teacher education programs is that they be oriented toward a conception of what education and teaching ideally are and what schools are for. A further reasonable expectation is that this conception be shared and continually examined by the faculty group responsible for each program – not just the tenure-track professors but everyone, including cooperating teachers. These expectations would be evidenced in the presence of cohesive programs geared to this philosophical conception and ongoing processes of planning and evaluation. (Goodlad, 1990, pp. 29–30)

The small (20 students) graduate teacher education program at the University of California-Berkeley is "centered within a coherent conceptual orientation to teaching and learning." In essence, the program's goal is to develop "teachers who bring to their classes an ability to mesh the developmental needs of children with the cognitive demands of the curriculum" (Snyder, 2000, p. 98). This goal

is pursued in both the campus courses and the practicum. Similarly, the Mid-Town elementary cohort program at OISE/University of Toronto has an explicit philosophy that is presented in its handbooks for student teachers, mentor teachers, and university faculty:

> Its emphases include an inquiry approach to teaching and learning; teachers as researchers; a close student-teacher relationship; an interactive, dialogical pedagogy; integration of academic learning with life learning; collaboration in teaching and learning; and a strong class community. (Beck & Kosnik, 2002a, p. 8)

Alverno College in Milwaukee, Wisconsin also has an overarching philosophy of teaching and teacher education:

> The education department faculty and staff share a common vision of teacher education that is made explicit through an ability-based curriculum. This curriculum provides a common language for faculty to talk with each other, with students, and with their school-based collaborators about teaching and teacher education. Cooperating teachers are introduced to this language and vision during a course on supervising teacher education students … Several faculty [commented] that to successfully work in the education department at Alverno College you must want to work as part of a team and participate in the ongoing refinement of the program's vision. Some of those who do not believe in this vision or who want to work on their own without extensive participation in the culture of collaboration end up leaving. (Zeichner, 2000, pp. 12–13)

From a self-study point of view it is crucial that student teachers be involved in dialogue about the philosophy of the program so they understand it and contribute their distinctive insights in its ongoing development. They should be "co-researchers" in the program. Russell and Bullock (1999) provide an example of a preservice instructor and student teacher working together to refine their views of teaching and learning. Russell, the teacher educator, and Bullock, one of his student teachers, dialogue via e-mail. Each participant in the collaborative research is helping the other identify and interpret his professional knowledge as a teacher by reading and commenting on e-mail accounts of teaching-learning experiences.

> Sharing our personal experiences of teaching drives the process of naming our professional knowledge as teachers. By grounding our analysis in experiences of teaching and critical dialogue about teaching, we demonstrate how we come to understand our knowledge and our ongoing efforts to extend, refine, and consolidate that knowledge. (Russell & Bullock, 1999, p. 132)

Modeling the Self-Study Approach in the Campus Program

Having a common philosophy by itself is not sufficient; integration of the program as a whole requires modeling this philosophy in the campus program

(Barr, Watts-Taffe, & Yokoto, 2000; Clandinin & Connelly, 1995; Franklin, 1992; Short & Burke, 1989). Russell (1997, p. 32) states simply that "how I teach *is* the message." Modeling is important to make clear what a program's vision statement means in practice. Student teachers see right in front of them the implications of the abstract terms; they see what the approach is and how to achieve it. Most importantly, they see that it *can* be achieved; it is not just bandwagon idealism. Modeling also shows that staff members are serious about the philosophy. Student teachers are quick to detect what the real agenda of a program is and behave accordingly. If campus instructors "walk their talk," student teachers feel more secure in adopting a similar approach both on the campus and as they go to their practicum placements. When the campus instructors arrive in the placements as supervisors, the student teachers already know what they believe in and what they will expect and support.

Samaras discusses how she incorporates life history into her campus work with student teachers, asking them to share and reflect on significant events in their educational experience. She adds: "Because of the openness I ask of my students, I begin with my own snapshots of schooling and perspective on learning" (Samaras, 2002, p. 47). Freese conducts action research on her own program at the University of Hawaii in collaboration with her students, thus modeling both collaboration and reflection on her teaching practice (Freese & Kato, 1997). Johnson describes how she modeled a non-transmission approach to teaching in her campus classes:

> As a way to advocate alternative instructional choices, I modeled lessons some of which are purely discovery, inquiry-based, and that work very well in cooperative learning environments. During class sessions, I purposefully modeled lessons for my students that would engage them in hands-on activities and force them to learn by discovery. (Holt-Reynolds & Johnson, 2002, p. 15)

Similarly, Loughran, Berry, and Tudball (2002, p. 67) use intensive microteaching episodes in a Developing Pedagogy course "to model particular aspects of teaching for the student teachers," in particular to model a sensitive kind of "professional critiquing." Students take turns teaching and observing and commenting on each other's teaching. They then engage in a short practicum during which they teach lessons and seek feedback on the impact of their teaching. "This experience is designed to build on the process from their classes at the university, so that post-class debriefing focuses on their teaching actions, not on them as individuals to be criticized or judged" (Loughran, Berry, & Tudball, 2002, p. 67).

Practicum Components Interspersed throughout the Program

A further way of integrating the campus program and the practicum is to have the field experiences at various points during the program, rather than just toward the end. Many writers have criticized the paradigm of "theory first,

practice later" that often characterizes preservice programs (Darling-Hammond, 1996; Darling-Hammond, Berry, Haselkorn, & Fideler, 1999; Goodlad, 1994; National Commission on Teaching & America's Future, 1996). There need to be constant opportunities throughout the program to apply theory and to reflect in and on practice. Goodlad speaks of how "conventional programs ... tend to comprise a series of discrete courses ... followed by a rather abrupt transition into student teaching." He favors instead a situation of "courses and field experiences blending into one and flowing into dominantly school-based activity accompanied by reflection" (Goodlad, 1994, p. 187). Tom (1997, p. 143) is critical of programs where most teaching responsibility is "withheld until the end of the program," professional knowledge being "introduced prior to – and often separated from – teaching practice." This leaves student teachers in the difficult position of having to "apply" the knowledge acquired on campus largely on their own. He favors an arrangement where "the methods courses are offered concurrently with student teaching so that relating ideas from these courses to teaching practice [does] not require the student to stockpile methods content for a later semester" (Tom, 1997, p. 143).

At OISE/University of Toronto, two practicum blocks occur at different points in the year, with campus classes before and after, thus providing opportunities for both preparation and debriefing (Beck & Kosnik, 2002a). There is a similar arrangement in the four-year program at the University of Delaware:

> One of the most unusual features of this program is the use of variable credits for most courses in years 3 and 4. Students take classes in 1 or 2 credit increments instead of the traditional 3-credit course. This permits a portion of a course to be offered in a given semester; then provides teacher candidates and cooperating faculty opportunity and time to reflect on the teaching and clinical experience. This is followed by the offering of another portion of the course in a succeeding semester, a repetition of the reflection process, and a continuation of this recursive, reflective process until the course is completed. (University of Delaware, 2002, p. 6)

> This [variable credit strategy] permit[s] the faculty to significantly embrace the reflective practitioner component of the School of Education's conceptual framework ... This established cycle of learn, experience, and reflect, repeated at least twice for each course, permit[s] students to grow professionally and improve their confidence in the classroom. (p. 10).

While practicum experiences should not be left until the end of the program, we also question whether a program should begin with a full-scale practicum. At that stage, the program community has not been established and student teachers have not had an opportunity to get to know their supervisors and feel secure in that relationship. Another difficulty is that mentor teachers may be too preoccupied at the beginning of the year to help student teachers understand what is actually happening in the classroom. Tom notes that a "disruptive" teaching experience at the beginning of a preservice program may not by itself

serve to "jolt" a student teacher out of a conventional view of teaching, because "the unaided beginner tends to be captured by the immediate demands of teaching. A 'sink or swim' teaching experience will lead some novices to sink; many will survive but cannot be expected necessarily to be cognitively enriched by the experience" (Tom, 1997, p. 139). It may be best, then, to have the first practicum several weeks into the program or to begin with *part-time* practicum experiences, as at the University of California-Berkeley where there are "field experiences throughout the DTE Program," with "increasingly complex teaching responsibilities over the course of the five placements" (Snyder, 2000, pp. 108–109). It is important to note that there is far more opinion than research on this topic. Opinions differ dramatically on the timing and significance of the initial practicum experience, and this is an area that calls for experimentation and research.

Projects and Assignments that Cut Across the Campus Program and the Practicum

Integrating the campus program and the practicum calls for activities for student teachers that span the two domains. The most common type of project fulfilling this role involves action research, which is conducted during the practicum but is prepared for and followed-up on campus (Clandinin, Davies, Hogan, & Kennard, 1993; Kosnik & Beck, 2000a; Ross, 1987; Zeichner, 1996). According to Ross (1987, p. 147), "the goal of an action research course is not to make researchers of preservice teachers, but rather to help them view teaching as integrally related to research and as a process that involves inquiry and experimentation." In the Mid-Town program at OISE/UT, action research is the central academic requirement:

> Having a major action research component in a teacher education program is an effective way of linking theory and practice … As the faculty supervisors visit the student teachers the action research is a constant topic of discussion, thus connecting the campus program with the practicum. As the students come back to the campus, there is further discussion of the action research in that setting, thus bringing the practicum experiences forcibly into the campus program. (Kosnik & Beck, 2000a, p. 118)

Other projects linking the campus program and the practicum include reflection papers that use examples from the practicum, field-based journals, and in-class group assignments based on the practicum. In the MET program at the University of Hawaii, an assignment called "Portrait of the School" is designed to help preservice teachers be more than passive observers by adopting an active, constructivist approach to the partnership school. Students use qualitative research strategies to discover and uncover the complexities of schools and schooling. The assignment helps them and their mentor teachers look beyond their classrooms to the school as a whole (Marble, 1997). Samaras (2002) describes a project on the dilemmas student teachers face in implementing theory and skills learned in their university courses.

[This project] structures the development of preservice teachers' personal decision making and action in dynamic teaching situations ... Through inquiry into dilemmas found in practice, preservice teachers discuss actions and strategies that are based on professional knowledge, careful observation, and reflection. They are asked to consider the consequences, both positive and negative, of their actions. They write about their dilemmas, multiple perspectives, and alternative action plans and are encouraged by faculty to consciously examine the consequences ... During the practicum and student teacher seminars, students make meaning of their individual observations through much dialogue with their peers and professors. (p. 23)

At Bank Street College of Education in New York, the Observation and Recording Course (O and R) is "constantly identified by students, graduates, and faculty as a ... critical means for prospective teachers to learn how to look closely at children, to see them as growing individuals, and to find ways to foster their learning" (Darling-Hammond & Macdonald, 2000, p. 42). Central to this course is an assignment that cuts across the campus program and the practicum.

The main assignment for the [O and R] course is an Individual Child Study for the purpose of "developing an increased awareness of the child's uniqueness, the relation of specific behavior to overall functioning, and the implications for learning." This document is developed over several months from a number of different assignments, including short weekly written observations of the child at school; a paper that examines the child in the context of his peers or group; an age-level study designed to see the child in light of developmental theory; and observations and interpretations of the child as a learner and member of a learning community. (p. 43)

A graduate of the program in her first year of teaching commented: "'O and R' was very important because it showed me how to look at the children in my class and make nonjudgmental assessments of what's going on with them" (p. 45). It is clear that the assignment bridges theory and practice, exploring fundamental themes of the campus program and having a major impact on the student teachers' learning and effectiveness in the practicum.

A Cohort and Faculty-Team Structure

Another way of facilitating integration of campus and practicum experiences is by establishing a cohort program led by a faculty-team (Beck & Kosnik, 2001; Bullough & Gitlin, 1995; Freese *et al.*, 1998; Howey, 1996; Peterson, Benson, Driscoll, Narode, Sherman, & Tama, 1995; Thanos, 1990; Winitzky, Stoddart, & O'Keefe, 1992). Under this arrangement, the program and team are small enough to allow development of a common philosophy and ensure that it is implemented both on the campus and in the practicum. On the campus, joint planning and team-teaching of courses result in a coherent program. In the practicum, as mentor teachers are selected and trained and problems are dealt

with by the team, the program philosophy gives general direction and informs particular decisions. A program of this kind occurs at Washington University in St. Louis:

> The professional semesters were team taught, with a small faculty group responsible for both methods instruction and supervision of 15 to 30 students. After beginning the semester with intensive methods instruction, the faculty team used Fridays (elementary program) and periodic afternoon sessions (secondary program) to continue this instruction. Holding the dual roles of methods instructors and university supervisors, in the same semester, greatly facilitated the use of situational teaching. Moreover, members of the faculty team also taught the educational psychology and philosophy of education courses taken by students in earlier semesters. With common instructors, links between the ideas in these courses and teaching practice were easier to make than when foundational courses are offered by faculty unconnected to the professional semesters. (Tom, 1997, p. 143)

At the University of Utah a cohort approach was adopted over two decades ago because of "a perception of the disconnectedness of individual courses and the feeling that there was really no 'program' in any sense of the word" (Arends & Winitzky, 1996, p. 546). The cohort organization makes it possible for faculty to explore the same concepts in both the classroom and the field and to keep revisiting those concepts throughout the year (Bullough & Gitlin, 1995, pp. 5–6). Similarly, in the fifth-year cohort program at Portland State University, student teachers "take classes together, are grouped in field placements, experience retreats and team building activities, share a faculty team, and engage in reflection about their work." As a result, student teachers have access to the same faculty throughout the year in different settings, there is integration of course theory and classroom practice, and there is closer collaboration between the program and the partner schools (Peterson *et al.*, 1995, pp. 30–33).

Apart from program integration, the cohort arrangement also affords a basis for community development on campus; the community is then extended into the practicum and provides support for the student teachers from fellow students and the program staff. This support gives the student teachers courage to implement the program philosophy in the practicum. It also gives them "critical friends" who are familiar with the program philosophy. For example, at the University of Utah the cohort structure means that "candidates take the same classes together, pursue field experiences together in the two or three PDS sites assigned to each cohort, and lend each other professional and moral support" (Winitzky, Stoddart, & O'Keefe, 1992, pp. 11–12). Peterman and Marquez-Zenkov describe how a cohort structure can help overcome "the chasm that sometimes exists between the theoretical and practical stances of our urban teacher preparation program and those of some of the interns and their mentor teachers." The strong "community of learners" made possible by the cohort organization, among other factors, gives interns "the resiliency, resistance, and

persistence required to be successful in the classroom" (Peterman & Marquez-Zenkov, 2002, pp. 87–88).

Close School-University Partnerships

If the campus program and the practicum are to be integrated, it is important to have strong relationships between the university and a small number of partner schools. One type of partnership is the professional development school, or PDS (Abdal-Haqq, 1998; Darling-Hammond, 1994; Fullan, Galluzzo, Morris, & Watson, 1998; Goodlad, 1994; Kochan & Kunkel, 1998; Teitel, 1997; Whitford & Metcalf-Turner, 1999). A school and university agree to work together in a combined program of inservice and preservice teacher development and school-based research. The teacher education program is "jointly planned and taught by university-based and school-based faculty. Cohorts of beginning teachers get a richer, more coherent learning experience when they are organized in teams to study and practice with these faculty" (Darling-Hammond, 1999, p. 232). As university faculty become involved with PDSs, there is significant improvement in their approach both to practicum supervision and campus teaching (Teitel, 1997).

Despite the positive features, PDS arrangements present a number of challenges. Clift, Allard, Quinlan, and Chubbock (2000) state: "While partnerships may be desirable, they demand attention to nuances and details ... Partnerships are mortal, not immortal; because they expire at any time, they require thoughtful, strategic consideration on the part of all the partners" (p. 40). Goodlad (1994), while advocating the use of professional development schools in teacher education, speaks of the problem of the extra resources required and the fact that these schools typically provide only a small proportion of the practicum placements needed. He advocates a modification of the PDS model whereby a preservice program has a less formal and less resource-rich relationship with a larger number of partner schools, which nevertheless engage in school renewal in a manner similar to that in a full-blown PDS. This is the type of arrangement employed in the elementary cohort programs at OISE/University of Toronto. Because of the lack of resources, a number of informal methods had to be used to build the partnerships and involve and prepare the mentor teachers (Beck & Kosnik, 2000).

Involvement of University Instructional Staff in the Practicum

Finally, a key means of integrating the campus program and the practicum is to involve all campus faculty, including subject and foundations instructors, tenure-stream and contract staff, in practicum supervision. In this way, ideas and community experience are brought from the campus into the practicum, and the practicum in turn influences the campus program. While a degree of integration can be achieved through meetings between university instructional staff, practicum supervisors, and mentor teachers (Casey & Howson, 1993; Cole & Knowles, 1993; Freese *et al.*, 1998), supervisory staff who are not involved in

teaching the campus program often have difficulty representing the program philosophy in the field. In our view, it is extremely important that the program instructors themselves make frequent visits to the practicum sites (Bullough & Gitlin, 1995; Bullough & Kauchak, 1997; Ducharme & Ducharme, 1999; Murray, 1999). There needs to be extensive dialogue between university staff and mentor teachers, in the practicum settings (Borko & Mayfield, 1995; Bullough & Kauchak, 1997; Cochran-Smith & Lytle, 1993; Freese *et al*., 1998). In this way faculty can model an interest in practice, keep in touch with the field and learn from it. Practicum experience also places faculty in a position to discuss the practicum in their campus classes. Finally, with all faculty sharing in the important and often stressful field experiences of student teachers and providing them with support in that context, community in the program is strengthened.

At Bank Street College of Education, faculty are involved in every dimension of the program, including the practicum:

> Program directors and advisors balance administrative roles with teaching, advising, and recruitment, interviewing, selection, and ongoing mentoring of students. There is an institutional belief that participation in these different roles informs courses, advisement, and program decisions. Faculty who engage in field advisement learn the realities of schools and contribute directly to their improvement by taking their needs into consideration when teaching courses and advising students how to teach the children they both meet in the field placements. The involvement of directors in teaching, advisement, and supervision keeps them cognizant of the field and of the kinds of placements where students experience exemplary teaching. Through direct engagement with the work of teaching and the work of schools, they learn what programs need to prepare teachers for. (Darling-Hammond & Macdonald, 2000, pp. 18–19)

In the small, five-year teacher education program (50 graduates per year) at Trinity University in Texas, there are four "clinical faculty members" who play a key role in bridging between the university and the practicum schools:

> All [the clinical faculty] hold doctorates and tenure-track positions in the department of education … They spend half of their time (on average, one half of the work day for four days a week) in the university's professional development partner schools. The other half of their time is occupied by the typical pursuits of university faculty – teaching, research, and writing.
>
> Because these university faculty spend such concentrated hours in the schools, they come to know these institutions well and to be accepted as part of them … "Working in reforming schools," says Trinity's Bruce Frazee, "brings added professional perspectives to faculty. It's the kind of professional engagement that keeps faculty rejuvenated and in touch with the real world of school." (Koppich, 2000, pp. 20–21)

Satisfactory Practicum Settings

From a self-study perspective, attempts at integrating the campus program and the practicum will not get very far if the approach to teaching and learning evident in the schools is of a technical-transmission variety. According to Goodlad (1994), we cannot have good new teachers without good schools as practicum settings. This is perhaps overstated, since individual new teachers will often rise above the norms of their school, but Goodlad's concern is an important one. Practicum settings are needed in which there is a self-study approach: personal-constructivist-collaborative. Unless student teachers see practiced in schools the approach that is being discussed on campus, they will tend to think their campus instructors are overly idealistic and out of touch with reality. Also, they will not have a chance to see in detail what the approach means or an opportunity to try it out for themselves during their preservice program. There are two main aspects to having appropriate practicum settings: good mentor teachers and classrooms, and appropriate schools.

Selection and Preparation of Mentor Teachers

It is sometimes thought presumptuous for preservice programs to take strong initiative in choosing mentor teachers, but in our view it is essential. According to Schön (1987), "cooperating teachers are often casually selected because of availability, and too often lack essential knowledge and skills needed to strengthen the learning of prospective teachers" (p. 27). At the University of Delaware, "faculty choose the teachers working with the students" (University of Delaware, 2002, p. 8). While being decisive on this matter may sometimes give rise to tensions with the partner school, especially with the principal, we have to keep the well-being of our student teachers firmly in mind. The program must take charge not only of selection but also of de-selection of mentor teachers who, however unfortunately, do not prove suited to the role. One reason for frequent school visits by program staff is so we get to know the teachers well in our partner schools and hence can make sound decisions about their involvement in the program.

Just as important as careful selection is the inservice development of mentor teachers (Cole & Sorrill, 1992; Freese, 1999; Knowles, Cole, & Presswood, 1994; Zeichner, 1996). Over time, teachers who are not initially very effective in their role can gain the insights, attitudes, and skills required. According to Borko and Mayfield (1995), preservice staff need to work with mentor teachers to help them explore their assumptions and beliefs about their role and develop skills of providing feedback, active listening, and communication generally. Once again, a close school-university partnership with frequent visits by university staff is important for this to work. The University of Delaware report describes how inservice programs for mentor teachers take place in their PDS-based program:

> Cooperating teachers receive an orientation at the beginning of each place-
> ment. Here they receive a handbook outlining in great detail the program,

assignments students must complete during the placement, an explanation of their responsibilities, and assessment forms. In addition, throughout the semester, teachers receive electronic newsletters through e-mail that include a review of what the preservice students have been learning in the classes, remind them of upcoming lessons and activities teacher candidates will be doing in the classroom, answer frequently asked questions, and thank them for their work. Finally, teachers are asked to complete a written survey and invited to attend a meeting to reflect on the semester and make suggestions for changing the program. (University of Delaware, 2002, p. 8)

Zeek, Foote, and Walker (2001, p. 377) describe how they had mentor teachers create narratives around pivotal incidents in their mentoring work with student teachers, thus helping them become "reflective practitioners interactively examining their beliefs and practices." The mentor teachers are involved in workshops, sharing, analyzing, and writing about their experiences. At Trinity University, close bonds develop between mentors and university faculty, with various activities used to develop the teachers in their mentoring abilities:

They meet formally once a month at Trinity to reflect together on the month just ended, discuss mutual issues of concern regarding the Trinity students, and share successes ... Annually, Trinity faculty, together with the mentors at the PDS with which each of them principally works, organize "retreats," more concentrated and uninterrupted periods of self-study, program analysis, and review of the reform efforts underway in the schools. (Koppich, 2000, pp. 18–19)

In the Mid-Town Program at OISE/UT, lack of resources for professional development for mentor teachers has driven the faculty team to more informal methods.

Professional development, including the "training" of associate teachers, takes place through constant interaction between university faculty, school-based teachers, and student teachers within a comprehensive program of teacher development and school renewal ... It occurs specifically through lunch-time inservices in partner schools; conversations between associate teachers and university supervisors about student cases; modeling by university faculty of relationships with student teachers; ideas brought to the classroom by student teachers; interactions between associate teachers clustered together in a partner school; research conducted in the partner schools and on the teacher education program; program-wide inservices and liaison meetings; guidelines, statements of philosophy, and letters sent to associate teachers; involvement of associate teachers in the admissions process and in the campus program; attendance by associates at the year-end Action Research Conference; and encouragement of associate teachers to attend professional conferences and do graduate work. Through this informal

process our associate teachers have grown significantly over the years both as teachers and preservice supervisors. (Beck & Kosnik, 2000, p. 220)

Selection and Development of Partner Schools

Beyond finding and developing good individual mentor teachers, appropriate whole-school environments are needed for the preservice practicum (Darling-Hammond, 1994; Goodlad, 1994; National Commission on Teaching & America's Future, 1996; Teitel, 1997; Whitford & Metcalf-Turner, 1999). It is difficult for individual mentor teachers to have a self-study approach if the school as a whole does not. This is the incentive behind the movement to create professional development schools. Goodlad (1994) maintains that we must develop teachers and schools together in an iterative process. Darling-Hammond and Macdonald (2000) note the general problem of finding adequate practicum schools:

> Perhaps the most difficult issue for schools of education that seek to prepare teachers for a complex form of practice ... is the relative scarcity of schools in which such practice is represented. The age-old dilemma of whether to prepare teachers for schools as they are or for schools as they might become is particularly acute for those who work at the most sophisticated end of the pedagogical continuum. Can teachers who are prepared to treat children with care and treat curriculum as an opportunity for genuine exploration transform schools that are organized for impersonal, superficial teaching? Can they even survive in such schools? (p. 85)

Darling-Hammond and Macdonald (2000) point to Bank Street College of Education as an institution that has given high priority to the selection of practicum schools.

> Bank Street advisors and program directors know a lot about schools ... and they work closely together discussing students' needs and identifying the best school or teachers for particular students ... In contrast with some teacher education programs for which cooperating teachers volunteer or are selected by their principal ... Bank Street selects cooperating schools and teachers with great care. Advisors visit schools and make observations of potential cooperating teachers in their classrooms, as well as observing student teachers. They revise, update, and maintain a roster of current "good" spots for learning to teach particular age children ... The range of choices for field placements for preservice students in the early childhood and elementary preservice programs is very broad, including dozens of well-known progressive public and private schools ... For teachers of young adolescents, the choices are more limited ... Bank Street looks for middle schools that feature interdisciplinary curriculum aimed at critical thinking and performance in settings where students are homogeneously grouped. (Darling-Hammond & Macdonald, 2000, pp. 68–69)

We see here the concern to find schools that are in accord with the philosophy of the program, as well as some of the methods employed in the school selection process.

Appropriate Practicum Activities

Not only should the classroom and school settings exhibit a self-study approach, but also the activities in which the student teachers engage during the practicum should allow them to explore and pursue such an approach. This requires openness and flexibility on the part of both university supervisors and mentor teachers, and a good sense of the type of experimental, inquiry-oriented "curriculum" needed for a self-study practicum. It is possible for university and school staff involved in the program to have quite progressive practice themselves and yet be overly prescriptive in their requirements for the student teachers. This may arise out of a sincere concern to provide a "thorough" preparation, but it can hinder the development of student teachers in a self-study direction.

Openness and Flexibility of Mentor Teachers

Many university researchers maintain that student teachers must be encouraged to strike out in new directions (Maynard, 1996; Zeichner, 1990). As reported by Britzman (1991), however, mentor teachers are often too controlling with respect to the activities of student teachers. As a result, student teachers may be unable to take ownership of their teaching and adopt a critical and experimental approach. Similarly, Lanier and Little (1986) observe that student teachers tend to conform to the expectations and teaching practices of their cooperating teachers rather than attempting innovative lessons or activities. In many cases, the student teaching experiences emphasize imitation of the cooperating teacher as opposed to inquiry, reflection, and problem solving. According to Feiman-Nemser (2001), good mentoring lies not in easing entry into teaching but in helping student teachers confront difficult problems of practice and use their teaching as a site for learning. This requires that student teachers take *responsibility* for their learning. Feiman-Nemser sees two opposing dangers in working with student teachers: imposing one's own style, and being too laissez-faire. It is important to find a balance between these extremes.

In the view of Paris and Gespass (2001, p. 398), in student teaching supervision "we have been hounded by theories that assume teacher-centered instruction, focus on the evaluation of teachers' observable behaviors …, and grant authority to the supervisor/teacher over the experiences of the student teacher/learner." The authors describe how they established a structure for moving the student teachers/learners into the center of the supervision process. The result was a process that involved the student teachers in setting out clear expectations, shared tasks, and personal goals for each visit. They co-planned their visits and co-constructed the reports. "By focusing on the student teachers' questions, concerns, and experiences we could provide the students with opportunities to construct meaning out of those experiences in the writing and talking we did

together" (p. 410). They propose that student teachers take responsibility for their professional growth by "naming their purposes and finding the questions, sharing responsibility for shaping the process, and taking account of learning" (p. 411). They further recommend that we be aware that "when we impose too much of ourselves, we rob our student teachers of valuable opportunities for professional learning" (p. 411).

In a Mid-Town Program self-study of the practicum at OISE/UT, student teachers were asked about the degree of flexibility they had in their practicum. Tina (a pseudonym) felt excessively controlled in both content and method throughout most of her second practicum. "There was really no flexibility. She told me which science unit to do, which social studies unit to do; and with grammar and spelling it was straight from the textbook." Rita's associate also exercised a great deal of control:

> In one of the math lessons I wanted to do something on area, and I wanted the kids to trace their shoe on graph paper and then figure out the area using yarn, counting the squares, and so on. I was starting to teach the class and she said to me, "So you're going to do it exactly by the textbook?" and I said, "No I'm going to do it a little differently; why, what do you think?" She said, "Well maybe you should do what the textbook says"; but when I pressed her on it she said, "You do what you want to do." So I did it the way I wanted to, and the next day she did the lesson over again. (Beck & Kosnik, 2002b, p. 91)

In other cases the topics were largely prescribed but the methodology was fairly open. Sandra reported: "It was pre-decided which chapters I would deal with, but it was up to me how I wanted to teach and what I wanted to focus on … I did a lot of activities with them, a lot of hands-on stuff; in some ways my associate was far more structured than I was" (p. 91).

Others found their associates fairly open with respect to both content and approach, so long as what they did was broadly in keeping with curriculum requirements. For example, David, who was teaching in a Grade 8 class, commented: "I wouldn't say I had complete flexibility, because there are the guidelines put out by the Ministry [of Education] that we have to meet; but I had a wide range to play with. There was just one time when I was going to show a Rap video, and I told her ahead of time, 'There's no profanity, there's no rude language, there's no nudity.' She seemed a bit apprehensive, but once I assured her and gave her the scenario she said, 'Okay, fine.' In fact, she never said no to me" (p. 91). Similarly, Brian said:

> My associate had a good balance. Some associate teachers, from what I've heard, are very demanding … Whereas she was in the middle, not one extreme or the other. I thought it was the best thing. She gave support and a bit of structure and then gave me the freedom I needed to do things like action research and the geography unit I was working on for my specialist teaching subject. (p. 91)

An Experimental, Research Approach to Teaching in the Practicum

Borko and Mayfield (1995) maintain that student teachers need to examine and revise their belief systems. This has to be the central focus of teaching activities in the practicum, as of all good teaching according to the self-study approach. Ross (1987, p. 131) argues that, because campus courses are so distinctly different from practice teaching experiences, working in schools with experienced teachers may foster passivity rather than active inquiry:

> While their attitudes may become more progressive as they take coursework in education …, their experiences in public schools during their internships encourage them to focus on learning "what works" with little consideration of broader educational objectives and principles … By the time most students complete their final field experiences they have become "passive technicians who merely learn to execute pre-packaged instructional programs" (Goodman, 1986, p. 112).

In contrast, having action research as a major component of a teacher education program can help student teachers adopt an inquiry approach to teaching. Carrying out action research is certainly a more effective way of fostering inquiry than merely talking about it. Through first-hand experience new teachers learn the methodology of action research and see its challenges and advantages. Zeichner (1996) offers several examples of the integration of action research into a preservice program. At the University of Delaware there is a large component of explicit reflection by faculty and student teachers during the practicum:

> A major role of the faculty is to promote reflection by the students. Students are asked to reflect in writing on their daily teaching in the form of lesson plan reflections, journals, and in-class discussions. Students are made to feel safe in sharing both their successes and failures in the classroom, each seen as a valuable learning tool for themselves and others. In addition, faculty provide daily opportunities for students to meet with them to discuss their teaching and learning. Students are encouraged to talk with an instructor after each teaching experience and analyze the experience and revise plans when appropriate. After classroom observations, students meet with faculty members to debrief and set goals for future teaching. Indicators of candidate reflection include surveys and could include interviews, journals, group discussions, and other evidence of changes in reflection, thinking, dispositions, and teaching practices. (University of Delaware, 2002, p. 5)

Student Teacher Support

Even in a good school and classroom environment, with appropriate practice teaching activities, student teachers are unlikely to develop a self-study approach unless they are supported by their mentor teacher, university supervisor, and fellow students. Their long "apprenticeship of experience" (Lortie, 1975), present-day pressures on the school system, and the rigors of the first years of teaching

tend to steer them in a technical-transmission direction. Like all students, they must feel secure in order to learn. We discuss four different sources of support for those learning to teach.

Support from Fellow Students

Many self-study advocates propose clustering a number of student teachers in the same school for mutual support and collaborative learning (Goodlad, 1994; Howey, 1996; Samaras & Gismondi, 1998; Tom, 1997). Such an arrangement also facilitates school visits by faculty and the development of school-university partnerships and school renewal efforts. As with all cohort arrangements, the structure alone does not necessarily ensure development of community and mutual support. A key role of program staff during school visits is to bring the student teachers together and encourage dialogue.

At the University of California-Berkeley, student teachers experience support from their peers in a small cohort. "In the intense two years they share, students, in the words of one graduate 'have to stay together or die.' Several graduates likened their cohort bond to a family" (Snyder, 2000, p. 138). This is especially so in the fifth placement, when "the program clusters student placements in a small number of urban schools" (p. 117). At the University of Southern Maine, even more emphasis is placed on peer support:

> The interns are encouraged to begin to build their own community of learners that, during the year, will provide both support and critique aimed at continuous progress as they commence their formal development as teachers. Interns work together as a total team as well as in various small groups on various projects designed to facilitate their learning about key program expectations such as collaboration, ongoing assessment, and reflection. Developing a spirit of camaraderie – and using this team spirit to get them through "hard times" – is deemed essential by the coordinators. (Whitford, Ruscoe, & Fickel, 2000, p. 198)

Support from University Staff

It is essential not only that supervisory staff visit partner schools often, but also that they conduct their supervision in a supportive manner. Where university supervisors are excessively judgmental and prescriptive, "jump[ing] in with critical advice or helpful suggestions that fail to acknowledge the careful deliberation" that student teachers are capable of, the growth of the student teachers as reflective educators will be hindered (Burn, Hagger, Mutton, & Everton, 2000, p. 277). Edwards and Collison (1996, p. 30) suggest that teacher educators should view teaching as, "a community of practice in which all participants are learning and at the same time shaping the understandings that operate within the community." Much of the focus should be on *self*-analysis and *self*-evaluation rather than on external assessment (Zeichner, 1990, p. 115). According to Feiman-Nemser (2001, pp. 23–24), our concern in supervision should be to be a co-thinker with our student teachers, open up lines of thinking, and set the stage

for life-long professional learning. Paris and Gespass (2001) describe how they engaged in an activity of "supervising each other" in order to try to develop a more supportive approach to supervising their student teachers.

At Trinity University, faculty members play a supportive role but also seek to "push" student teachers in a reflective direction:

> Students describe the internship year as a "hybrid between support group and think tank." Intern meetings focus on knotty topics such as, Whose is the responsibility for learning? Does it rest solely with the teacher? Are students responsible for their own learning? What professional roles ought teachers to assume? … In their schools, interns are simultaneously protected and pushed. Given the freedom to experiment and the permission to make mistakes, they are also held accountable for their professional actions.
>
> In the intern year, a tense and intense period for all students, reducing stress and sharing stories become even more important. Laura Van Zandt's advisees have "taking care of themselves" evenings in which they socialize, exercise, and generally take care of their own physical and mental health as a way of reducing stress. Students, in the company of their advisors, are also provided the opportunity to meet first- and second-year teachers to share experiences, and they participate in annual retreats in order to share information about jobs and interviewing techniques. (Koppich, 2000, pp. 35–36)

Support from Mentor Teachers

Student teachers often view their relationship with mentor teachers as the most important in their preservice experience. Accordingly, it is essential that they see support coming from this individual. Some university researchers mention the need for support from mentor teachers (Williams, 1994), but it is not always clear what kind of support they mean. Others suggest that associate teachers are *too* supportive, not "challenging" the student teachers enough (Maynard, 1996). Associate teachers typically emphasize the need to be friendly and provide emotional support of a kind they sometimes did not receive in their own practicum experiences as student teachers (Calderhead & Shorrock, 1997; Maynard, 1996). In practice, however, even associate teachers are often more distant with their student teachers than they realize, not in fact setting them at ease (Beck & Kosnik, 2000).

Self-study research in the Mid-Town program at OISE/UT indicated that student teachers view support of an emotional kind from their associate teachers as crucial for the success of their practicum. In in-depth interviews, 9 of the 11 student teachers interviewed emphasized the importance of this aspect, even though it was not mentioned by the interviewer (Beck & Kosnik, 2002b, p. 86). For example, Liz found the lack of warmth from her mentor teacher in her first practicum placement very disconcerting:

> My mom was very sick and my associate was not even a little accommodating about that. I just killed myself over that practice teaching block, and

the reports I got were so tepid; they were not even a little indicative of the person I was … I just wanted some acknowledgement of what I was doing, the amount of work I was doing, anything like that. I felt my work was not being acknowledged at all. (p. 86)

In her second practicum, however, Liz's mentor "made me feel very comfortable …; she gave me the freedom to experiment that I didn't have during the first practicum" (p. 86).

Apart from emotional support, the student teachers in the Mid-Town study indicated that they wanted a peer relationship with their mentor teachers and a sense of collaboration. All 11 of those interviewed expressed opinions along these lines. They felt such support was necessary if they were to gain the respect of the students, get on with their teaching, and grow professionally. For example, Sandra observed that in one of her practicums "he was Mr. Russell and I was Sandra," and this undermined her relationship with the students, who were a "pretty rambunctious, high energy" group (Beck & Kosnik, 2002b, p. 88). By contrast, Liz said of her experience in the second practicum: "All the student teachers at this school worked more as peers than as subordinates. And I think the children sensed that, because I certainly didn't have to work to earn their respect the way I had to in my first block; in the first block the children sensed the hierarchy immediately. In this block I felt like a teacher" (p. 88). Rita commented that, "the more responsibility you have, the more opportunity you have to figure things out" (p. 88). And Linda said that through being "an equal with the teacher," being "considered to be a teacher by the class," she could put her own stamp on the class and develop her own style:

> The first day I was there she had assigned a writing-in-role assignment for the children to wrap up the Medieval Studies unit. She said to me: "*We* are going to have to model this for them." So she wrote her letter and I wrote mine, we photocopied them and gave them to the students. It seems really simple but it spoke volumes, absolute volumes. I started seeing that I was in an entirely different role (from in my previous practicum). (p. 88)

Another form of support student teachers desire from mentor teachers is feedback (Borko & Mayfield, 1995; Calderhead & Shorrock, 1997; Williams, 1994). While most university researchers stress the importance of feedback (Darling-Hammond, Wise, & Klein, 1995; Maynard, 1996), some mentor teachers are reluctant to give it, maintaining that student teachers should develop in their own way and indicating that the main thing they need is experience (Borko & Mayfield, 1995; Calderhead & Shorrock, 1997). In the Mid-Town interviews, student teachers indicated that they wanted a considerable amount of feedback from their associate teachers (Beck & Kosnik, 2002b, p. 92). For example, Sandra commented: "I felt the interim evaluation should have given me more direction than it did … What I really wanted to hear was: This is what I think you are doing; this is where you can work to improve; this I think is outstanding. So I

would know where I was going. But that didn't happen." (p. 92) Similarly, James reported:

> I honestly didn't get much feedback this last block; it was really informal, and just once or twice a week. I would have liked to sit down at the end of the day and go over the strengths or weaknesses of the day, going through things in a systematic way. And my formal evaluation was all positive, there were no areas identified for growth; so it was hard to take it seriously, it really had no impact. (p. 92)

Some of the interviewees noted, however, that not just any kind of feedback will do: it has to be provided in a positive, supportive manner, with opportunity for two-way conversation, a point made also in the research literature by Britzman (1991) and Glickman and Bey (1990). Linda remarked:

> In my first placement I received lots of feedback, but it came so fast and there was so little discussion it wasn't useful. I have Kindergarten experience, I knew what I was doing. She would have done it differently but it wasn't how I would do it. (p. 93)

In contrast, David described the great value of the constructive criticism he received:

> Andrea is a perfect person to have as an associate teacher because she gives valid feedback, a lot of feedback that is very useful. I quickly amended how I approached things and it made a big difference right away ... She would sit at the back of the class observing and taking down notes to review with me later, about what needed improvement. For example, she told me that when you have a group assignment every student in the group should have a role. And after that my group assignments worked very well. She was very helpful. (p. 92)

Supportive Forms of Assessment

Both the university staff involved in the program and the mentor teachers have to develop forms of practicum assessment that make the student teachers feel secure in developing a self-study approach to teaching and learning. Forms of student-teacher assessment are needed that encourage ownership and experimentation (Feiman-Nemser, 1987; Knowles & Cole, 1996; Zeichner, 1990). There should be a broad, holistic approach to student teacher evaluation, one that refrains from "assessing performance through periodic evaluative snapshots" (McIntyre, Byrd, & Foxx, 1996, p. 187). Support of student teachers in the practicum and their growth as reflective practitioners are best served by an approach to student teacher evaluation that involves collaboration between university faculty and mentor teachers. Even with frequent visits, university staff are still not in the school long enough to carry out the teaching evaluation on their own (Borko & Mayfield, 1995). Having the mentor teachers as the main

assessors also overcomes the traditional student teacher fear of teaching a "disastrous lesson" the day the university supervisor visits. However, where difficulties arise, university staff must become involved, whether to support the mentor teacher when a student teacher's performance is problematic or to support the student teacher if the difficulties are due to shortcomings of the mentor teacher or other aspects of the setting (Beck & Kosnik, 2002a).

Pajak (2001) asks whether we want practicum supervisors to rely heavily on monitoring standards that are externally imposed on universities. He argues that the stress on standards in supervision can shift emphasis away from reflection and thoughtful inquiry among colleagues and toward enforced compliance with external criteria. Successful teaching demands a high degree of self-investment and even personal identification. "Teacher educators must guard against clinical supervision becoming merely a mechanism of quality control by fostering a personal identity among teachers that incorporates high levels of idealism and personal dedication" (Pajak, 2001, p. 239). In any given case, supervisors must take student teachers' perceptions of the situation into account in suggesting what course of action may be needed to further emergence of their professional style.

Conclusion

We began by presenting a broad definition of the self-study approach to teacher education. The self-study movement, in our view, has gone beyond the literal meanings of "self" and "study" to conceptualize an interconnected set of components including study of one's own practice, life history and personal narrative, critical inquiry, constructivist pedagogy, respect for experience, collaboration, community building, and inclusiveness. While these components are largely in accord with traditional progressivism, self-study advocates have significantly modified progressivism and made it more concrete, drawing especially on the insights and practices of such movements as action research, ethnography, social constructivism, feminism, poststructuralism, and postmodernism. The self-study approach stands in contrast to a technical-transmission approach. Because of the breadth and complexity of the self-study approach, we find it helpful to use a compound expression such as personal-constructivist-collaborative, although no single term can capture all its elements.

While our conception of self-study is broad, our concern here has been to focus on the implications of self-study for the preservice practicum, with a view to showing how the practicum may be enhanced. We have drawn not only on formal theory and research literature but also on case studies. Our review of various materials reveals that developing a self-study approach in and through the practicum cannot be accomplished by focusing only on the practicum itself. Our first conclusion, then, is that *the campus program and the practicum must be integrated*, so that they reinforce (rather than undermine) each other. Such integration requires a number of components, such as having an overarching philosophy of teaching and learning, modeling a self-study approach in the

campus program, interspersing the practicum throughout the program, having assignments that cut across the campus program and the practicum, establishing as far as possible a cohort and faculty-team structure, building close school-university partnerships, and involving the program's university instructors in school liaison and practicum supervision.

Our second general conclusion is that *satisfactory practicum settings are needed*, ones which as far as possible embody a self-study approach to teaching and learning. Establishing such settings requires considerable attention to the selection and development of mentor teachers and partner schools. We take a firm line on this, noting that while school boards and individual principals may sometimes take exception to our selection and de-selection initiatives, we must above all keep the interests of our student teachers at the forefront.

Our third main point is that *the activities engaged in by student teachers during the practicum must be appropriate*, that is, ones that enable them to develop a self-study approach to teaching and learning. Both university staff and mentor teachers must allow and encourage flexibility with regard to teaching content and method and must foster an experimental, reflective approach. An overly structured practicum, no matter how well intentioned, may undermine student teacher ownership, development of a distinctive style, and ongoing professional growth both before and after graduation. There is a paradox here. While we want to provide student teachers with strong initiation into a self-study approach, we can do so only if we apply the very approach we are advocating, namely, one that permits the self to grow and flourish and allows room for experimentation and risk-taking.

Our final general conclusion is that *student teachers need a high level of support during the practicum*. Support is important for all learning, and this is especially so when acquiring an approach as challenging and radical as self-study. The support must come from several quarters: from fellow students, university staff, the mentor teacher, and the practicum evaluation system. From the mentor teacher, who is the student teachers' most significant "other" in the practicum, student teachers need friendliness and emotional support, a collaborative peer relationship (to the extent feasible given differences of status and role), and a substantial amount of constructive feedback.

How can all this be achieved? Early in the chapter we outlined challenges to a self-study approach in the practicum: the practice of transmission pedagogy in both schools and campus programs, the reluctance of preservice faculty to go into the field, the current climate of criticism and control in education, and the frequent lack of support for preservice education in schools of education and universities as a whole. While it will not be easy to achieve the approach to the practicum described in this chapter, a clear sense of direction should help teacher educators to take advantage of all available opportunities. We believe that, even under existing conditions, it is possible to make significant progress toward a self-study approach in the preservice practicum and in preservice education generally.

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34

SELF STUDY IN TEACHING ABOUT TEACHING*

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Abstract

Growing interest in the development of preservice teacher educators' professional knowledge has been accompanied by increasing activity by teacher educators as researchers of their own professional practices. Self-study of teacher education practices has emerged as one important way of understanding this work, helping teacher educators explore questions about how knowledge of teaching about teaching develops, what informs approaches taken to examine and develop such knowledge, and how teacher educators' choices affect their students' learning about practice. This chapter addresses the motivations of teacher educators engaged in self-study of their own practices and the growth of knowledge of teaching about teaching that has developed through such work. The chapter illustrates how the nature of the knowledge developed by teacher educators about their practices is often rich in complexity and ambiguity. Within the problematic world of teaching about teaching, one way of conceptualizing this knowledge is as a series of tensions that influence teacher educators' learning about practice developed through self-study.

Substantial research efforts in past decades have resulted in the accumulation of a considerable body of knowledge about teaching and teacher education. A good deal is known about the background and experience of teacher educators, the nature and purpose of teacher education, the status of teaching and teacher education and the work of faculties of education. Yet teacher educators turning to the research literature to locate knowledge that addresses the nature of teaching about teaching or to hear the voices of teacher educators themselves

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in education research will uncover comparatively little (Richardson, 1996; Wideen, Mayer-Smith, & Moon, 1998). The paucity of such research is hardly surprising. Teacher educators, as a group, are often the least experienced writers and researchers amongst their academic colleagues, and there is a longstanding academic attitude towards teaching (and teaching teachers, in particular) as relatively simple, unimportant work. However, despite this initially depressing scenario, interest in better understanding the work of teacher educators is growing, particularly among teacher educators themselves (Zeichner, 1999).

This chapter explores the growth of knowledge of teaching about teaching that has developed through the self-study of teacher education practices. The knowledge that directs teacher educators' practice through researching teacher preparation in concert with the needs and concerns of student teachers dramatically shapes that which is helpful and relevant to beginning teachers. The confluence of the knowledge and practice that can inform this relationship is important and is being better understood and articulated through self-study. One way of exploring this development is through consideration of a number of questions: How do teacher educators develop their knowledge of teaching teachers? What informs the approaches they take and how do their choices affect their student teachers' learning about practice? What happens when teacher educators research their own teaching, and how does this influence their understanding of themselves, their students and the process of teacher education? Such questions comprise the essence of self-study that is described in this chapter.

This chapter has five sections. The first section presents a brief overview of research related to the practice of teacher education and explores various factors that have set the scene for the emergence of self-study. The second section examines the ways in which conceptions of knowledge have influenced the development of self-study as a field of research. The third section considers the motivations of teacher educators who have chosen to study their own practice and the ways in which they have approached the self-study of practice. The fourth section considers what teacher educators have learnt from the self-study of their practice, while the fifth section concludes the chapter by posing some challenges for the future of self-study.

Why is There so Little Research about Teacher Educators' Practice?

For many years, there has been limited (published) research attention investigating the practice of teacher educators, particularly by teacher educators. Reasons include perceptions of teacher educators within the university, stereotypic views of teacher preparation, and the ways in which traditional research paradigms have influenced teacher education. This section suggests an explanation that helps to account for the lack of research on teacher educators' practice.

Roles and Status of Teacher Educators

Typically, teaching in preservice teacher preparation has not been a field for those wishing to advance their status within academia. Higher-status teaching

(for example, masters and doctoral programs) has been viewed as a much more desirable alternative to teacher preparation, so that the number of senior academics directly involved in, and committed to, teacher preparation remains comparatively few (Fenstermacher, 1997). The implicit message is that ground-level practice in teacher education is relatively unimportant work, particularly in institutions whose reputations rest on research and publishing (Dinkelman, 2001).

One consequence of this perception is that scant research attention is paid to what happens in teacher education (Zeichner, 1999). Because it is not the direct concern of those most able, or encouraged, to research it, teacher education remains predominantly in the hands of those least experienced in writing and research. The often heavy teaching loads carried by teacher educators and the difficulties of obtaining research funding for research on teacher education further contribute to low levels of participation by teacher educators in research about learning to teach (Tabachnick & Zeichner, 1991).

This means that researchers who do write about teacher education may well be disconnected from the practice context and driven by concerns that are different from those who work within it. As a result, the research produced has tended not to be directly linked to the needs of teacher educators and the contexts in which they work, with little to say to them as the end users of that research (Loughran, 2002). Additionally, the academic 'club' from which much of this writing has emerged uses a language that is unfamiliar to many teacher educators, often making it inaccessible to them (Tabachnick & Zeichner, 1991). This is not to suggest that such work *on* teacher education is not important, only that it does not necessarily speak to teacher educators in a manner that is helpful for the development of their work.

Pedagogy of Teacher Education

Another reason why teacher educators' work has received so little research attention is that knowledge of teaching about teaching has not been regarded as a form of specialised expertise within academia, when compared with subject knowledge in other fields such as science, mathematics, and history. This may well be linked to notions of teaching itself as an under-theorized field being extended to teaching about teaching. Korthagen (2001, p. 8) notes that, "although for many school subjects an explicit subject matter pedagogy exists, this is not the case in the area of teacher education itself."

Teacher education often seems to be perceived by those outside the profession as little more than the transference of pedagogical tips, tricks and techniques, most of which will be rendered irrelevant when new teachers enter the classroom and begin their real learning about teaching. The assumption appears to be that teacher educators require little more than subject specific expertise and prior experiences of teaching in order to be qualified to prepare prospective teachers. Added to this is the view that teacher education should acclimatize student teachers to cope with the demands of full-time teaching and the view that their

preparation is both a starting and ending qualification. The pursuit of under-
standing of teaching about teaching thus remains undervalued and poorly
informed by research.

Preparation of Teacher Educators

The ways in which new teacher educators are typically prepared for their roles
reinforces the notion that there is no specialised knowledge of teaching about
teaching. The following extract is from Mary Lynn Hamilton's account of her
transition into the role of teacher educator.

> When I ask myself how I became a teacher educator, I am left puzzling
> about the first time I thought about doing that or left wondering if I ever
> really initiated a learning-to-be-a-teacher-educator process. I suppose
> though that I first began the process long before I became conscious of it.
> In the unconscious moments I worked hard to train teachers to integrate
> their curricula with multicultural perspectives or gender concerns. I spent
> long hours designing materials to be presented to teachers for use in their
> classrooms. But who taught me how to do that? Really no one taught me.
> I learned by watching those people around me, by reminding myself what
> happened in my own classrooms with high school students, by trying to
> remember the stages of development and how these might fit with what I
> needed to do. I also learnt my making errors, major errors in front of the
> classroom. No class at the university discussed the process of becoming a
> teacher educator. (Guilfoyle, Hamilton, Pinnegar & Placier, 1995, p. 40)

This account of Hamilton's early experiences highlights a typical scenario for
many new teacher educators. After an often informal recruitment procedure, the
teacher educator is handed responsibility for a group of student teachers and
is left alone (Korthagen & Russell, 1995). The prevailing idea is that teacher
educators learn by themselves how to teach about teaching, through trial-and-
error in practice (Kremer-Hayon & Zuzovsky, 1995; Guilfoyle *et al.*, 1995). In
this way, learning to teach teachers is often experienced as a private struggle.
The culture of isolation (Brookfield, 1995) that commonly exists within teaching
institutions reinforces the message that sharing questions or concerns about
their teaching is not something that teacher educators do. Amongst higher
education institutions, individual scholarship and the creation of intellectual
property are promoted and rewarded, so that existing conditions serve these
anticollectivisit endeavours, rather than promoting shared, high quality peda-
gogy. As Brookfield (1995, p. 249) observes, "Time, space and money are denied
for teacher collaboration. Academic excellence is measured in terms of indivi-
dual effort."

This view of teaching is compounded by the evaluation of teaching practice
according to externally defined standards. The links among successful teaching
evaluations, publishing and gaining tenure reinforce this institutional situation.
Notions of teaching as individual, isolated and competitive can diminish the

desire to research the work of teacher education and reduce opportunities to better develop an understanding of the pedagogy of teacher education. Paradoxically, in order to be viewed differently by the academy, establishing the importance of teaching about teaching and researching these endeavours are crucial.

A small number of studies have been conducted that have investigated the professional development of teacher educators (see, for example, Kremer-Hayon & Zuzovsky, 1995 and Dinkelman, 2001). These studies show that, in the absence of a professional knowledge base and lacking the support of colleagues for learning about teaching teachers, new teacher educators inevitably draw upon their own experiences of teacher preparation as a source of pedagogical knowledge. As one of the teacher educators in Kremer-Hayon and Zuzovsky's (1995, p. 163) study of the professional development of Israeli teacher educators recalls, "In facing difficulties, I tried to remember what my school and university teachers did, and I employed the same ways."

Often these same ways are based on a traditional technical-rational paradigm of professional knowledge development that involves, "the transmission to its students of the generalized and systematic knowledge that is the basis of professional performance" (Schön, 1983, p. 37). Implicit in this view is that teacher educators present expert knowledge about teaching to student teachers, who are then expected to successfully reproduce this knowledge in their classrooms. Clandinin (1995) calls this "the sacred theory-practice story" because of its powerful and persistent influence on teacher education, as successive groups of teacher educators re-tell it through their work.

Numerous studies have reported the failure of this approach to teaching, yet it has continued to dominate the practices of new teachers (Korthagen, 2001; Wideen *et al.*, 1998; Zeichner & Tabachnick, 1981). What seems to be too easily overlooked is that the knowledge required for teaching about teaching is much more context-specific, personal and dynamic than simply transferring theories of good teaching into practice (Korthagen & Russell, 1995). Inevitably, then, a technical-rational approach offers limited value in teaching about teaching and learning.

A growing number of teacher educators dissatisfied with these traditional 'plot lines' (Clandinin, 1995) have been prompted to investigate alternative approaches to teaching about teaching. This has led some to construct new and different 'stories' about teacher education for teacher educators caught in the demands of daily practice and the authority of traditional practice. Self-study research, with its emphasis on teacher educators' collaborative learning about their practice, has emerged as a response to such challenges.

Research Traditions and Teacher Educators' Work

For many years, the perspectives and voices of teacher educators have been missing from educational research literature. Cole and Knowles (1995) report that it is only in the last decade that teacher educators themselves have been

the subject of any significant research attention and, until recently most of this research has centered on their roles, responsibilities and problems. As previously noted, this is because researchers of teacher education have not necessarily been involved in the daily practice of teacher education. Therefore, their research priorities do not always match with the needs and concerns of the practitioners. Also, the particular methodologies that have dominated research in education have privileged a view of knowledge production as detached from the practice context, conducted by an external observer, and developed through 'objective research techniques' (Kincheloe, 2003). Hence the emergence of research outcomes presented as 'expert' knowledge: developed, organised and transmitted by experts for experts, but not always useful for practitioners. Such a traditional, positivist view excludes the involvement of teacher educators from researching their own practice and neglects the messy, context-specific problems that occupy teacher educators in their everyday work. Also implicit in this approach is a premise that the reform of teacher educators' practice and teacher education programs is possible through the unproblematic application of research findings (often in the form of theory) to practice. This traditional form of theory as expert knowledge contrasts with an alternative view of theory as practitioner knowledge that is more relevant to the work of teachers (Korthagen, 2001) and is discussed in later sections of this chapter.

The failure of traditional paradigms in educational research to improve teacher education has paved the way for new forms of research to emerge, forms that more faithfully reflect the experiences and concerns of those who participate in it. More than a decade ago, Tabachnick and Zeichner (1991) recognised the difficulties created by the absence of teacher educators' voices and perspectives in the research literature and called for,

> greater representation of the perspectives of teacher educators in teacher education scholarship, more genuinely collaborative research efforts involving external researchers and teacher educators, and greater support for and recognition of the action research efforts of teacher educators who engage in serious study of their own practices and programs. (Tabachnik & Zeichner, 1991, p. xi)

Clearly the problem was recognised, but knowing how to address it was much more difficult (particularly given the status of teacher educators), and so at the time there was limited response. In hindsight, it appears obvious that teacher educators were being called upon to research their own practice through engagement in reflective inquiry and to engage in studies that examine relationships between beliefs and actions in order to get closer to understanding their own needs and concerns. The impact on their teaching of outcomes of such forms of research would be more valuable, useful and applicable to teacher educators' practice.

Fortunately, the growth of interest and involvement of teacher educators in research on their own work has been supported by particular changes in the

research climate over the past decade. Changes include increased attention to the concept of a profession and the knowledge base of professionals (how professionals 'know' and use what they know), growth in research methodologies that more faithfully represent the experiences of those who are portrayed in research (particularly women, and research employing feminist methodologies), and the development of forms of research that explore the particular pedagogical concerns, tensions and dilemmas that drive everyday practice (for example, action research and practitioner research).

A significant early example of practitioner research is found in the work of Lampert and Ball (Lampert, 1990). Lampert, a teacher educator with an elementary teaching assignment, and Ball, a classroom teacher, worked together to use their classrooms as research sites in order to investigate the specific relationship between subject matter knowledge [in mathematics] and pedagogy. Interestingly, even though practitioner research such as this had started to gain ground, the 'practitioner' aspect has been most frequently associated with classroom teachers, as though the label 'practitioner' excluded academics. Nicol (1997), in a study of her own teacher education practice, noticed this point when she reported that teacher educators and researchers are rarely "seen as practitioners who might benefit from investigating their own practice through such forms of research" (p. 52).

One of the reasons to account for the limited participation of academics in practitioner research is the potential professional risk involved. Academics who choose to work outside the boundaries of mainstream notions of acceptable research may find, for instance, that prospects for tenured employment can be severely disadvantaged. The efforts of a 'trail blazing' few have initiated and supported the pursuit of such new endeavours, so that teacher educators as research-practitioners, learning from their own experience, can begin to be taken seriously by the academic community.

What is the Role of Experience in the Process of Learning to Teach?

Examining programs of teacher education and the process of learning to teach have been the focus of considerable study. Recent changes in the research climate have meant that researchers of teacher education have begun to examine the experience of teacher education more closely for the ways in which student teachers have interpreted and given meaning to programs as they experience them over time (Zeichner, 1999). Such studies have highlighted the often limited influence of preservice education on the thinking and practice of new teachers, an outcome that seems to result from the expectations and experiences of student teachers combined with the traditional structure and organisation of many preservice programs.

Resistance and Persistence: Beliefs about Teaching

Student teachers' expectations of their preservice programs are strongly influenced by their prior experiences as learners, together with popular stereotypes

about teachers' work. Student teachers commonly enter their teacher education with a view of teaching as simple and transmissive. They believe that teaching involves the uncomplicated act of telling students what to learn – a consequence of years of uncritical observation of their own teachers at work (Britzman, 1991; Pajares, 1992). One common expectation of student teachers is that their teacher education program will supply them with a comprehensive set of practical teaching strategies to ensure their success in the classroom; they are often critical of their preparation if this does not occur (Britzman, 1986).

> Prospective teachers, then, want and expect to receive practical things, automatic and generic methods for immediate classroom application. They bring to their education a search for recipes and, often, a dominant concern with methods of classroom discipline, because they are quite familiar with the teacher's role as social controller. Education work that does not immediately address "know- how" or how to "make-do" with the way things are in schools appears impractical and idealistic (Britzman, 1986, p. 446).

There is little doubt that student teachers' prior experiences as learners serve as powerful templates for the ways in which they practice as teachers. Their beliefs about teaching are informed by the accumulation of experience over time and, once formed, these beliefs are extremely resistant to change, even when they are shown to be inconsistent with reality. For many student teachers, their beliefs about teaching remain relatively unchanged throughout their experiences of teacher education (Wideen *et al.*, 1998) and continue to shape their behaviours as new teachers in the classroom. This situation is a consequence of teacher education programs that do not address the deeply held nature of belief (Pajares, 1992) or the particular needs and concerns that prospective teachers bring about learning to teach (Korthagen, 2001).

Experiencing change in deeply held beliefs is a relatively rare phenomenon in adulthood. Pajares' (1992) research on teachers' beliefs reveals the intimate relationship between beliefs and identity, which helps to explain why most people instinctively resist challenges to their beliefs. "People grow comfortable with their beliefs and these beliefs become their 'self' so that individuals come to be identified and understood by the very nature of their beliefs, the habits, they own" (Pajares, 1992, p. 318). Pajares suggests that change in beliefs is possible only through "conversion or gestalt shift," a deeply personal form of transformation that is rarely experienced in traditional programs of teacher education. So for teacher educators and student teachers alike, some of the underlying issues associated with change and development through a teacher education program may well go unnoticed, or may simply not be addressed, in the rush to complete a set curriculum. This is an insight into the type of concerns that underpin why teacher educators studying their own practice is important. These issues are part of the everyday activities of teacher education and need to be addressed, through their teaching, by the teacher educator and the student teachers. This helps to explain how important insights and challenges offered from such research are

relevant not only to teacher educators wishing to better understand how student teachers respond to their teacher education, but also in prompting teacher educators themselves to critically examine their own beliefs about teacher education, including the impact of their own prior experiences of learning to teach on their present practice.

The Hidden Curriculum of Teacher Education

The hidden curriculum of teacher education and teacher socialisation literature (Ginsburg & Clift, 1990; Zeichner & Gore, 1990) indicates that it is not only the tenacity with which student teachers maintain their beliefs about teaching that makes change difficult, but also the fact that tacit messages conveyed through the structures and practices of teacher education programs serve to further reinforce traditional notions of teaching, learning, schools and teachers. This is evident, for example, in the way that many teacher education programs lack an integrated internal structure and so communicate messages about education as fragmented rather than holistic; teach course work that is very similar across institutions, reinforcing ideas about a public conception of knowledge and knowledge as product rather than learner- and context-responsive; disconnect theory from practice, thereby emphasizing their separation in learning; and have teacher educators working in isolation from one another, so that messages about teaching as an individual, rather than a collaborative, act are reinforced (Ginsberg & Clift, 1990).

One additional and powerful aspect of the hidden curriculum of teacher education is the often present but implicit contradiction that student teachers should learn to do as teacher educators say, not as they do. Examples include teacher educators who lecture about the importance of group learning, who espouse the importance of reflection while presenting teaching as a technical act, or who assert the need for establishing caring relationships while at the same time maintaining emotional detachment from their students. These practices can readily undermine the very ideas they wish student teachers to learn because teacher educators are not seen to be practicing them themselves. Russell (1998) acknowledges this contradictory nature of teacher educators' work: "In teacher education, what and how we teach are interactive, and we ignore this interaction at our peril. Just as actions are said to speak louder than words, so how we teach may speak more loudly than what we teach" (p. 5).

Not all messages in the hidden curriculum contradict the 'official' curricula messages, as teacher educators recognising the significance of aligning message and practice have called upon each other to more closely 'practice what they preach.' The task is an extremely challenging one though, as teacher educators come to recognize the difficulties associated not only with seeing themselves as "living contradictions" (Whitehead, 1993), but also in attempting to reduce these contradictions in their own work.

Despite these significant challenges, teacher educators continue to exhort each other to teach in ways that are congruent with the ideas about teaching that

they wish new teachers to practice and to share what they have learnt from the process of investigating their work. Out of this background of teacher educators' concerns with the ways that academia views teachers and teaching practice, together with the knowledge of the limited influence of teacher education on the practice of new teachers, the self-study of teacher education practices has developed.

What is Self-Study of Teacher Education Practices?

Self-study grew out of teacher educators' concerns for the learning of their student teachers and for the learning of the future students of these student teachers:

> Unlike the assertions about what works, which were the hallmark of earlier teacher education research (Wittrock, 1986, for example), this research leads teacher educators to understand their work, question what might be possible in their practice, and then move to create such practice that more might be learned both by the future teachers thus educated and by teacher educators studying what they are doing. (Hamilton & Pinnegar, 1998, p. 241)

Teacher educators who engage in the self-study of their practices recognise teacher education as an enterprise that is fundamentally problematic by virtue of the complexity and ambiguity of its various demands. By researching their own practice, teacher educators ask themselves about the problems of teacher education and question how their own actions contribute to these problems. Developing a better understanding of the relationship between what teacher educators say and do is an important first step towards addressing such issues in their own work. In this way, the development of knowledge of teaching about teaching becomes both a personal quest, supporting the development of the teacher educator as an individual, and a professional responsibility, supporting the development of teacher education as a profession. At the same time, it becomes a powerful and significant approach to researching teacher education. In his review of research in education between 1978 and 1999, Zeichner (1999, p. 8) identified the emergence of self-study as, "probably the single most significant development ever in the field of teacher education research." Self-study, then, has developed largely as a result of individuals responding to these issues. Still in its infancy, self-study has not yet truly developed as an institutional approach. (Although self-study is used as a descriptor for institutional evaluations – see Chapter 1 – it carries a different meaning than that attributed to self-study in this handbook). This means that self-study work has been driven largely by the concerns of teaching and the development of knowledge about practice and the development of learning. The next section of this chapter turns to a consideration of some of the issues and difficulties associated with understanding the meaning of knowledge in the context of researching teacher education.

Self-Study and the Development of Teacher Educator Knowledge

Views of knowledge have traditionally been categorised as belonging to one of two different forms: knowledge that is propositional or theoretical; and, knowledge that is experiential or practical. This dichotomous approach has led to the notion of a theory-practice divide. The separation between forms of knowledge has inevitably shaped the ways that knowledge has been organized, understood and valued in researching education (Munby, Russell, & Martin, 2001). As a consequence, a pervasive and enduring tension exists within teacher education concerning the status accorded each of these forms of knowledge production and the usefulness of each form in the work of teaching.

As already noted, much of the knowledge produced about teacher education (and education more generally) has been reported in the form of theory and made available through a science-oriented research approach. Knowledge produced in this way is usually in the form of generalizations, or propositions, that are considered applicable to a wide range of context-independent situations (Kessels & Korthagen, 1996). Such forms of knowledge production have long been privileged within academic circles because they fit with academic ideals of technical 'elegance' and the pursuit of knowledge as 'timeless truths.' And, while knowledge produced in this way is intended for teachers to use, it has proved to have limited use for teachers because it does not recognize or respond to the difficulties associated with individuals' needs, concerns and practices. This is due to the fact that such knowledge is often stripped of the particulars of individual situations that are most relevant to the work of teaching. Teachers (and teacher educators) want, and need, more practically oriented knowledge than what has traditionally been made available through empirically driven research. This is not to suggest that such knowledge is not useful but to observe that it is not commonly made available in a form readily accessible to the practitioner.

In contrast to the form of knowledge described above, practical knowledge is a form of knowledge gained through experience. It is personal, context-bound, and includes implicit knowing, that is, a kind of knowledge that is embedded within action that cannot be separated from that action. Practical knowledge has not been accorded the same high status as 'traditional theoretical' knowledge within academia because the individual nature of what is learnt and how it is learnt does not conform to the paradigms of standpoint, validity and reliability. Despite this, the concept of practical knowledge has attracted increased attention by researchers looking to more faithfully capture the nature of experience in their work. A variety of constructs have been associated with the acquisition of such knowledge, including tacit understandings (Polanyi, 1962), reflection (Schön, 1983, 1987), authority of experience (Munby & Russell, 1992, 1994), nested knowing (Lyons, 1990) and reframing (Munby, 2001). Munby and Russell (1994) use the term "authority of experience" to capture the status of knowledge derived through personal experience, compared with other traditional forms of authority such as the "authority of position" or the "authority of scholarly argument."

An important element of practical knowledge that is inevitably connected to the practice of self-study is self-knowledge. Acquiring practical knowledge involves the study of self and the notion of "putting the I in the centre of research" (McNiff, Lomax, & Whitehead, 1996, p. 17). Central to this process is developing increased awareness of how one's philosophy of teaching has been informed by the deeply embedded images, models, and conceptions from experiences as a learner(Brookfield, 1995) and the impact of these on teaching relationships with others.

Differentiation between knowledge types is apparent in the literature in many ways and to varying levels of specificity. For example, Fenstermacher (1994) differentiates between two types of practical knowledge: embodied knowledge or personal practical knowledge, exemplified through the work of Elbaz (1983) and Connelly and Clandinin (1985), and practical knowledge that is developed through reflection on practice, based on the work of Schön, and researchers who have built on Schön's work, including Munby and Russell (1992), Grimmett and Chelan (1990), and Erickson and Mackinnon (1991). Both types of practical knowledge, Fenstermacher (1994, p. 14) argues, "seek a conception of knowledge arising out of action or experience that is itself grounded in this same action or experience." For self-study practitioners, conventional social science methods have been unhelpful for the development of understanding of practice; hence the search for new forms of representation that can capture the complex and personal nature of the knowledge acquired. Self-study has built on this development of alternative approaches to framing knowledge as the need for more appropriate and helpful conceptualizations for researching, understanding and describing teacher educators' work have been sought (see, for example, Carson, 1997; Korthagen, 2001; Fenstermacher, 1994). The work of Korthagen has, for many, been a useful way of revisiting these issues about knowledge and knowing through his differentiation between episteme and phronesis.

> *Episteme* can be characterised as abstract, objective, and propositional knowledge, the result of a generalization over many situations. *Phronesis* is perceptual knowledge, the practical wisdom based on the perception of a situation. It is the eye that one develops for a typical case, based on the perception of particulars. (Korthagen, 2001, pp. 30–31)

Episteme and phronesis are useful in understanding the knowledge developed through teaching about teaching because they help to define the nature of the knowledge that is sought, developed and articulated both by teacher educators themselves and by the student teachers whom they teach. However, simply categorizing knowledge differently does not necessarily reduce concerns about how knowledge influences practice for, as Korthagen further notes, "many teacher educators actually work from an episteme conception" (p. 29), even though they want that knowledge to be useable and useful to their student teachers. This leads to teacher educators' ongoing dilemma of better aligning intentions and actions in practice, a dilemma that is often a catalyst for self-study. Korthagen sees promise in understanding the difference between episteme

and phronesis, as he asserts that a better understanding of the interaction between both kinds of knowledge is important in the development of understanding of learning to teach others effectively. This kind of understanding is a crucial issue in self-study.

Munby, Russell, and Martin (2001) report "overwhelming evidence" (2001) to support the idea that knowledge of teaching is acquired through personal experience of teaching. Phronesis, then, offers an excellent means of conceptualising the knowledge developed through experience. This involves becoming aware of the salient features of one's experience, trying to see and refine perceptions, making one's own tacit knowledge explicit, and helping to capture the particularities of experience through the development of perceptual knowledge (Korthagen, 2001). It also involves selecting epistemic knowledge that links with particular contexts and situations to further make sense of experience, rather than imposing epistemic knowledge as the starting point. Korthagen's proposal for teacher educators "to help student teachers explore and refine their own perceptions. ... [by creating] the opportunity to reflect systematically on the details of their practical experiences" (p. 29) is also important in the process of knowledge development of teacher educators in their learning about teaching about teaching.

Teacher educators who engage in self-study may be viewed as responding to the development of knowledge as phronesis. Recognising the need to develop knowledge in this way does not automatically equip a person to do so, because holding knowledge in the form of phronesis requires both a collection of particular experiences and a grasp of generalities that arise from them. This means that inexperienced teacher educators, lacking a store of specific experiential knowledge to draw from and attempting to respond to traditional forms of research and knowledge, often find themselves in 'unchartered territory' as what they seek to know and their ways of coming to know are not always congruent. Phronesis links closely with Munby and Russell's (1994) notion of "authority of experience." An important consequence of viewing knowledge through the frame of phronesis is that perceptions of knowledge and its status change. The perceived privilege of traditional research knowledge is moderated as it becomes only one part of the professional knowledge required for understanding practice.

Reconsidering the different forms of knowledge and knowledge production in the light of episteme and phronesis frames traditional research as the production of epistemic knowledge and practical inquiry, as the investigation of phronesis. In many self-studies, teacher educators develop their phronesis as they learn how to make their knowledge available, practical and useful in their teaching about teaching. For some, investigating practice often begins by searching for knowledge about practice in the form of assumptions or taken-for-granted beliefs (Brookfield, 1995) that guide teaching actions. Practical inquiry aims to uncover such assumptions and to explore their effects in teacher educators' work. Often these assumptions elude investigation because they are so deeply embedded in an individual's approach. Brookfield (1995, p. 2) describes the process of assumption hunting as "one of the most challenging intellectual puzzles we face in our

lives." He identifies the process of critical reflection as crucial to the assumption-hunting endeavour. Self-study involves locating one's assumptions about practice through the process of reflection, in order to facilitate the development of phronesis. Thus it appears that self-study involves developing knowledge as phronesis, understanding the conditions under which such knowledge develops, understanding the self, and working to improve the quality of the educational experience for those learning to teach.

Why Does Defining Knowledge through Self-Study Matter?

Teacher educators working to understand their own practice in their individual classrooms may not necessarily be concerned with what kind of knowledge they are developing about practice, but rather that they *are* developing a better understanding of what they do. However, examining the knowledge arising from self-study is important because if the efforts of individuals are confined solely to their own classrooms and contexts, the problems of teacher education will continue to be tackled individually and in isolation. In self-study, there is also a need to find ways to share what comes to be known in ways that are both accessible to others and that can serve as a useful foundation for the profession. This inevitably involves discussions of the nature of knowledge since self-study seeks to position teacher educators as knowledge producers, and therefore challenges traditional views of knowledge production as external, impersonal and empirically driven. When what teacher educators know from the study of their practice is able to be developed, articulated and communicated with meaning for others, then the influence of that might better inform teacher education, generally.

Motivations for Self-Study

Teacher educators engaging in self-study commonly share a broad motivation to improve the experience of teacher education through improving their own teaching practice. Whitehead (1998) articulates this motivation to improve practice as a series of questions: "How do I improve my practice?" "How do I live my values more fully in my practice?" and "How do I help my students improve the quality of their learning?" Teacher educators who choose to study their practice also draw on the idea of credibility as a motivating influence in their work. They ask themselves, "How can I be credible to those learning to teach if I do not practice what I advocate for them?" Heaton and Lampert (1993) remind us that the credibility of teacher educators is at risk if they do not use the practices that they envision are possible for others. Teacher educators' specific reasons for engaging in self-study vary and include the four reasons that follow.

Articulating a Philosophy of Practice and Checking Consistency between Practice and Beliefs

Some teacher educators seek to better understand the various influences that guide their thoughts and actions, so that more developed understanding may lead to more informed practice. For some teacher educators (particularly those

new to self-study), this may involve learning to articulate a philosophy of practice through investigating practice (see Nicol, 1997). For other teacher educators, this might mean exploring the coherence between philosophy and practice to uncover possible discrepancies between espoused beliefs and the realities of practice (see Conle, 1999; Grimmett, 1997; Tidwell, 2002). Conle (1999, p. 803) identified her desire to become more informed about aspects of her teaching practice that may have been otherwise hidden from her view: "I undertook to study my teaching not because I saw particular problems (I did see several), but in order to discover if there were problems I did not see."

The desire to investigate practice can also be linked to a personal need to ensure that one's teaching practice is congruent with expectations of student teachers' developing practice (Loughran & Northfield, 1998). Lampert (1993) identified the importance for her colleague, Heaton, of bringing her practice as a teacher educator more closely in line with her expectations of her students' practice as teachers. Lampert observed that "the pedagogy of mathematics she [Heaton] wanted to teach teachers differed from her own practice of teaching mathematics. She could not live with the dissonance" (Heaton & Lampert, 1993, p. 77). Ongoing reflective examination of professional practice challenges thinking about teaching and teacher education and raises awareness of curricula and pedagogical decision-making (Cole, 1995).

Another facet of developing informed awareness appears in teacher educators seeking to understand more generally what is going on in their classrooms or deciding to study the implementation of particular educational philosophies. Schuck's (1999) investigation of the impact of teacher education reform on the practice of new teacher graduates is an excellent illustration.

Investigating a Particular Aspect of Practice

Some self-studies are focused more specifically on the influence of a particular approach or task on student teachers' thinking about or approach to practice. For example, Holt-Reynolds and Johnson (2002) investigated artifacts of their practice (assignments for students) as a way of learning about their student teachers' needs and concerns. Each of these two teacher educators had developed assignments for their student teachers that were intended to provide opportunities to work in different ways and to promote student teachers' professional growth. Both teacher educators were puzzled to find that few of their student teachers took up these opportunities in their assignment work. Through critical analysis of the assignment tasks they had set and their students' responses to these tasks, Holt-Reynolds and Johnson learned that student teachers' concerns about time constraints and their habitual, ingrained ways of working had outweighed their desires to work differently. Other examples of self-studies investigating particular aspects of practice include Trumbull's (2000) analysis of the kinds of written feedback she provided on students' work and the congruency of her feedback with the messages about reflection that she was trying to promote, and Mueller's (2001) study of the journal task she was using to promote reflection with her student teachers.

Developing a Model of Critical Reflection

Teacher educators wanting to make explicit to their student teachers their approaches to learning about teaching may use self-study as a means for so doing. Heaton identified that, "by making her teaching available for study to people who do not ordinarily engage in the careful analysis of actual practice …,[she] makes available a situation in which the problems entailed in implementing those practices can be directly examined and understood from alternative points of view" (Heaton & Lampert, 1993, p. 46). Loughran's (1996) self-study of his modelling of reflection for his student-teachers and Hudson-Ross and Graham's (2000) investigation of the effects of modelling a constructivist approach in their teacher education practice are further examples of this approach to making approaches to learning to teach explicit.

Generating More Meaningful Alternatives to Institutional Evaluation

Some teacher educators seek to find ways of representing their practice to their institution for the purposes of promotion or tenure that are more meaningful than the data that standard teaching evaluations provide. The kinds of values about teaching that are implicit in standard teaching evaluations may be incongruent with the kinds of values that teacher educators believe are most helpful for student teachers' learning about teaching. For example, teaching evaluation questionnaires are often based on a 'teaching as telling' model. By choosing to evaluate practice through self-study, teacher educators may be in a better position to more faithfully represent their intentions for practice to others. The experiences of Fitzgerald, Farstad and Deemer (2002), described later in this chapter, belong to this category.

An alternative way of categorising the purposes for self-studies is according to the 'levels of concern' that the study addresses (Hamilton & Pinnegar, 1998). 'Microlevels' are local; they begin from the immediate context of the classroom and involve questions such as, "How do I encourage participation of all students, rather than allowing a few to dominate?" Self-studies that begin from 'macro-levels' are initiated from more global concerns such as, "Can I help promote social justice in schools through my work with student teachers?"

Distinguishing and classifying different purposes for self-study is a difficult and potentially misleading task. The nature of investigating practice is such that these purposes cannot be easily categorized or 'held still in one spot.' The boundaries blur because what is being studied gives insights into practice that then change practice and inevitably alter the focus of the study. Categorizing according to purpose is also difficult because teacher educators rarely study one aspect of their practice at a time; what is central at a particular time can move to the periphery as other issues come to occupy the teacher educator's focus of attention. For example, a teacher educator seeking to learn more about a particular teaching practice may be led as a result of her enquiries to a more

general investigation of practice, which may lead to the uncovering of assumptions about teaching and the articulation of a philosophy and then back again to the original practice.

What this illustrates is that knowledge developed in teaching about teaching usually emerges from teacher educators' efforts to solve pedagogical problems. These problems may present themselves as 'surprises' encountered in the course of their work, or they may be the result of a teacher educator's deliberate decision to investigate a particular aspect of practice. An important common element of teacher educators' self-studies is that they begin from inside the practice context, from a real concern, issue or dilemma. The individual nature of pedagogical problems encountered in daily work inevitably leads to the pursuit of different questions about practice and different actions that result from their study. The following section begins to explore this issue in detail.

How Do Teacher Educators Begin to Investigate Practice, and What Happens When They Do?

While the term 'self-study' seems to suggest an exclusive focus on the teacher educator, the 'self' in self-study encompasses a more diverse variety of selves than the teacher educator alone. Inquiry into the nature of teacher preparation to better understand the experience of teaching prospective teachers can begin from a study of self where 'self' is the teacher educator, or through investigating an aspect of student teachers' experience where 'self' is a student. Alternatively, collaborative conversations with the 'selves' who are colleagues may serve as the starting point for the study of teaching about teaching.

Although the beginning points may be different, the 'selves' are intertwined in such a way that the study of one 'self' inevitably leads to study of an 'other.' For instance, teacher educators who begin by investigating their students' understanding of an aspect of their teacher preparation may be led to apprehend something about the nature of their own actions as a teacher and about the unintended effects of those actions. This, then, may set in motion an investigation of the teacher educator's own actions that were not part of the initial intention of the investigation. This is illustrated in Dinkelman's (1999) inquiry into the development of critical reflection in preservice secondary teachers, a study that unexpectedly evolved into a powerful examination of Dinkelman's own teaching. By interviewing student teachers from his classes about their processes of reflection, Dinkelman came to learn that his own teaching approach was "unknowingly squelching ... the most valued objectives of his teaching" (p. 2). Dinkelman was drawn into a new kind of investigation of his teacher-self as a consequence of his willingness to listen to and learn from the student-teacher-selves who experienced his teaching.

In other studies, teacher educators intentionally begin from their students' experiences in order to access understandings of their teaching practice that might otherwise be invisible to them. Freese's analysis (2002) of a student teacher's apparent resistance to reflect on his own teaching and Hoban's (1997)

investigation of his student teachers' understanding of the relationship between his teaching and their learning are two examples of self-studies in which the teacher educator deliberately sought to use student teachers' experiences as a mirror to look into personal teaching practice. Hoban describes the reciprocal learning process that occurs when student teachers are asked to study their own learning, which then stimulates the teacher to study personal teaching practices.

Critical conversations with a colleague about her practice led Bass, a teacher educator, to scrutinize her own classroom interactions more closely (Bass, Anderson-Patton & Allender, 2002). Bass invited a colleague, Allender, into her classroom for a semester to give her feedback about her practice. Through the critical conversations they shared, Bass came to recognize 'points of vulnerability' in her approach to practice. Using this heightened awareness, Bass began to investigate how these vulnerable points were played out in her interactions with her students. The above shows that self-study is not a straightforward process, and this leads to a consideration of the ways in which learning from self-study is conceptualized.

Self-Study as a Messy Process

Teacher educators' efforts to address problems of practice rarely result in tidy answers when such problems are viewed through the lens of self-study. Knowledge that is developed through teacher educators' investigations of their teaching about teaching reflects the "indeterminate swampy zone" of practice described by Schön (1983). It is a complex and messy terrain, often difficult to describe. Grimmett (1997) found this when he attempted to capture the complexities of implementing a changed pedagogy in his classes: "I was to learn that, although there are solutions to some problems, every solution creates further problems in a classroom of diverse learning needs and expectations" (Grimmett, 1997, p. 131). Grimmett's words reflect the process of self-study itself, a series of recursive spirals that lead to continuing investigations of practice.

For many teacher educators, the difficulties associated with researching personal practice lie not so much in recognizing the complexities inherent in their work (these they readily see) but in finding ways of representing that complexity to others. Because so little of the "swamp" has been mapped, it is hard to know how to proceed. An important purpose of this chapter therefore, is to bring together teacher educators' different accounts of their work to offer possibilities to others also wanting to learn to find their way around in that swamp of practice. Equally important is finding ways to represent these accounts in ways that preserve the complexity and ambiguity of the process of teacher educators' knowledge development yet, at the same time, are meaningful to the reader. Addressing this issue has been a significant challenge in the construction of this chapter because teacher educators often learn from self-studies that they experience competing tensions, but they do not necessarily learn to articulate what those tensions are. That they are present within teacher educators' practice stands out clearly from individual self-study accounts in the literature, but these

tensions are rarely organised or examined across studies to illuminate the patterns that exist. Invariably, these tensions do not present themselves neatly as well defined packages; rather, they interconnect. The following section attempts to portray the different tensions in a way that makes them accessible to the reader.

The notion of tensions is intended to capture both the feelings of internal turmoil that many teacher educators experience in their teaching about teaching as they find themselves pulled in different directions and the difficulties that many teacher educators experience as they learn to recognize and manage these opposing forces. The idea of tensions is portrayed variously in research accounts as "deliberating about alternatives rather than making choices" (Nicol, 1997, p. 96), "deciding which voices to listen to" (Brookfield, 1995, p. 45), and "conflicting stories" (Clandinin, 1995, p. 30). Loughran and Northfield (1998) identify tensions, together with disappointments and dilemmas, as "elements that dominate data gathering … [in self-study, that] occupy the study's centre of attention" (p. 14). Hence drawing on tensions seems an appropriate way of representing what happens in a self-study and how it shapes data gathering and the knowledge outcomes. The tensions that are described here include those that teacher educators have recognised in their own work as well as those that I have recognised from my reading of their work.

Tensions that Influence Learning about Practice Developed in Self-Study

Many of the tensions described in this section have grown out of teacher educators' attempts to match their goals for their students' learning with the needs and concerns that student teachers express for their own learning. These at times conflicting purposes are part of the ever-present ambiguity of teachers' (and teacher educators') work and are, as Lampert (1985, p. 194) observes, "more manageable than solveable." Tensions focus on the following areas; although presented as a list, they are not intended to represent a hierarchy. Each is elaborated in turn.

Telling and Growth (a tension):

- between informing and creating opportunities to reflect and self-direct;
- between acknowledging student teachers' needs and concerns and challenging them to grow.

Confidence and Uncertainty (a tension):

- between making explicit the complexities and messiness of teaching and helping student teachers feel confident to proceed;
- between exposing vulnerability as a teacher educator and maintaining student teachers' confidence in the teacher educator as a leader.

Working With and Against (a tension):

- between working towards a particular ideal and jeopardising this ideal by the approach chosen to attain it.

Discomfort and Challenge (a tension):

- between a constructive learning experience and an uncomfortable learning experience.

Acknowledging and Building upon Experience (a tension):

- between helping students recognise the 'authority of their experience' and helping them to see that there is more to teaching than simply experience.

Planning and Being Responsive (a tension):

- between planning for learning and responding to learning opportunities as they arise in practice.

Telling and Growth

The first area of tension is embedded in teacher educators' learning how to balance their own desire to tell their student teachers about teaching with their understanding of the importance of providing opportunities for students to learn about teaching for themselves. The tension is between informing and creating opportunities to reflect and self-direct and between acknowledging student teachers' needs and concerns and challenging them to grow. Managing this tension is made all the more difficult by student teachers' desire to be told what works and by teacher educators' desires to be seen as helpful, thereby fulfilling traditional and subconscious perceptions of their role as teacher. Teacher educators often express this tension in comments such as "How can I do my job and not come off as the only one in the class with all the answers?" (Pope, 1999, p. 1) or "How can I wean [student teachers] … from looking for recipes for good teaching?" (Adler, 1991, p. 164).

Both the teacher educator's role and student teachers' expectations of teacher educators' behaviours can strongly reinforce the traditional 'telling' roles associated with teaching (Britzman, 1991). This creates a role dilemma for teacher educators as they are no longer sure about how and what to teach. For example, Carson (1997, p. 78) recognised the role dilemma associated with no longer allowing himself to fall into "the trap of telling" and he wanted to challenge this simplistic notion of teaching. Withdrawing the "authority of his experience" however, meant that he was left confused about how he should proceed as a teacher educator. He began to question what knowledge would be most helpful for student teachers if he could not tell them how to teach? "The student's [sic] frustrations were mirrored in the dilemmas that I felt in trying to negotiate the tension between informing students and creating opportunities for them to reflect" (p. 78). Carson learnt to deal with his own concerns about how to withdraw the authority of his considerable experience as a teacher educator and yet, at the same time, use his experience to help student teachers to grow professionally through reflection on their own experiences.

Grimmett's (1997) experiences of learning to implement a pedagogy of inquiry displayed concerns similar to those of Carson.

How do I step out of the role of presenting into the role of facilitating? How do I cast off the role of problem solving to engage in problem posing? How do I cease pouring energy into my performance as a teacher in order to channel it into meeting the needs of learners and monitoring the process of learning? (Grimmett, 1997, pp. 121–122).

Through his investigation of his practice, Grimmett learnt that being well-intentioned and knowledgeable about reflection was not sufficient for addressing the complexities of learning to practice a reflective stance with his students. He needed to experience this first hand, in his own practice, and so consider anew through these experiences the meaning of practicing reflection.

Louie identified the emotional ties that can bind teacher educators to a particular belief about teaching and the difficulty of letting go of such ties, even when it is clear that they are not helpful for students' learning: "I gradually became aware of my belief that lecturing was an essential element of good teaching … [and] I realised the discrepancy between my cognitive sense of good teaching strategies and my emotional tie to lecturing" (Louie, Stackman, Drevdahl, & Purdy, 2002, p. 203). Her collaborative self-study led her to identify and better manage the tension between providing opportunities for her student teachers to develop independently and falling prey to her subconscious desires to fulfill the 'telling' role.

While the previous examples are drawn from the work of experienced teacher educators, this tension is also apparent in the experiences of new teacher educators, such as the collaborative action research undertaken by Dinkelman, Margolis, and Sikkenga (2001). Sikkenga and Margolis, two former high school teachers making their transition into university-based teacher education, found themselves experiencing the competing desires of wanting to tell their student teachers about good teaching while, at the same time, acknowledging the importance of student teachers constructing this knowledge for themselves. Margolis came to recognise that his desire 'to tell' was a result of his "finally start[ing] to get good teaching, and you want your students to do the same thing" (p. 40). Telling is a powerfully seductive notion that can be extremely difficult to resist. It not only seems right but is also easy to do. It is not surprising, then, to find that this first area of tension is well explored in the self-study literature, particularly given the prevalence of the transmission model in teaching and the mounting research evidence to suggest its limited impact on learning.

Tensions associated with teacher educators' attempts to build an environment that encourages student teachers to actively direct their own learning processes are further intensified in contexts where formal assessment systems are imposed. What would motivate student teachers to seek their own solutions to teaching problems when their formal assessment is at stake? Student teachers anxious to learn what they must do in order to be academically successful may be reluctant to risk sacrificing grades to respond to their real needs and, as a consequence, reinforce the 'teacher as informer' role. The background experiences of 'typical' teacher education candidates tend to reinforce this scenario. Given these circumstances, teacher educators find that attempting to recognise and respond to the

particular concerns of the student teachers with whom they work can be extremely challenging. Tidwell's (2002) self-study articulated these difficulties, as she investigated the question of how she attempted to incorporate valuing individual students' ways of knowing with "institutional standards and institutional norms" (p. 31). As a consequence of her self-study, Tidwell came to the unexpected finding that her *own* beliefs tended to limit the ways in which *she* valued differences between individuals.

Another aspect of this first area of tension for teacher educators (particularly in the USA) is the influence of individual accountability, tenure and formal evaluations of teaching on perceptions of teaching. Fitzgerald, Farstad and Deemer (2002) describe the challenge of enacting an interactive, learner-centred model of teaching, while being held formally accountable for their teaching based on "an instrument developed for linear teaching ('teaching as telling')" (p. 208). Fitzgerald recalled the conflicting feelings that the end of year student reviews evoked in her.

> While members of my promotion and tenure committee were supportive, rarely did they fail to point out the poor ratings by students on some items of the student evaluation survey. Uncertain if my interpretation of the ratings would be convincing, I dreaded seeing the numbers come in, and became anxious about their presence. At the same time, I resisted changing my practice in ways that might lead to higher scores on items which presume teacher dominance in the classroom." (Fitzgerald, Farstad & Deemer, 2002, p. 214)

Fitzgerald, Farstad and Deemer learnt to manage this tension by reframing the criteria for promotion and tenure to include data from the self-studies of their practice. They were successful in illustrating for their institutions the value of self-study for examining the interactive forms of practice they valued.

While there are some situations in which student teachers' negative evaluations of approaches to teacher education that seek to challenge the 'telling' model can hinder teacher-educators' employment opportunities, in other circumstances, student teachers can be reluctant to provide critical evaluation of teacher educators' practice because they do not want to disadvantage their own formal assessment. Hoban's (1997) study of his student teachers' reflection on their learning about teaching from their experiences in his classes identified this aspect. Both Hoban and the student teachers in his classes felt the difficulties associated with honestly critiquing his teaching and their learning while, at the same time, knowing that their efforts would contribute to formal assessment. Hoban came to learn that his students needed to trust that he valued constructive criticism before they would engage in it. Ungraded teacher education courses (or ungraded subjects offered within teacher education courses) offer some relief from the pressure to conform to role expectations for teachers and students. However, it would be naïve to think that grading is the only obstacle to honesty and the pursuit of genuine, personal understanding in learning about teaching.

A further strand of this tension between telling and creating opportunities to learn lies in acknowledging student teachers' needs and concerns and then challenging them to grow beyond these. Nicol (1997) investigated her teaching about mathematics teaching and recognised that her desire to teach teaching in such a way that her student teachers became willing and able to reflect on the purposes and consequences of their actions conflicted with the expectations of many of her student teachers. (Their desire was to be told how to teach mathematics and what mathematics to teach). Through her experiences of studying her interactions with students, Nicol's perceptions of the balance, "between accomplishing … [her] own teaching goals and experiencing teaching from prospective teachers' eyes" (p. 112) were sharpened. She learnt to 'reframe' this tension in terms of the differences between introducing her own agenda and responding to her student teachers' particular needs.

The notion of 'telling and growth' as competing tensions is well summarized in the words of Noddings (2001, p. 103). "I do not think the tension between shaping students toward some preestablished ideal and encouraging them to grow in directions they themselves choose can be resolved. It is a tension that has to be lived."

Confidence and Uncertainty

As teacher educators begin to explore new ways of working with their students, many begin to experience feelings of self-doubt and uncertainty about how to proceed. This leads to a second area of tension, between making explicit the complexities and messiness of teaching and helping student teachers feel confident to proceed. Similarly, there is a tension between exposing one's vulnerability as a teacher educator and maintaining student teachers' confidence in the teacher educator as a leader.

An important goal for many teacher educators is to help their student teachers become more aware of their processes of pedagogical decision-making, so that they might be more thoughtful about the pedagogical choices they make. One way of helping to work towards this goal is for teacher educators to model their own decision-making processes for their student teachers. Berry (2001) identified the difficulties she encountered as she sought to make explicit to her student teachers in her biology methods class the problematic pedagogical decisions she faced in her own teaching about teaching. She wanted to encourage her student teachers to see into teaching practice in ways that challenged their views of teaching as the straightforward enactment of a 'script' (White, 1989). However, in choosing to make available her thinking about her teaching, she found that some student teachers experienced a loss of confidence in her ability to successfully guide their development. In the following extract, in which she is writing about her own practice, Berry explores this dilemma:

Even though I have identified that articulating my thinking about teaching during the act of teaching is an important goal of my teaching, I have also found that this is not an easy goal to 'live' as a teacher educator. I am not

always consciously aware of my actions, in action, nor am I able to readily articulate my pedagogical reasoning on the spot. Usually, there is a multitude of thoughts running through my head as I teach. How do I know which of these is useful at any particular time to select to highlight for my students? … Making a choice about what to make explicit both in my talking about practice during classes and in my journal entries was a constant dilemma for me. I had to choose carefully what I held up for public examination that would be useful and accessible for these student teachers and in hindsight, I don't think I really recognised how the different 'scripts' that we carried for teaching may have affected their perceptions of what I said or wrote. I wanted to convince them it is OK to be unsure in your own practice, that teaching is problematic. (Berry, 2001, p. 3)

Berry shared her writing with Lisa, one of the student teachers in her Biology methods class, who responded as follows:

I think it was important for us to trust that you would be able to teach us well, and that opening up your vulnerability and uncertainty about things was unsettling for many … It was like 'whoah! She doesn't know what she's doing all the time – holy hell! – what hope have we got?' (L. Corteen, personal communication, March 15, 2001)

Teacher educators report feelings of uncertainty as they begin to enact new approaches to practice. These feelings can be conveyed to student teachers who may interpret them as a shortcoming on the part of the teacher educator. Deciding what aspects of practice to make explicit, how to make them explicit, and when, so that they are useful and meaningful for student teachers, lies at the heart of this tension. It is a risky business for the teacher educator and requires the establishment of a trusting relationship with the class, as Hoban and Berry learnt, and as Loughran also discovered in his efforts of 'thinking out loud' with his student teachers.

Choosing an appropriate time to explain that I would be "thinking out loud" and my purpose for doing so was important. I had to have a sense of trust in the class and they with me otherwise my behaviour could appear to be peculiar rather than purposeful. There was a danger that talking aloud about what I was or was not doing, and why, could be interpreted as lacking appropriate direction. This could be exacerbated by the fact that many beginning teachers enter the course believing they can be told how to teach. It could be a risk which might compromise my supposed "expert" position as someone responsible for teaching teachers. (Loughran, 1995, p. 434)

It is interesting to note that the view expressed by Loughran about the possibility of compromising one's position through what one selects to share with student teachers echoes the ideas expressed by Lisa. The fact that their two views are in

accord suggests that this is a tension that teacher educators would be well advised to pay careful attention to in their work.

Clandinin (1995) uses the analogy of the competing authorities of different 'stories' to describe the professional risk associated with stepping out into new approaches to practice. Some university teachers choose to, "give up a familiar and privileged story for the uncertainty of a new one" (Clandinin, 1995, p. 30), a decision that can be extremely challenging both personally and professionally. White (2002) found this as she experienced the 'acute discomfort' of implementing a new teaching 'story' with her elementary mathematics methods classes.

> Finding myself in the middle of a class peopled by students and content, I was uncertain what specific actions to take that might be constructivist in nature, or when to take them. Knowing what not to do did little to nothing to inform me about what to do. My teaching was analogous to trying to walk on quicksand. I had no lodestone from which I could launch my teaching to begin to establish a foundation from which to operate. Most of the students in the elementary maths methods class became frustrated with me saying I was unclear and did not provide adequate leadership or direction. Frustration for them translated into anxiety for me. (White, 2002, p. 308)

In a different example, Schulte (2001), a teacher educator whose self-study focused on transformation in preservice teachers' beliefs, built new understandings of practice through learning to manage the ambiguous notion of being confident about uncertainty, and coming to see its value.

> Doubts and insecurities about my teaching continued to plague me despite my best efforts to understand them and learn from my mistakes. I regularly felt guilty about having to "practice" this process on my students. My coping mechanism was to share the process with my students so I was explicitly modeling the same kinds of fears and anxieties they were having. If I truly wanted my students to be life-long learners of teaching, then it makes sense that I should demonstrate the same by exposing my process to them. Russell (1998) agrees that "teacher educators must learn to learn from experience and self-study is a way for teacher educators to do that" (p. 6).

> I was insecure and doubtful, but this study also led to a certain confidence. Forcing myself to "risk" my relationships with students so that I might challenge them to better understand multiple perspectives has provided me with a base of experiences to draw upon in the future. My students have said that many of the strategies and activities I used were successful, at least in the short term, in helping them to challenge their assumptions about teaching and themselves. I was often scared and anxious about my behaviors that were intended to disrupt students' thinking; however, I feel a little bit more prepared for the next time I will have similar interactions. Practice

and my students' positive feedback have given me courage. (Schulte, 2001, p. 109)

Teacher educators who choose to share authority with their student teachers expose their limitations, which can lead to a shared vulnerability that student teachers may be very unwilling to accept. "Thinking of one's job as figuring out how to live with a web of related problems that cannot be solved seems like an admission of weakness" (Lampert, 1985, p. 193). Teachers (and teacher educators) need to exhibit confidence so that students can trust, and then risk doing their best. Examples from the work of beginning teacher educators engaged in self-study highlight the difficulties of trying to establish oneself as a teacher educator (particularly when unsure of how to do so) and trying to provide a credible and convincing model for student teachers at the same time. (See Nicol, 1997; Berry, 2001; Carson, 1997; Peterman, 1997).

One currently underdeveloped area of self-study seems to be the way in which *student teachers* experience this tension. Perhaps one reason why so little is reported in this area is due to a reluctance on the part of student teachers to offer this kind of feedback about their feelings. Perhaps also, research traditions dictate the dominant modes of reporting practice and limit what is published. It is interesting to note that the strongest examples of this area of tension come from outside of North America.

Working With and Against

A third area of tension arises from the approaches chosen by teacher educators to bring about change, between working towards a particular ideal and jeopardising this ideal by the approach chosen to attain it.

Much of what is learnt by teacher educators from the self-studies of their practice connects to the realisation that often the goals they set out to achieve are inadvertently undermined by their own choice of actions to achieve them. Senese (2002), in his study of his efforts to hand over responsibility for their learning to the students in his classes, sums up this idea as the attraction of opposites. Senese's self-study resulted in his coming to understand that in order to free his students to be the independent learners that he hoped they would become, he had to set boundaries for their learning, an approach that seemed contradictory to his instinctive predispositions. While Senese's work was predominantly concerned with high school students, the same ideas about the tension of opposites apply equally well to the way in which the learning of adults is conceptualized and organized, as the following extract suggests.

I had long believed that my primary job as a teacher was to make my students independent of my instruction and of me. I had strongly subscribed to providing students with multiple opportunities to learn, with choices, and with creative outlets. But as often as I turned the curriculum over to the students, I had still maintained control of it, doling out pieces as I saw fit, gauging how much was good for them, and allowing them to move forward only in measured steps. (Senese, 2002, p. 44)

In a similar example, Grimmett (1997) (had the desire to create a situation that involved all his student teachers in free-flowing discussion, but learnt that he could not do this simply by letting discussion flow freely. He recognised that "there could not be an *equitable* distribution of student voice when I, as teacher, was not creating the structures and opportunities for *equal* student access to the classroom discourse" (p. 129).

These examples from Senese and Grimmett focus on the contradictory effects of their conscious actions to influence student learning. In a different example, Macgillivray (1997) highlights the ways in which practice can be sabotaged by one's unconscious beliefs, as she unwittingly undermined her efforts to create more equitable discourses in her classes by "reinforcing much of what … [she] had attempted to disrupt" (p. 469). By researching her practice, Macgillivray identified her subconscious assumptions about power structures that served to distort her best intentions for her students' learning and that caused her to work "within and against myself" (p. 470). Although Macgillivray does not name her work as self-study, (she calls it "turning my philosophical stances inwards to see the contradictions in myself" p. 470), Macgillivray's research offers important insights for self-study practitioners about the powerful effects of one's unconscious assumptions on one's practice. Similarly, Tidwell's (2002) research, described earlier, is a further example of uncovering unconscious biases in practice that work against beliefs. An outcome of the self-studies of Macgillivray and Tidwell is that each teacher educator identified the tacit rules that guided her interactions with others. The rules that Macgillivray and Tidwell uncovered related to perceptions of effectiveness and success and the influence of their perceptions on their abilities to play the role of teacher in certain ways. For Tidwell, this meant being able to inform, direct and facilitate students; for Macgillivray, this required students to be calm and explicit in dealing with their concerns and to approach her in a private setting if they wished to discuss matters. Interactions with students who did not fit comfortably within these conceptualisations of role and students' willingness to explore the reasons for "interactional misfires (Macgillivray, 1997, p. 479) provided these teacher educators with the opportunity to acquire new self-knowledge.

Brookfield (1995) suggests that teacher educators need to question the assumptions and practices that *seem* to make their teaching lives easier but are actually working against their long-term interests. Before teacher educators can begin to question assumptions, they must recognize that they exist. Questioning a familiar and comfortable practice becomes much more fruitful after realizing that it is counter-productive. When particular patterns of teacher educators' behaviour become habitual, they come to be thought of as 'natural' and 'self-evident,' even though they may be working against the intended goals for student teachers' learning (Wilkes, 1998). With many demands on their attention, teacher educators may not readily see the ways in which they themselves may be contributing to the 'opposites' effect, even though they may be readily apparent to their students or colleagues. Wilkes (1998) draws on an example from her own practice, recalling student teachers who struggle and seek help (a situation

familiar to many teacher educators). Her example also illustrates the first area of tension, between telling and growth, thus highlighting the recursive nature of categorisation.

> Often when a student comes to me for help, and they are truly struggling, my intuition tells me to help them either by giving them the answer or telling them where to find it. It is painful for me to listen to them struggle and not give them the information they need. I often have to resist mightily what I want to do, what my gut tells me, and fix the momentary crisis. But I have learned that if I become the source of answers, then I often enable students to stop searching for themselves. So I now employ what, for me, is a counterintuitive practice. I just ask them questions instead, such as, 'Why do you think it is important to know this?' ... Later they often come back and thank me for not telling them the answer. But at the time, they often leave angry with me for withholding information from them. (Wilkes, 1998, p. 199)

The realisation by teacher educators of the need to work in ways that are counterintuitive, and the problem of doing so, point to a growing area of the self-study literature. The difficulties that may be encountered as a result of working in different ways can test the relationship between teacher educators and student teachers, and this issue is explored in the following section.

Discomfort and Challenge

A fourth area of tension comes from the process of engaging students in forms of confrontational pedagogy and being hurtful. New approaches to teaching about teaching encourage opening up practice to the scrutiny of others through honest discussions about the impact of teaching on the development of others' learning. Inquiry conducted into practice in this way confronts the usual 'rules of politeness' that generally guide the ways that student teachers or teacher educators speak about each others' practice. Working with student teachers in ways that genuinely open up practice for honest critique requires a sensitive appreciation for others' feelings; the caring described by Noddings (2001) is relevant here.

Berry and Loughran's (2002) work with their student teachers provides insight into this tension as together they attempted to set up opportunities for their students to experience and to articulate the uncertainties of practice as they encountered them through microteaching situations. Berry and Loughran wanted to find ways to help student teachers to see into their practice, and sometimes they did this by confronting their students with problems or possibilities as they were teaching – an approach they acknowledged as risky, given the vulnerability of the student teachers in this situation. In their self-study account they note the following:

> Making decisions about which approach to take, with whom, and what

aspect of the teaching to highlight is risky and it cuts both ways. Not just [student teachers'] self-esteem was at stake, so too was our credibility as teacher educators. Students need to know that we genuinely care about them. It is imperative that we do not belittle or humiliate them, but, at the same time, we want them to feel uncomfortable enough about their practice to begin to examine the implications of their teaching decisions and actions. (Berry & Loughran, 2002, p. 21)

Within the field of self-study this tension tends to be hinted at more than explicitly examined. Shulte's (2001) work suggests why: teacher educators often find it difficult to ask hard questions of their students because their sense of identity is bound closely to their ability to develop good relationships with their student teachers and they may feel that challenging their students' views may compromise this role. (Interestingly, although issues associated with the use of confrontational pedagogies are frequently discussed by teacher educators at self-study conferences and are clearly felt within their work, these discussions, or the episodes that give rise to them, are rarely transformed into print.) The role dilemma induced by working in this way is illustrated through the following extract from Schulte (2001).

Engaging students in this kind of confrontational pedagogy was a challenge for me, because my self-identity is often closely tied to my ability to relate to others. Jordan (1991) explains this in saying that a woman's deepest sense of being is continuously formed in connection with others. I am often worried about compromising my relationships by appearing to be conde-scending or presumptuous. Because I am continuously weighing the consequences of my actions on my relationships, assisting others in transformation is even more stressful for me (Shulte, 2001, p. 7).

Schulte's efforts to induce student teachers' self-examination and critical questioning through her attempts to reflect reality in an unproblematic way led to struggles in her teaching that she had not anticipated. Just as Berry, Loughran and Schulte highlight the effects of confrontational pedagogies on student learning, so too Guilfoyle draws on Piaget's notion of disequilibrium to describe what takes place when learning is disturbed.

Our students perhaps are seldom faced with 'real' learning so they do not know how to deal with the disequilibrium and take it out on us. Most were good students and did not have to struggle. Why should they have to struggle with ideas now[?] (Guilfoyle, Hamilton, & Pinnegar, 1997, p. 194)

Acknowledging and Building upon Experience

Helping students to see that their learning about teaching comes from more than acquiring experiences of teaching sets up a fifth area of tension, between helping students recognise the 'authority of their experience' and helping them to see that there is more to teaching than simply experience.

Munby and Russell (1994) use the term "authority of experience" to express the significance of the knowledge that individuals develop as a consequence of their personal experiences. Such "authority of experience" is often valued less in teacher education than other modes of authority, such as research texts or the teacher educator's own authority of position. Developing ways to both acknowledge and extend student teachers' "authority of experience" is the focus of Loughran and Russell's (1997) collaborative examination of their different programs of teacher education. Loughran and Russell identify the importance of "meeting students on their own terms" through valuing the ideas and experiences that student teachers bring to teacher education and "challenging them to interpret their own meaning in ways that they have not had to before and to translate insights into future teaching" (p. 164). The pedagogical challenge in this for teacher educators, as well as the source of tension, comes from developing approaches that do more than simply (re)confirm student teachers' existing beliefs, so that they may be prepared to willingly suspend their beliefs in order to entertain alternative approaches to pedagogy.

It has been difficult to find examples from the available literature that clearly illustrates this tension in action. An example would involve moving student teachers beyond the knowledge developed through their experiences of teaching into new kinds of knowledge and new ways of understanding practice. One way of pursuing this may be through teacher educators and student teachers using each other as pedagogical sounding boards, sharing personal experiences of teaching in such a way that each can encourage the other to identify and make sense of the knowledge gained through experience.

Planning and Being Responsive

A sixth area of tension focuses on the way in which learning experiences must be both planned in advance and also recognised and responded to within practice. Thus there is a tension between planning for learning and responding to learning opportunities as they arise in practice. The most powerful learning for student teachers and teacher educators alike can came from unplanned 'teachable moments' (van Manen, 1990; Hoban & Ferry, 2001), but for this learning to occur, teacher educators must be open to understanding the learning situation from the point of view of the learner, rather than imposing predetermined frames.

Nicol (1997) identified the difficulties she experienced as a teacher educator having particular goals and intentions for her students' learning yet, at the same time, wanting to be responsive to the kinds of issues and concerns that her student teachers raised in her classes. Through her self-study she became aware of the delicate balance between her listening *for* her own agenda and her listening *to* what her students are saying. She came to recognise that "a focus on only listening *for* makes it difficult to listen to students' experiences ... [and] a focus on only listening *to* may make it difficult to interpret students' experiences" (p. 112). Learning to see possibilities for responding was an important outcome

of her study, which she found came from learning to see through others' eyes so that she was not just responding to her own preplanned agenda.

Heaton and Lampert (1993) identify what they see as the requirements of teacher education that operates in such a manner: "Teaching *teaching* for understanding requires the teacher educator and the learner to interact in the context of actual teaching problems and to try to understand these problems in terms of the circumstances in which they arise" (p. 56).

Discovering when to let go of a prior agenda in order to respond to student teachers' needs as they arise through experiences in teacher education is something that Pope (1999) also began to better understand through her self-study. She recognized that part of the process involved letting go of her own defensiveness, to shift her thinking away from herself and to view situations from the perspective of her students. In situations such as this, rather than prescribing and controlling the learning experiences, creating conditions for learning becomes much more important (Northfield & Loughran, 1996, p. 126).

Summarising the Tensions: What Has Been Learnt?

While represented here as separate, the tensions that influence learning about practice in self-study do not exist in isolation from each other. The following account is offered as a summary of this section because it encapsulates several of the tensions described (discomfort and challenge, planning and being responsive, confidence and uncertainty) and is offered here as a way of 'seeing' how these tensions interact in practice. Taken from Berry and Loughran's co-teaching experiences working with third year Bachelor of Education students, it describes a situation in which student teachers are challenged to move beyond the routines in their peer teaching activity.

> Through our experiences of developing and teaching this subject, we came to see the value in creating uncomfortable experiences of learning: by publicly confronting assumptions about learning, we could extend the learning possibilities. We wanted to help our students be critically aware of significant features of their experiences so that they could better understand their perceptions of given teaching and learning situations. For example, in planning for their peer teaching, most student teachers spent a considerable amount of time and effort on *what* they would teach as opposed to *how* or *why* they would or would not use a specific teaching procedure.
>
> This is to be expected, as their inexperience in teaching is inevitably driven by their initial concerns about mastering the content they want to *deliver*. As a consequence, their teaching is often focused on their front-of-the-class delivery and performance, limiting what they can see happening right in front of them. We wanted to push them beyond this perspective so that they might consider the why and how of their teaching. *We wanted to find ways to show them what they could not yet see.* Sometimes we did this by asking questions or making our observations explicit during the

debriefing at the end of a peer teaching episode, encouraging participants to describe how they felt during the teaching. Sometimes we did this by confronting them with what was going on as they were teaching.

Making decisions about which approach to take, with whom, and what aspect of the teaching to highlight is risky and it cuts both ways. Not just their self-esteem was at stake, so too was our credibility as teacher educators. Students need to know that we genuinely care about them. It is imperative that we not belittle or humiliate them, but, at the same time, we want them to feel uncomfortable enough about their practice to begin to examine the implications of their teaching decisions and actions.

Student teachers' planning often set the class up to play the familiar game of "question and answer," but they would not disrupt this game by asking challenging questions or changing the script (for example, giving an opinion that challenged the teacher). In one particularly memorable episode, as this script played out, it was obvious that everyone was "playing the game," and when an uncomfortable situation arose for the group doing the teaching, the feeling became very real.

> Adam and Ben chose to teach the group about Buddhism. They had prepared a long and difficult text to explain Buddhism and they put it up for the class to read on the overhead projector.

> "How could anyone see that, let alone understand it?" I thought. "Yet no one is saying anything! Why are they all so polite?," I asked myself. "I can't read that!" I said aloud, sounding more aggressive than I actually intended. "It doesn't make sense!"

> Adam's response to this interjection was to read the overhead text aloud. John picked up on my intervention and pushed it along: "Yeah, what's the difference between Buddhism and Hare Krishna anyway?" Adam began a polite explanation but John interrupted: "Sounds stupid to me. Buddhism is dumb." Adam paused. Ben, his teaching partner, stood silent.

> "Come on, are you going to deal with me?" John continued. Adam and Ben did nothing. In fact, no one did anything. I wondered whether John had pushed this too far. What did he think he was helping them to learn about teaching? "Deal with me!" he repeated. But Ben and Adam didn't seem to know what to do, where to look, or how to act. I could feel their anguish. A long and painful silence followed. Finally, a class member spoke up.

> "That's inappropriate behaviour, John. Stop it!" she said. Claire had picked up on what was happening and she used the moment to show the others how a confrontation like this might be handled. The purpose had now been realised and Ben and Adam 'felt' what it was like to be in a confronting classroom situation. All of us had!

John's intervention was direct and persistent, pushing the boundaries of commonly acceptable teacher educator behavior. This incident highlighted for everyone how learning about teaching can be both confrontational and constructive. It also highlighted important differences about approaches to interventions that we were prepared to risk. Intervening in this way was not an option Mandi had considered or would have felt comfortable trying, but it provided a valuable opportunity to see what could be learnt when someone is prepared to take such a risk.

In his reflective report Ben described what he learnt in the following way:

> Instead of thinking on our feet, we aimed to try to get through the lesson and stick to our plan ... at the expense of the students' learning.

This episode was risky for all involved and is difficult to re-create in text; it is the *purpose* of embedding genuine learning in experience that we wish to highlight. A vicarious experience of a classroom confrontation could not be as powerful. The learning was real and was felt by all of us. (Berry & Loughran, 2002, pp. 20–22)

The ambiguities and complexities inherent in teacher educators' work often become more apparent through their investigations of practice, as they come to recognise themselves as "living contradictions" (Whitehead, 1993) and as they learn to be more comfortable with "build[ing] a working identity that is constructively ambiguous" (Lampert, 1985, p. 178). In fact, what is frequently learnt from self-studies of teacher educators' practice is the importance of acknowledging, living within, and even embracing the ambiguity in one's work. Instead of interpreting the tensions as situations that evoke despair and frustration, and trying to eliminate them from one's work, teacher educators begin to reframe them as elements that are necessary and pleasurable for the growth and learning that they bring.

One way of viewing this reframing process is through the concepts of *episteme* and *phronesis*. Teacher educators engaged in self-study often struggle with the frustration that they may know what changes they wish to make to practice and possess the formal knowledge to support their reasoning (episteme) but do not have the personal, experiential knowledge (phronesis) to carry out their role in the manner they wish. As Mueller (2001, p. 3) observes, "There is no script for teacher educators." Learning how and when to enact their knowledge or indeed what kind of knowledge to bring to bear in a particular situation remains a central focus of ongoing research efforts. One important purpose of sharing knowledge of practice in this way becomes clearer: In recognising aspects of practice that have been identified by others, teacher educators may begin to be more sensitive to what is happening within their own teaching about teaching and be aware of possible ways to respond. In other words, they may begin to reframe their situations, by seeing through different eyes or by seeing anew what they had previously taken for granted.

Conclusion

We have developed considerable expertise with regard to the personalisation of knowledge. We are not yet so expert at portraying it to others, because it seems to require new ways of doing so, but we are experimenting (Hamilton & LaBoskey, 2002). Teacher educators have learnt a great deal that is worth sharing from the self-study of their practices. Their work makes significant contributions to our understanding of the pedagogy of teacher education. Self-study research illustrates both the development of personal perceptions while trying to (act to) improve one's own teacher education practices and the results of personal efforts to take research-based findings and enact them in practice. One of the major challenges for the self-study of teacher education practices continues to involve finding ways to remain true to itself in communicating the particularities of experience while, at the same time, drawing out generalisable knowledge that can be widely available to others.

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35

SELF-STUDY RESEARCH IN THE CONTEXT OF TEACHER EDUCATION PROGRAMS*

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Abstract

This chapter summarizes selected peer-reviewed studies as a backdrop from which to examine issues surrounding research conducted within one's own teacher education classroom or program. Although the field of self-study research has developed an international cadre of proponents who are engaged in serious and important investigations of teacher education, researchers have not yet begun to address their connectedness to the county, the state, the nation, or the world. The values and practices held by self-study researchers, who have long championed the concept of data-based reflections on practice and who argue that qualitative investigations by ''insider'' practitioners give us access to knowledge that no other paradigm can or does, are clearly influenced by the larger social context, but it is entirely possible that the influence is not multi-directional. The chapter offers an argument that although programs, courses, and participants are embedded within political, social, and historical contexts, current self-study researchers most often focus only on the individual and her/his students, thus diminishing the potential for wider relevance of the research.

Rebecca: I never told you about that letter Jane Crofut got from her minister when she was sick. He wrote Jane a letter and on the envelope the address was like this: It said: Jane Crofut; The Crofut farm; Grover's Corners; Sutton County; New Hampshire; United States of America.

George: What's funny about that?

Rebecca: But listen, it's not finished: the United States of America;

Continent of North America; Western Hemisphere; the Earth; the Solar System; the Universe; the Mind of God – that's what it said on the envelope.

from Act I of *Our Town* by Thornton Wilder.

For Thornton Wilder, *Our Town* (1937) was connected to other towns, to other countries, and indeed to the entire universe. A fictional case study, if you will, the play elaborates the daily lives of characters bound to one another in family and in friendship – and bound to us though the universal themes of life, living, death, and the living that goes on. Of course, the play does not address other, equally important, themes of living in a community. For example, Wilder's townspeople are not engaged in advocacy for social reform, an absence noted by a character in the play. The family structure he depicts does not resemble the many and varied forms of family we know to exist, and the nature of town society is overly simplified. And yet, even within the simplified framework, the connectedness to others, known and unknown, remains. The play is not life; it is an artistic interpretation of lives and events.

Just as playwrights provide us with interpretations that enable us to view our world in new ways and with new understandings of events and relationships, educational researchers also provide us with data based interpretations of familiar and not so familiar phenomena. Just as the Wilder's townspeople are connected to one another and to the world, so teacher education and teacher education research are also connected enterprises – ones that are embedded in socio-historical, institutional, and political contexts. Whether individual researchers acknowledge it or not, research reflects the commitments, epistemologies, and values of the researcher(s) and is inextricably bound to histories, to other researchers and to teacher education program participants. In other words, self-study teacher education research can and does have implications for far more than the self who is conducting the study.

In this chapter I do not summarize or review all of the recent research in which self-study is employed as a means of examining teacher education. Instead, I summarize selected peer-reviewed studies as a backdrop from which to examine issues surrounding the conduct of research within one's own classroom, which is embedded within the political, social, and historical context of local departments, campuses, states, and countries. The importance of looking at self-studies within embedded contexts becomes clearer when one looks at recent policies that affect both research and teacher education. For example, the current U.S. government is concerned that policies and practices be based on scientific research (Shavelson & Towne, 2002). For some researchers, this means experimental, or at least correlational, studies that compare practices whenever possible. For some researchers, this may suggest that self-study is not a valid research methodology. Similarly, teacher education in England has been increasingly separated from the universities as policies have shifted responsibility for the bulk of preservice teacher education into schools and, possibly, away from a research context (McBride, 1996). A final example is that institutional review boards at some universities have ethical concerns with self-study research and may be

reluctant to grant clearance for research on one's own students (Pritchard, 2002) and hence on one's own practice. The values and practices held by self-study researchers and the general teacher education communities, both of which have long championed the concept of data-based reflections on practice and who argue that qualitative investigations by "insider" practitioners give us access to knowledge that no other paradigm can or does, are clearly influenced by the larger social context, but it is entirely possible that the influence is not multi-directional.

For many teacher education practitioners, improving one's teaching and one's teacher education program is a never-ending process, one that begins with an awareness of the need to, "control and explore the significance of the teaching strategies we adopt" (Loughran, 1997, p. 5). Drawing in part from Schön's (1983; 1987) explication of reflective practice, in part from action research models (Zeichner & Noffke, 2001; Feldman, Mills, & Paugh, this volume), and in part from content area models such as practitioner studies of children's and adolescents' writing and language (Chorny, 1988; Cochran-Smith & Lytle, 1993), many teacher educators are engaged in forms of self-study. Some of this work is deliberately acknowledged as such, and some of it is not explicitly named as self-study. Indeed, the examination of self and one's own students within the context of a teacher education program is currently one of the most prominent modes of scholarly inquiry addressing questions of the impact of teacher education (Clift & Brady, 2003; Hollins, 2003).

The first section of this chapter acknowledges the increasing globalization of teacher education (Elliott, 1999; Merryfield, 2002) and provides an overview of some international concerns for and about teacher education programs. Through summaries of teacher education issues in four countries (Colombia, Korea, Japan, and the United States), based on papers written by graduate students from each of these countries, this section documents similar and disparate issues across countries and the demands placed on teacher education programs located within these countries. I argue that there are ways in which self-study research might inform these issues at the program level and beyond. The second section of this chapter provides examples of self-studies from many countries that have been published recently in peer-reviewed journals, with two exceptions of book-length descriptions of entire programs. By selecting these examples I do not intend to diminish the contributions of chapters and books devoted to self-study, nor of the many conference papers given at national and international meetings. Instead, I wish to emphasize the many ways in which self-study of teacher education has become an important part of accepted scholarly practice. In the final section I speculate on relationships among the questions addressed by the studies in the first section to issues across the wider context of teacher education.

The International Context of Teacher Education

In Fall 2002 I taught a graduate course entitled *Programs in Teacher Education.* I revised my previous syllabus, readings, and expectations based on my first

offering of the course, but when I received my class roster I stopped revising; eventually, I abandoned the syllabus completely. I could not teach about United States programs – their history and their development – as I had in previous semesters, for I could not overlook the increasingly diverse, international composition of our University of Illinois at Urbana-Champaign graduate population. I walked into class and told the Turkish, Korean, Colombian, Japanese, Taiwanese, Chinese, Mexican-American and European-American students that we were going to co-create much of our reading and all of our class sessions.

At the same time, I was working on this chapter. One evening, following a detailed series of students' presentations on teacher education developments around the world, I realized that one element missing from many of the studies I was reading was the connection between the research and the external national and international context. My students taught me that I was far too ignorant of teacher education in other countries and that the research I was reading for this chapter was often limited in the focus on one teacher education classroom or even one teacher education program. I invited several of the students to contribute to this chapter by describing some of their countries' issues and concerns. What follows is my editing of their work to meet space limitations.

The Colombian Context (based on a report by Raúl A. Mora)

In Colombia teacher education is located in 102 colleges and universities that offer 772 accredited (combined undergraduate and graduate) programs. Six basic components span all programs: pedagogy, research foundations, subject matter instruction, communication/ aesthetics, ethics/socio-political concerns, and a student teaching period. The teacher education curriculum is established by individual schools of education, based on their unique orientations and philosophies and on accreditation standards from the Colombian Ministry of Education and a National Council of Accreditation (CNA). The programs are monitored primarily by the CNA, which provides a series of standards for accredited programs (Consejo Nacional de Acreditacion, 1998). CNA, however, does not tell the programs what they should teach or specify their areas of emphasis. Teacher educators have the autonomy to design courses according to needs assessed by the different schools of education, and they can teach the course upon syllabus approval from the academic offices in the schools. They are autonomous with respect to making decisions regarding their courses, methodology, and materials, provided that they follow the internal regulations for faculty and students at each university.

Teaching and teacher education in Colombia are currently facing two big challenges. One is the teacher shortage in some geographical areas. The other is an increasing need for teachers to be able to use a second language (especially English) as a means of acquiring information and, sometimes, for classroom instruction. The Colombian government has established policies and incentives to encourage teachers to relocate and teach in underserved areas around the country. Furthermore, the local social and political conditions in Colombia have

also encouraged people outside of education to think of teaching as a feasible career. Universities and other providers can now propose alternate route training programs approved by the corresponding office within the Secretariat of Education (such as the Committee for Educational Agents' Training). Such alternate training is offered in opposite schedules to the normal school hours, i.e., afternoons, evenings, and weekends. Sometimes the government subsidizes people who choose alternate routes, sometimes the prospective teacher pays him/herself. Some common areas where alternate routes have high demand include sciences (biology, physics, and chemistry), mathematics, and English.

Preservice programs are also beginning to address the concern over acquisition of a second language. One example of a teacher education program that seeks to address this concern is the pre-service program at Universidad Distrital Francisco José de Caldas in Bogotá, D.C. The university requested that the Modern Language program at the School of Education create a proposal to implement second language learning on a more widespread basis in all education programs. Professors in the English teacher education program are currently designing a language program with an emphasis on learning a foreign language for academic purposes (i.e., in order to prepare future teachers to use that language in academic settings) to be offered to students in eight of the nine teacher education programs at the university. The BABEL project (Spanish acronym for Autonomous Search for Bilingualism and Foreign Language Excellence) is one of the ways the University intends to help their teachers be better prepared to face the current needs of schools and communities. BABEL will be fully implemented by 2004. Currently the implementation plan includes research by professors and undergraduate students in the program to measure the impact on the student population in order to provide feedback for continuous improvement of the program (Castillo, R., 2002).

Mora's account identifies the following issues within the Colombian context: national policy on teacher education standards; university autonomy to design courses and programs; uneven distribution of teachers across Colombian communities; teacher shortages in some content areas; routes into teaching that are alternative to more traditional university based routes; and second language acquisition for professional concerns. All are potentially topics that can be informed by ongoing research and his example of how one university is responding to the issue of second language acquisition includes the presumption that there will be some research – some of it potentially self-study research – that will inform continuing program development.

The Japanese Context (based on a report prepared by Miho Young)

In Japan, teacher education programs are available at 459 universities (115 national and 344 private) and 145 community colleges (Curriculum Center, 2002) authorized by the. Ministry of Education. Individual institutions are basically responsible for monitoring their own teacher education programs (Ministry of Public, Management, Homes Affairs, Post and Transportations. Office of

Administrative Management 2002b), but as a part of the current teacher educa-
tion reform process, some programs at national universities are being monitored
by certain national-level councils and committees. These evaluations will be
reported to the Ministry of Education as a part of reform investigation.

Three of the largest challenges facing teaching and teacher education at
national universities in Japan at present are: 1) developing a national core
teacher education curriculum, 2) establishing an assessment system that evaluates
students, curriculums, and departments, and 3) unifying or reducing teacher
education programs among national universities (Ministry of Education, Culture,
Sports, Science and Technology 2001; Kokuritsu, 2000). According to ongoing
discussion by the National Committee of Teachers Colleges and Teacher
Education Departments *(Kokuritsu no kyouin yoseikei daigaku gakubu no arikata
ni kansuru kondankai)*, the above-mentioned challenges are being addressed as
national projects involving a number of universities and educational organiza-
tions. For example, Tokyo Gakugei University and 11 other national universities
are establishing a national teacher education core curriculum (Moderu koa,
n.d.), with an evaluation system to be developed by member universities of the
Japan Association of Universities of Education. In order to consolidate teacher
education programs, some universities, like Yamagata University and Fukushima
University, have given up their teacher education programs (Yamagata, 2002;
Kita, 2002). In addition to self-monitoring and monitoring by councils, some
universities are choosing to be evaluated by the University Assessment
Association (UAA), which outlines program evaluation criteria and accredits
universities and/or their programs. Accreditation by the UAA is thought to
influence positively a university's chance of survival.

Curriculum development within teacher education programs is also the
responsibility of individual departments and institutions; however, each teacher
education program must provide the courses and credit hours specified by the
Educational Personnel Certification Law (Ministry of Public Management,
Homes Affaires, Post and Transportations, Office of Administrative Manage-
ment, 2002a). Teacher educators have the autonomy to teach content areas,
conduct research, publish findings, advise students, and serve on committees;
however, national requirements affect content autonomy differently depending
on the type of teacher education in which one is engaged (e.g., educator for
subject area, educational methods, or pedagogy).

Young identifies several national concerns that are different from those in the
previous section: a national curriculum for all teacher education programs in
Japan; a decreasing school-age population; an over supply of teachers; an over
supply of teacher education programs in general; and no established means for
students and programs. She does not specifically discuss a research agenda, but
there are clearly topics that could be investigated. Program evaluation, specifi-
cally might include a self-studies of courses. The processes of consolidation and
curriculum revision might also include self-study components.

The South Korean Context (based on a report prepared by TaeWha Kim)

In Korea, teacher education is provided by 13 universities of education; 41 colleges of education in general universities; 33 departments of education in general universities; 126 education courses in colleges; 128 graduate schools of education and 299 accredited programs for kindergarten teachers, special education teachers, nursing teachers and librarians (Ministry of Education and Human Resources Development, 2001a, 2001b). Programs are monitored by the Ministry of Education and Human Resources Development (MEHRD) and Korean Educational Development Institute (KEDI), which jointly developed the evaluation criteria for preservice teacher education programs in 1997. Colleges of education were evaluated in 1998; graduate schools of education in 1999; universities of education in 2000; and departments of education in 2001 (Korean Educational Development Institute, 2002). Although teacher educators have the autonomy to develop the curriculum at the department level, they are actually affected by the MEHRD, which has the authority over teaching certificates. Students are required to take over fifteen credit hours of general pedagogy as the major requirement for teaching certificate – which is conferred without additional testing by the president with the authorization of the Deputy Prime Minister of Education and Human Resources Development.

The biggest challenges facing teaching and teacher education are: 1) the shortage of elementary school teachers; 2) the oversupply of secondary school teacher candidates; and 3) the uneven distribution of novice teachers across South Korea. In order to resolve the shortage of elementary school teachers, which was caused mainly by increasing numbers of retirements after the 1998 International Money Fund (Teacher Education and Development Division of MEHRD, 2002) crisis and teachers' reluctance to work in rural areas, the MEHRD made an effort to encourage teacher candidates with secondary teacher certificates to retrain based on the recommendation of the superintendents of local offices of education (Teacher Education and Development of MEHRD, 2002). To address the oversupply of secondary teacher candidates, the MEHRD has tried to reduce the number of secondary teacher programs by limiting the number certification programs based on the results of teacher education program evaluation; encouraging programs whose graduates have low employment rates to change merge with related departments; and forcing graduate schools of education to focus on inservice teacher education (Teacher Education and Development of MEHRD, 2002). Overall, programs with good evaluations will get active support administratively and financially, whereas the programs with bad results will converted into general departments in the universities (Korean Educational Development Institute, 2002). This is causing many teacher education programs to redesign their curricula.

The problem of the uneven distribution of high quality teachers began when local offices of education began administering teacher employment exams. Most teacher candidates applied to local offices of education reported to have good working conditions, which caused both the teacher shortage and low-quality of

teachers in the local offices of education with bad working conditions. In this manner, the teacher employment exam has not only caused the phenomenon of "the rich-get-richer and the poor-get-poorer" in terms of teacher recruitment. In addition, the teacher employment exam is of consequence to the teacher education programs. For example, Chonnam National University is trying to help senior students with the teacher employment exam by providing them with a special course to prepare for the exam.

Kim's account identifies issues that relate to both of the preceding sections. The uneven distribution of teachers is somewhat similar to the Colombian context and the over supply of teachers and the need to evaluate programs is somewhat similar to the Japanese context. Kim also introduces the issue of examinations as the primary evaluation mechanism, foreshadowing what McCullough will mention in the following section. Like Young, he does not specifically discuss a research agenda, but again it is evident that there are questions about the impact of policies and programs that could (and possibly should) be answered with evidence gathered through systematic inquiry and self-study. Certainly, studies by graduates who enter contexts in which there are poor working conditions might be very helpful in seeking the means to improve those conditions.

The United States of America Context
(based on a report prepared by Heather McCullough)

The *College Blue Book – Degrees Offered by College and Subject* (2003) lists approximately 600 teacher education programs in the United States, but this figure is misleadingly low because of the numerous routes to teaching that are not based at universities and are not connected to degrees. Monitoring of teacher education programs in the United States varies from that of the countries discussed above in that each state has an independent department, often called a State Board of Education, which monitors and accredits teacher education programs in that state. There are also two voluntary national accrediting organizations, the National Council for Accreditation of Teacher Education (NCATE, http://www.ncate.org) and the Teacher Education Accreditation Council (TEAC, http://www.teac.org/). Twenty-eight states now use the NCATE standards as a guideline for the state standards established to monitor teacher education programs. Illinois is one of these states.

Two of the biggest challenges facing teacher education in the United States are 1) the implications of two pieces of federal legislation – Title II of the reauthorization of the Higher Education Act (http://www.ed.gov/index.jsp) and the reauthorization of the Elementary and Secondary Education Act, known by some as *No Child Left Behind* (NCLB) (http://www.nochildleftbehind.gov/), and 2) promoting quality across various routes to teacher education.

Millikin University in Decatur, Illinois, is an example of a non-NCATE accredited teacher education program that addresses the new challenges faced by teacher educators in Illinois and across the nation. Millikin University has

been engaged in continuous program improvement for several years. They have revised early field experiences and student teaching and incorporated more technology into the curriculum. They have begun to document students' performance through a requirement that each student compile a professional portfolio based on the Illinois State Learning Standards upon which all Illinois teachers are required to build their curriculum. NCLB legislation will require more changes in the Millikin curriculum to ensure that the pre-service teacher will meet the "highly qualified" status demanded by the federal legislation. University based teacher education programs such as the one at Millikin University are increasingly challenged by programs that by-pass the traditional undergraduate and graduate routes to certification. Legislation in Illinois and other states allows people with baccalaureate degrees to begin teaching after a few months of pedagogical training, which may be provided by a university, school district, or private company. There are continuing debates over the nature of these shortened programs and whether or not they will provide highly qualified teachers. Similar debates surround the accreditation processes, with some arguing that universities that offer more traditional programs are over-regulated while alternate route providers are under-regulated. These ongoing debates are likely to continue at both state and national levels.

McCullough raises issues that are similar to those in Colombia, including standards-based program design, university autonomy, and alternate routes into teaching. Issues that are similar to Japan and South Korea include evaluations of programs and candidates. More than the three previous accounts, the United States context is affected by the tensions that arise among the federal government, the states, and the universities as all three struggle for control over teacher education. Data-driven arguments are sometimes used to inform the debates, but it is entirely possible that the data are insufficient or that they are not persuasive when opinions and beliefs are entrenched.

What is clear across the four accounts is that much attention is being paid to teacher education and that changes are occurring as a result of national policies as well as local conditions. Less clear is the nature of the data to support policy mandates or the intentions to collect information on the results of policies. Does self-study research have a role to play here? Possibly, but as I discuss in the following section, published self-study research seldom addresses the policy context of the teacher education program.

Themes and Variations in Self-Study Research within Teacher Education

From its inception, the Self-Study of Teacher Education Practices Special Interest Group (S-STEP SIG) of the American Educational Research Association has deliberately embraced a wide range of research foci, multiple methods of data collection and analysis, and alternative representations of members' work. Accordingly, members and non-members of the SIG have published their work in book chapters, books, and, increasingly, in peer-reviewed journals targeted for both content-specific and general audiences. In this part of my chapter I

discuss selected studies from peer-reviewed journals to illustrate the ways in which a space for self-study research has been created within the academy. In selecting the studies I have adopted a working definition of self-study research, drawing in part on Korthagen & Russell's (1995) commentary on self-study as an emerging field. In self-study, teacher educators draw from the interplay of theory to practice and of practice to theory in order to confront the relationship between their own practices, connections to their prospective teachers' practices and the ways practice may affect students in schools. I have found especially useful four prompts from Loughran and Northfield's (1998) framework for the development of self-study practice. The first and second are a focus on the context and nature of one's work as a teacher educator and a commitment to action as a result of one's study. The third and fourth are a commitment to checking data and interpretations with others and a report of one's work that can be understood by the target audience. Finally, Rearick and Feldman's (1999) framework for action research, which shares many features with self-study research, indicates the importance of attending to theoretical orientations, purposes, and the nature of reflection that guides research intended for use in action settings.

With considerable assistance from Patricia Brady, I have identified numerous papers that illustrate the variations in self-study research that has been published in peer-reviewed journals beginning in 1995, some of which are described in more detail below. In some papers the researchers explicitly stated that they were engaging in self-study; in others, they did not. In some, impact on practice is specifically discussed; in others, impact is only implied. The duration varies; the focus varies; and the ways in which teacher educator-researchers have attempted to demonstrate trustworthiness or believability also varies. I have grouped the articles by commonalities in the focus of the research, which illustrate a variety of theoretical orientations and purposes. Each of the selections, however, provides an audit trail – a connection between research questions, data collected, analyses methods, and conclusions – and was intended to inform an audience beyond the researchers and their colleagues. In addition to the papers selected, I have included two book-length reports of teacher education programs in which the research was conducted by the participants because they illustrate forms of self-study research that can extend beyond investigations of one course or one set of experiences but that cannot be reported within the confines of one journal article.

Focus on an Orientation to Practice

The examples that comprise this section share the authors'/researchers' commitments to practice based on a well-articulated conceptual orientation and to investigating their abilities to engage in that practice themselves, as well as to encourage similar practices among their students. Freese (1999) based her instruction and her practice on Loughran's (1995, 1996) framework for reflection, but she wondered if that framework was, indeed, appropriate to guide secondary

students teachers' practice. Dinkelman (1999, 2000) was also interested in reflective practice, but based his orientation to reflection on van Manen's (1977) concept of critical reflection to which he added his own conceptions of democratic education and connections to wider social issues in social studies classrooms. Fecho, Commeyras, Bauer, and Font (2000), were interested in issues relating to democracy and democratic teaching. Specifically they hoped to enable their literacy education students (and themselves) to re-imagine how authority might be co-constructed and shared in classrooms. Steele (Steele & Widman, 1997; Steele, 2001) was interested in teachers' abilities to put constructivist learning theories into practice in mathematics classrooms. Fecho, Commeyras, Bauer, and Font's study covered one semester. Dinkelman's study crossed two semesters, the second of which was student teaching. Freese's research covered four semesters, and the last semester was a paid internship in which the interns assumed full-time teaching responsibilities and were paid for their work. Steele's investigations went beyond the teacher education program as she followed her students through her methods course and into their second year of teaching.

Freese (1999) worked with 11 preservice secondary teachers (7 male; 4 female) across four content areas in a two-year Master of Education program. She carefully documented her use of the reflective framework in her own classroom and with the mentor teachers who supervised early field experiences. As her student teachers began fieldwork, they practiced using the framework in conjunction with videotapes of their teaching. Then, in the fourth semester, she interviewed the students about their perceptions of their preparation for student teaching. While none of the questions asked specifically about reflection, their answers did reference reflection and reflective activity. She found that, despite complaining about reflective activities during three semesters of coursework, the preservice teachers reported that they used the reflective framework during their teaching and that they valued it for self-evaluation, on-the-spot decision making, and collaboration. The framework was identified as one part of the program that helped to prepare them and they noted that reflection was an integral part of the teaching profession. Freese's analysis also indicated that they all had relatively sophisticated understandings of reflection. The study reinforced her commitment to continue using Loughran's reflective framework collaboratively with both preservice teachers and their mentors and to further develop her role as a co-inquirer, one who makes her thinking public and engages in discussions with other professionals.

During the first semester of his year-long study, Dinkelman (1999) served as the secondary social studies methods course instructor. He selected three students from among those his class who volunteered to participate in the study and interviewed them at the beginning, middle, and end of the semester. He also observed their work in class and collected their assignments. He then categorized the data into topics and actions that indicated any evidence of critical reflection and wrote case studies of each student, followed by a cross-case analysis. Dinkelman reported that while he did find evidence of critical reflection and of critically reflective teaching present in all three cases, he found no connection

to critical democratic citizenship nor to any transformation of their views concerning the purpose of teaching social studies. Indeed, none of the participants seemed to construct an overall rationale for teaching social studies, although they did have general goals for their students.

Through an analysis of interviews, observations, field notes and written artifacts he obtained while serving as the university supervisor, Dinkelman (2000) again constructed case summaries for each participant in the study discussed above. He concluded that during student teaching all three participants showed evidence of understanding and practicing critical reflection, which he acknowledged was due, in part, to their interaction with him as researcher/supervisor. He also found evidence that during student teaching the three preservice teachers began to develop a somewhat stronger emphasis on democratic education, due in part to journal assignments and participating in the research project. Unlike Freese, Dinkelman reported that the cooperating teachers did not factor into the student teachers' use of reflection, although they also served other important purposes.

Fecho, Commeyras, Bauer, and Font (2000) described an inward-focused study that was somewhat different from the previous researchers' depictions of students' responses as a function of their classes. The first three authors, all reading instructors, used different methods of data collection and analysis within their classrooms, but all wrote reflective notes after each class and e-mailed them to the others. These e-mails served as the basis for challenging one another to consider alternative explanations for classroom interactions and to the students' responses to sharing classroom authority throughout the semester. Other data included conferences with students, class interactions, students' responses to readings, and written coursework. After the semester ended, the group analyzed their teaching around the question of sharing authority within the context of a (hopefully) critical-inquiry classroom. Each created stories around this theme and Font provided a cross-story analysis.

Bauer described her attempts to share authority with three students through the metaphor of dance. With two female students she felt she succeeded in establishing synchrony – a situation in which ideas were openly shared and in which all parties had times when they controlled classroom flow. For one of the male students, however, the refusal to "dance" resulted in his constant critiques of her teaching. The idea of sharing control became a struggle for control. Fecho's report centers on one incident within a class wherein inquiry into meaning and meaning making was his overall frame. In this incident he described a situation wherein the students' were discussing integrating literature from minority groups into the reading curriculum. An unanticipated and unwelcome response during this discussion prompted him to argue with the students instead of asking clarifying questions, thus setting himself up as the authoritative voice and crushing oppositional voices. Commyeras discussed her continuous struggle with turning curriculum decision making over to the students and the students' negative responses to spending time making those decisions. Her students did not like the ambiguity of not knowing what was expected and she found herself

struggling to satisfy their needs while, at the same time, trying to remain consistent with her decision to let them make decisions. Across the three narratives, the co-authors found that simply acknowledging the authority relationships that pervaded their classrooms and their struggles with both their own expectations and those of their students was an important place to begin self-analysis. While they encouraged a high tolerance for uncertainty and, therefore, frustrated some of the students, they felt that this was an important step in preparing students for their own classrooms. By engaging in the practices they recommended for their student they learned, firsthand, just how difficult putting recommended practice into actual practice could be.

Steele was one of a very few researchers who followed students beyond the teacher education program and into the first years of teaching. Initially (Steele & Widman, 1997), she described her elementary mathematics course and her students' progress in developing problem solving strategies and explanations for mathematical procedures. She randomly selected five female elementary education students from among 19 elementary and middle school preservice teachers in a mathematics methods course designed to make children's mathematical thinking more accessible to the teacher. She conducted interviews at the beginning and the end of the methods course; she also collected written assignments, journals, and math logs, and kept field notes and classroom group discussion notes. She found that all five of the preservice teachers' understanding of mathematics learning shifted from mathematics learning as a passive, receptive process that followed from drill-and-practice activities to an active process in which learning was defined as problem solving and exploration of concepts. This resulted, she concluded, in a shift from seeing mathematics as computation to seeing problems as a way to encourage mathematical discourse and conceptual learning.

Two years later, Steele (2001) conducted six formal interviews with four of the five teachers, who were then in their second year of teaching; she also observed each person's class for two days and interviewed teachers and administrators at the schools in which they were working. She found that two of the teachers had internalized the use of cognitively-based teaching strategies, used multiple sources for mathematical activities, and evidenced reflection on their teaching. Two, however, had become very procedure-oriented and their instruction was teacher-directed and based solely on textbooks. Steele noted that, in the case of the first two teachers, the administration and the school culture reinforced constructivist teaching. This was just the opposite in the schools of the second two teachers.

The studies in this section raise the possibility that teacher educators who study their own practice can realize a short-term impact on their students' conceptions of practice or desirable practice – but the issue of long-term impact is far from certain. These studies also raise issues about the inherent power and authority that resides with the professor-instructor-supervisor and about the nature of his or her influence on students' conceptual orientations. How this authority affects teacher education students' thoughts, self-reports, or actions in

the classroom is not well understood and merits further study and debate. Finally, each of the studies provides a rich description of the course and, where relevant, student teaching, but do not provide detailed, contextual information on the programs or, the institutions in which the programs resided.

Focus on a Method of Teaching and Learning

The three examples in this section inquire into instructing students through specific, field oriented teaching methods. Donahue, grounding his inquiry on the moral and political foundations for service learning, investigated lessons his students created for the Third World Women's Center about girls and women's economic rights (Donahue, 1999). He then studied two student teachers as they attempted to follow through on the methods course and implement service learning activities in their cooperating teachers' classrooms (Donahue, 2000). Schuck (1997) was interested in the potential of a simulation to encourage an inquiry orientation to teaching and to challenge preservice teachers' beliefs in mathematics. Mosenthal (1996), who worked within a teacher education program that had just begun to implement field-based methods courses, drew from the constructs of situated learning (Lave & Wenger, 1991) in order to understand more about the nature of his students' learning while engaged in a field-based methods literacy course.

Donahue (1999) analyzed the reflective writings, curriculum plans, field notes, and interviews of four, female, white middle class undergraduates as they worked together to fulfill a service learning requirement for his secondary social studies methods course. He analyzed their work for examples of dilemmas they encountered and for connections between the plans and the belief statements. In addition, he analyzed interviews with the administrators and cooperating teachers in order to better understand the students' comments. His analysis indicated that the curriculum they wrote provided evidence that the process of designing the curriculum helped the four students become more competent in addressing issues of race and class in lesson design. They also became aware of the possibility of inadvertently putting students at risk with certain assignments as they worked through real assignments for real students whose families or friends might object to the discussions or actions that would result from the curriculum.

In his second study (Donahue 2000), two white, female, middle-class secondary-level social studies student teachers worked in two different classrooms and sought to design and implement service learning projects with their students. It is not clear if these young women participated in the previous study, although one has the same code name as an earlier participant. Data included reflective writing, audiotapes of class discussions, interviews, and curriculum developed by the preservice teachers for one year. Donahue coded these for indications of the student teachers' construction of the purpose and meaning of service and their experiences with service learning. He also documented the classroom context in which they were working using multiple sources of data, including

what participants reported to people not connected with the study, to check the validity of his interpretations.

The two student teachers had very different experiences. One embraced an activist, change-oriented approach to service learning and used it extensively in student teaching. The other did not use service learning in student teaching, even though she did espouse a charity-oriented approach to service learning. Donahue attributes their actions, in part, to their differing backgrounds with social activism and, in part, to their cooperating teachers' receptiveness (or lack of) to service learning projects. From this study, Donahue concluded that mandating an inflexible service learning model works against the best interests of his students and, therefore, their students. His requirements should be elastic enough to accommodate a variety of his students' backgrounds and orientations.

Schuck (1997) was both researcher and lecturer in her students' first course in which she developed a simulation that allowed her students to become researchers. She began the study by having students develop interview questions about mathematics and mathematics teaching and learning, which they used to interview a peer and, then, to be interviewed by a peer. The students then analyzed the interviews and wrote summaries, focusing on the information that could be used to improve their future teaching. The students then shared their work with experienced researchers in mathematics and their peers. They also began reading about similar research conducted in Australia and the United States.

Schuck analyzed the interview data across all of the students, categorizing their beliefs as oriented to problem solving, Platonist, or instrumentalist. She found that the students had competing conceptions about mathematics, but that they asked no questions about the nature of mathematics or mathematical thinking. They also appeared to realize that their own attitudes toward mathematics would need to change if they were to be successful teachers. Schuck noted that the simulation gave her considerable insight into her students' thinking and enabled her students to examine their own attitudes. She found that the discussions with other researchers were most helpful in that the students were able to engage in authentic discussions, which were more engaging and challenging than merely listening to one lecturer's opinions.

Mosenthal (1996) collected data on all of his students during two semesters of coursework and fieldwork and selected one female elementary education student's data to analyze after coursework ended (with her permission). The data set included course assignments, audiotapes of conferences, end-of term interviews, field observations and debriefings, small group conferences, teaching logs, and her portfolio. He also kept an instructor journal during this time. The student created a timeline of important field experiences, which Mosenthal used as the basis for his analysis as he organized data chronologically. Her teaching assignments and conversations served as primary documents, but he also coded comments directly related to her work with her reading group. His analysis suggested that early in the field experience the she felt accepted by her cooperating teacher, and she was given a good deal of autonomy in her teaching. This

made it possible for her to focus on her teaching, as opposed to her relationship with her cooperating teacher.

Early in the semester the student found it difficult to generate discussions within her reading group, as was advocated by Mosenthal's class, but by mid-semester she was able to resolve this problem. As her ability to generate discussion increased, so did her ability to engage the students in other activities, such as *cloze* reading activities and reading contracts. Mosenthal concluded that as her confidence in her ability to engage in practice increased, she was then able to consider the questions of when certain practices were appropriate. He also concluded that the move to field-based courses was desirable in that it enabled him to gain an understanding of how her learning in the methods course informed her professional practice – but with the caution that two courses would not be enough for her to internalize such practice without continued support within the context in which she would work.

All three of the authors in this section were concerned with the short-term impact of their teaching and with critiquing, understanding, or perhaps validating an instructional strategy in the courses. All reported that they learned about their own practice from the studies and indicated changes they would make in the future. As with the studies in the previous section, discussions of the context for inquiry were limited to the context of the courses. Neither Donahue nor Mosenthal describes the field setting in much detail, even though those settings were central to their investigations and to their conclusions. Schuck does not discuss the context of the teacher education program, specifically the degree to which the entire program might have contributed to the effects of her simulation of a learning community.

Focus on Prospective Teachers' Actions in Field Settings

The three examples that follow differ from those in the previous section in that the researchers are seeking to develop detailed descriptions of how their students do and do not engage in practices recommended within the teacher education program. While some might argue that these are not self-studies *per se*, I include them because they are studies conducted by the supervisors or methods instructors and the intent of the research is to better understand how recommended practice interfaces with actual practice. I also include comments by the researcher/instructors that indicate ways in which their research has affected their own practices.

In the first example, Graham (1999) served as the university supervisor for a male preservice teacher who was working with two cooperating junior high teachers, 1 female and 1 male. In this study, Graham had not yet completely embraced the concept of self-study, but was moving in that direction: "I must acknowledge that my dual role of supervisor and researcher created several disadvantages. First, I faced an ethical dilemma – to separate my responsibilities as a supervisor from my responsibilities as a researcher … I made the supervisor role my top priority, seeking to remain *respectfully* curious in my researcher role

... my case write-up does not focus markedly on my part in the narrative ... I am aware that my dual role of supervisor/researcher and the asymmetrical power relationship created by those roles were problematic" (p. 527). She conducted interviews at the beginning and end of the student teaching semester, made notes on classroom observations and post-observation conferences, and kept records of the evaluations, lesson plans, student teaching journals, tapes of student teaching seminars and notes on informal conversations throughout the semester. Her analysis began by identifying themes, dilemmas, and tensions from the conference tapes and interviews and mapping them against the other data sources.

The student teacher began his assignment with a teacher-centered style, using the image of teaching as athletic coaching. He found it somewhat curious that the female cooperating teacher was the one who was more teacher-centered, not the male, who worked with the state's Writing Project. He bonded strongly with the male cooperating teacher – even though he did not appreciate or agree with his teaching style. Graham documents their continuing discussions and debates as the two of them argued and negotiated views, with neither appearing to change views, but still respecting one another. Graham noted that teacher education programs must encourage prospective teachers to know themselves through self-study and, also, to understand the power dynamics that are inherent in field settings. What she failed to note was her role as a supervisor in shaping the young man's practice.

Mallette, Kile, Smith, McKinney, and Readance (2000) used the framework of symbolic interactionism to create case studies of six female elementary education students who were enrolled in a course focusing on reading difficulties. Mallete was the course instructor, Kile was her faculty mentor, Smith taught a second section of the course, McKinney led the cohort program, and Readance served as an external reactor and consultant. Data included written assignments plus the instructor's comments on the assignments, class discussion notes, instructional notes, and the field notes and written summary of the preservice teachers' semester-long study of one child. Descriptive coding of each data source related to the child study was then compared to previously collected data for each participant. Case studies were prepared for each participant, followed by a cross-case analysis. What is interesting about this study is that final analysis of the data was shared with the participants, which became a teaching-learning experience for teachers, researchers, and the prospective teachers.

The research team noted that the preservice teachers became more critical of their own classroom practices over time and began to see reading difficulty as an instructional issue as opposed to a problem inherent within the child. Multiple and continuous assessments became important to enable continuous monitoring of their student's learning and their own learning. They concluded that each student's individual stance toward reading difficulties predisposed the preservice teachers to construct reading difficulties in different ways, but that the stances were typically unknown to the preservice teachers until they reflected on their own data. Once they acknowledged the limitation of their views they were free

to make changes. This led the authors to think of, "providing a way for all the preservice teachers to have the opportunity to look at our interpretations of their data as a forum for discussion of their initial stances and indices of their development of new meanings they construct" (Mallette, Kile, Smith, McKinney, & Readance, 2000, p. 611).

Weaver and Stanulis (1996) drew from social constructivist learning theory in a collaborative analysis of their experiences working with one female student teacher in a middle school classroom in which Weaver was the cooperating teacher and Stanilus was the university supervisor. Data included transcripts of weekly three-way conferences, and their own individual reflections throughout the student teaching semester. Their analysis revolved around collective discussions of the transcripts, and written reflections noting the development of their collaborative relationship over time.

They concluded that even though the coursework and the field setting complimented one another and both promoted and demonstrated the use of writers' workshops, the student teacher did not feel confident about implementing them and was especially concerned about the workload involved. This led both the cooperating teacher and the supervisor to adapt their expectations so that the student teacher could try some ideas of her own. This included planning directly from the textbook, in part because the student teacher anticipated not having resources other than a text in her first years of teaching:

> We feel that the common negotiations of beginning teaching, including classroom models of instruction, personal teaching styles, and appropriate teaching materials, can be faced squarely through a collaborative model of student teaching. Perhaps, as we have come to believe, classroom life for the student teacher is not a hard reality to be adjusted to, but an adventure to be created and studied together. (Weaver & Stanulis, 1996, p. 35)

In addition to the ways that they have been used to inform teacher educators' practices, these examples make more complex what we already know about relationships between coursework and fieldwork and, also, between research methodology and impact on teacher education students. In two of the studies (Graham, 1999; Weaver & Stanilus, 1996) we have reports of student teachers actively resisting influence from cooperating teachers so that they might focus on their own beliefs about how teaching should occur, even when messages from the field and the university were unified. The study conducted by Mallette, Kile, Smith, McKinney, and Readance (2000) reveals that member-checking and sharing the data and research summaries with the participants can provide an important impetus to further reflections and change.

Focus on Issues of Diversity

The examples in this section share a focus on teacher educators' awareness of the ways in which gender, race, cultural background, and educational background of teacher educators, prospective teachers, and students interact with

one another to affect teaching and learning. Four of the studies also illustrate the ways in which the teacher educator researchers attempted to validate their work by bringing others into the data collection and analysis processes. McGinnis (McGinnis & Pearsall, 1998) and Rodriguez (1998) worked with graduate assistants, who served as independent analysts. Wolf (Wolf, Ballentine, & Hill, 1999; Wolf, Ballentine, & Hill, 2000) worked with undergraduate assistants (who had also been members of the courses she taught) in order to interpret data and their shared experiences.

McGinnis, an elementary science educator, became concerned that, as a male, he was not behaving in gender inclusive ways, nor was he sensitizing his students to issues of gender in science teaching and learning (McGinnis & Pearsall, 1998). McGinnis enlisted Pearsall, a female graduate student, to serve as his co-researcher. She interviewed the instructor and the preservice teachers at the beginning of the semester and a subset of the students at the end of the semester. She also observed all classes. In addition, the instructor and two African-American females, one Chinese-American female, six white females and four white male students kept journals. Formal course evaluations for previous classes and for the current class were also used as data points. The students were aware of the study and of McGinnis's desire to be more gender inclusive.

Pearsall and McGinnis each analyzed the data separately and then met to compare notes throughout the course. They also provided drafts of their report to selected participants as a form of member checking. Then each researcher wrote separate perspectives on the data, followed by a concluding section in which the perspectives were combined. From the instructor's perspective, the male students seemed uncomfortable with his attempts to be more gender inclusive, but he felt as though the females noted his attempts and some (but not all) appreciated them. He began to consider ways he might be even more gender inclusive. Pearsall disagreed somewhat. Her analysis indicated that the gender of the professor was not important to the students, but that male students had different expectations of the science class climate when the instructor was male. She also concluded that, while instructors' gender biases are noted, students seldom speak out against bias. Member checks suggested that the students felt uncomfortable by being part of the study and that it diverted attention from the focus of teaching science.

Wolf and colleagues (Wolf, Ballentine, & Hill, 1999; Wolf, Ballentine, & Hill, 2000) have been working collectively to understand how Wolf's instruction in a year-long literacy course enabled her students to understand reading and writing. It is important to note that Ballentine and Hill were undergraduate students in the course and volunteered to become co-researchers once the course ended. In Wolf, Ballentine, and Hill (1999), six graduate students and four undergraduates agreed to participate in a study of preservice teachers' conceptions of voice and authority in writing about different racial, linguistic, and cultural groups. Two of the female students were Japanese-European and six were European-American; there were two European-American males.

Wolf conducted three formal interviews throughout the year, took notes on

all conversations, e-mail conversations, and kept copies of all completed assignments. Primary data for the article were an assignment to create multicultural book handouts and final interviews about authenticity in writing. Using qualitative software, the handouts were coded for the represented groups, literary elements, illustrations, author's background, and their evaluations of the text. The interview transcripts were coded for hesitations, arguments, support for arguments, changes, and hopes and fears. As a team, the researchers recorded Wolf's changes in instruction over the year and also their own interactions throughout data analysis and writing. They concluded that, as a group, the preservice teachers moved from a simplistic notion of who has the right to speak for whom to an understanding of the complexity of this issue. Their understanding of who has the right to write about cultures changed over the year as they examined text authenticity, historical and visual accuracy, aesthetic heat, and children's reactions to books. The last part of the article focuses on Wolf as she reflects on what other assignments she might have given to introduce the idea of *de facto* and *de jure* censorship and the impact teacher choice has on legitimizing what gets studied and what does not.

The team also studied three Anglo-American, middle class preservice teachers from the class as they worked through a "Child as Teacher" project in which they worked with students from backgrounds very different from their own (Wolf, Ballentine & Hill, 2000). This study could have also been located in the previous section because it, too, is based on a field project conducted by the preservice teachers. Data included the preservice teachers' reading autobiographies, notebooks for the "Child as Teacher" project, and interviews at the beginning, middle, and end of the academic year. The team then constructed narratives for each of the preservice teachers based on literary theory, features of language that marked the ways they constructed themselves, the influences on thinking, their cognitive or emotional responses, their understandings of child's literary engagement and of the children themselves.

The first preservice teacher worked with an African-American male in Grade 3 and learned how insightful the young man could be, how much he enjoyed reading, and how much the school did not realize these strengths. The second preservice teacher worked with an African-American male and became involved in some of the family dynamics. He learned about their hectic lifestyle and his student's difficulties with homework. He further learned that when the student was interested in a text he became involved in reading, but that his teacher did not realize this. The last preservice teacher worked with a Grade 2, Mexican-American student and learned that she had to learn to ask good questions in order for her student to respond. She also learned that the Spanish language was important to her student and that family privileged education. She learned that her student enjoyed teaching her Spanish and that she was a very insightful reader. Wolf and colleagues reported that all of the preservice teachers learned that school for their students was not the same as it had been for them and that their students' views of books were different from their own – but that it was

possible to engage the students in reading and that the students found certain types of reading quite enjoyable.

Luwisch (2001), using the lens of story (Carter, 1993; Connelly & Clandinin, 1990), studied herself in the context of the Coexistence Workshop, a course taught in Israel to both Jewish and Arab students. She begins with a description of her work within the course and then describes an incident in which a courtyard exhibit of caricatures drawn by an Arab provoked heated arguments and almost violent confrontations among the students. She discusses her class's discussion of the event, her return visit to the exhibit and her shift in understanding, the class's restorying and re-understanding of the event, and how her teaching changed during the process. She includes several of her students' stories in the paper and then steps back to consider what the event and the subsequent class sessions meant for her.

She found positive changes in the ways her students began to relate to one another and she provided anecdotal evidence of students overcoming barriers, such as inviting one another for coffee. She also noted how the media had shaped her own negative image of Arab countries and that she shared her own development and evolution in her reinterpretations with her students. In the final section of the article, Luwisch not only discusses personal meaning, but the ways in which the students began to ask for small changes in the institution to value and support other groups and other religions. She also reflected on storying and restorying as far more than a pedagogical tool – but one which might affect survival. "Only by telling and listening, storying and restorying, can we begin the process of constructing a common world" (Luwisch, 2001, p. 145).

Rodriguez (1998) studied his secondary science students during their methods class and on into student teaching. He was interested in what teaching strategies seemed to help students deal with resistance to ideological and pedagogical change using what he terms a "sociotransformative constructivist" orientation to teaching and learning. His goal was to move from talking about issues related to education for all children into action. He collected the students' assignments in his class, kept detailed fieldnotes, and used data from anonymous course evaluations. During student teaching he interviewed four of the students (three Anglo-European females and one Anglo-European male) and videotaped two lessons taught by each student. He noted that he was the only Latino and the only member of a traditionally underrepresented group among the science faculty members.

To analyze the data, Rodriguez asked an Arabian-American female graduate research assistant to code all interviews and materials collected from the methods class. They separately analyzed the videotapes and then conferred on the themes and categories they had developed independently from one another. Analysis indicated that many of the students became more aware of how their actions as teachers could promote or inhibit learning for a diverse student population while others remained uncomfortable with the issue. Among those who reported greater awareness, there was a desire for concrete examples of how one could be a classroom change agent. Rodriguez acknowledges that as a teacher educator

he was obligated to provide specific guidance on *how* to teach. Three of the four student teachers were among those who were receptive; one was not. In his discussion of the findings he noted that many of the students translated issues of diversity into a discussion of race or ethnicity, ignoring issues of gender, ability, and sexual orientation. He also noted that his own gender and ethnicity possibly influenced the students' responses. He concluded his report by calling for a tighter integration of research combining the individual, constructivist framework with social justice and multicultural frameworks.

The examples in this section all attended to the teacher educators' backgrounds, as well as to those of the students with whom they worked. All attended to issues of cultural hegemony and of developing changes in prospective teachers' understanding of students, as well as with their own changes as teacher educators as they sought to understand *their* students. In addition, four of the five researchers noted the importance of diverse perspectives within a research team and how those perspectives influenced the analysis and interpretation of data.

Focus on Collaboration

The articles in this section are studies of the process of collaboration itself. The first example (Hudson-Ross, 2001) is not clearly an example of self-study research because it is a survey of participants with whom Hudson-Ross had worked over a number of years in a collaborative, statewide network of field-based and university-based teacher educators in order to better understand her own work. I include it because she introduces political issues in both collaboration and self-study that others do not acknowledge. Hohenbrink, Johnston, and Westhoven (1997) and Montecinos, Cnuddle, Ow, Solís, Suzuki, and Riveros (2002) wrote joint analyses of the impact of working together over time. Tobin and his colleagues (Tobin, Seiler, & Smith, 1999; Tobin, Roth, & Zimmermann, 2001) have departed from the standard journal reporting format and have created cogenerative dialogues in which multiple viewpoints are documented and left without an attempt to reach consensus.

Hudson-Ross (2001), a university teacher-educator and one of the founders of the University of Georgia Network for English Teachers and Students (UGA-NETS), worked with a graduate student to document the formal professional development work that had occurred since the network began in 1994. This document served as the basis for a survey of professors and secondary English teachers from seven participating professional development schools. Teachers identified four sites for professional development: individual classrooms (through self-examination and having student teachers), the secondary school and college departments, the teacher network (through its positive culture and leadership opportunities), and the field of teacher education locally and beyond. The teachers also reported changes in their daily interactions, with an increased focus on professional dialogue and looking at themselves, not just the student teachers. The teacher educators reported creating more flexible syllabi, time for classroom talk, a continuous search for enabling preservice teachers to embrace complexity,

and an ongoing critique of self. They reported many experiences with the secondary teachers in that they had learned to work more collaboratively and to defend their work with research based evidence. The teacher educators were seeking to influence a university culture that does not necessarily reward collaboration. Toward the end of the article, Hudson-Ross reflects on the links between UGANETS and policy with the *hope* that they will be able to stay ahead of public policy pressures. She concludes that "we need more and thicker descriptions of the interaction between top-down and bottom-up strategies for educational reform and how local players are negotiating the current milieu in the US and elsewhere" (Hudson-Ross, 2001, p. 449).

In what is a more familiar self-study format, Hohenbrink, Johnston, and Westhoven (1997) audiotaped their conversations, kept journals, and interviewed one another about their collaborative teaching of a social studies methods course over four years. Basing their work in post-stuctural, feminist and interpretive-hermeneutic theories, the graduate assistant (Hohenbrink), classroom teacher (Westhoven) and university instructor (Johnson) conducted periodic joint analyses of their data and identified ongoing themes as well as changes in their understandings of their data. These then guided future conversations. At the beginning of their relationships they were uncomfortable working together, but their joint analysis indicated that co-teaching, over time, resulted in diminished competition for whose knowledge counts and a concurrent increase in the trusting and valuing of one another's knowledge. They concluded that even though they had not resolved all potential conflicts, it was essential to acknowledge and work through issues of role, personality, and the like. They were continually amazed at how hierarchical and familiar relationships kept creeping back into their work. Without weekly interactions and conscious attention to the issues, their working together would have been much more difficult.

Tobin, Roth and colleagues have been conducting some particularly interesting research revolving around the concepts of co-teaching and co-generative dialogue. In one such study (Tobin, Seiler, & Smith, 1999), Tobin (Ken) was the science teacher educator, Seiler was the doctoral student/supervisor, and Smith (Mac) was the high school science student teacher. Employing hermeneutic, phenomenological theory with references to theories of habitus and cultural capital, the authors constructed a conversation, or metalogue, based on data from fieldnotes, narratives, artifacts, videotaped lessons, student interviews and assistance from a student as a participant on the research team. The metalogue focused on the nature of the methods course and the role of the cooperating teacher. The issue of quality as it relates to any one participant becomes increasingly irrelevant as all become learners with one another. Methods courses focus on talk; teaching is an action. "Mac saw his methods class instructor struggling with a habitus that did not fit and realized that even after many years of teaching, one is still a learner. Ken saw how much more potent it was to teach side-by-side in the setting where the student teachers are placed. One can not observe a habitus, one must experience it, if one wants to know it" (pp. 83–84).

In a related study (Tobin, Roth, & Zimmermann, 2001), Tobin was the teacher

educator, Roth the external researcher, and Zimmermann the secondary science student teacher. Videotapes of the classes, recorded debriefings, videotapes of the analysis sessions, journals, e-mail, and face-to-face interactions during student teaching were collected. Recursive, dialogical analysis and discussion of data became the base for further action. Part of the article focuses on one lesson and presents a multivocal interpretation of that lesson, followed by a metalogue on the co-teaching experience in general. In the lesson example, the gaps within one teacher's instruction were supplemented by another's. All of the co-teachers debriefed the lesson and talked about where to go next (short term and long term). The metalogue on co-teaching represents the different and complex inter-pretations of the participants, but also models the essence of the co-teaching process. Sections included reflections on co-teaching in urban schools, societal-level issues, learning from dialogues, the changing roles of stakeholders, and curricula and learning in urban schools. They continued the article with a discussion of their increased awareness of the hegemonic forces prevalent in US society, particularly in standards-based instructional mandates.

> The problem of acting in accordance with hegemonic forces is ever present and can be addressed explicitly in cogenerative dialogues. However, this process only addresses those parts of teaching that can be described with language. To address those parts of teaching that are unconscious or that are internalized societal contradictions, it is desirable to have outsiders participate in coteaching. (Tobin, Roth, & Zimmermann, 2001, p. 959)

Their concluding section, however, is sad in that a female high school student who had been identified early in the article as having made significant progress later experienced difficulties at home and at school. The team intervened to move her to a different science class in which she could be (and was) successful.

> We are concerned that the hegemony is vast and beyond what we have described here or have identified in our study … What guarantee do we have that curricula of the types enacted by Andrea and Sonny are trans-formative and provide the students with cultural capital that can propel them to a more advantageous spot in social space? Is it desirable to focus on school district standards, or are these standards part of the hegemony?" (Tobin, Roth, & Zimmermann, 2001, p. 961)

Montecinos, Cnuddle, Ow, Solís, Suzuki, and Riveros (2002) were interested in improving the ways in which they worked as student teaching supervisors within the context of teacher education reform in Chile. As the reforms gave schools and teachers more authority to make decisions about curriculum, the authors were specifically interested in enabling their students to become more proficient in situation specific decision making, self evaluation, and reflection on practice. Representing four different areas (early childhood, elementary math, elementary language arts, and secondary Spanish/philosophy) and with the assistance of an external, critical friend, they created a process for self-study and,

after four planning months, began weekly seminars in which they reviewed previous discussions, read through journals, and planned for the next meeting. To reflectively analyze their progress each participant prepared an account of significant learning within the study and a comment about the self-study process. They then identified six themes that crossed the narratives: 1) attend to learning needs of the supervisor; 2) attend to the learning needs of the student teacher; 3) attend to student teacher's biography; 4) give the student teacher reassurance; 5) distinguish good questions from bad questions; and 6) attend to the structure of group and individual supervisory meetings.

The themes then served as an experiential basis for a re-reading of articles on self-study and the ways in which their experience mirrored that of others. Their visits to other countries and conversations with teacher educators from other countries led them to concentrate on similarities across countries – and to wonder why their external reviewers had expressed surprise they did not find major difference because of the Chilean context. They speculated that the similarities were due in large part to the influence of the U.S. teacher education literature. They concluded their article with their plans to improve their teaching and with wonderings about the possibilities and promises of including other supervisors in the self-study effort.

The examples in this section illustrate a few of the difficulties, challenges, joys, and opportunities that arise when teacher educators work together over time. Moreover, they specifically acknowledge the political dimensions of teacher education, which may be overlooked by those who investigate issues contained within one set of courses and a short period of time. Only Hudson-Ross (2001) acknowledged the pressures and tensions created by an ever changing state political context.

Focus on Entire Programs

The three examples in this section are reports of research on and within entire programs of teacher education. While I could have embedded the brief descriptions of these studies within three of the above sections, I chose to group them together because they represent three different ways of studying entire programs. The first is a qualitative study by a single author who taught in an experimental program. The second is represented by two articles, selected from several published in different journals, written by two collaborators who have been reporting on their ongoing program development and the ways they use continuous evaluation to improve the program. The final example is a book in which different chapters are written by different participants in the program. Although I have only selected a few of the chapters to include, the entire book provides a good example of how entire faculties can work together to examine and improve their teaching and their program.

Teach for Diversity at the University of Wisconsin-Madison

Ladson-Billings (2001) wrote about her experiences working with a three-year pilot program in which post-baccalaureate students were admitted to prepare

specifically to teach in diverse urban settings. For three years, during which three cohorts of students completed the program, she collected data on her students' responses to the program through their coursework, lesson plans, field observations and interviews. She then developed descriptions of eight prospective elementary education teachers, all assigned to the same school. All of the students were female, six were European-Americans, one was Latina, and one was African-American. She organized the data around the themes related to culturally relevant pedagogy: academic achievement, culture and cultural competence, and sociopolitical consciousness. Their stories document the understandings they reached as they worked to become good teachers for children with whom they had little or no prior experience or understanding.

In the final chapter Ladson-Billings reflects on what she and her colleagues learned from their students, based in part on her data and in part on their experiences within the program: 1) Prospective teachers working in diverse communities need the chance to learn about the students in the context of the community. 2) Prospective teachers working in diverse community schools need an opportunity to apprentice with skilled cooperating teachers. 3) Prospective teachers working in diverse communities need an opportunity to ask lots of questions about teachers and teaching. 4) Prospective teachers need the opportunity to do serious intellectual work. This chapter also noted what was missing from the program, such as attention to second language acquisition, a requirement of action research with insufficient attention to how that could be accomplished, professional development for cooperating teachers, and insufficient planning to provide cooperating teachers with time to participate in the methods courses. The pilot study has served as ground work for ongoing program development for the entire elementary teacher education program, which demonstrates the power of self-study to influence others.

The OISE/UT Midtown Option

The Ontario Institute for Studies in Education, University of Toronto (OISE/UT) has been working with a cohort model for preparing teachers since the mid-1980s. Beck and Kosnick have published several studies of this teacher education program, and two are discussed here. Beck and Kosnick (2001) employed the framework of community (citing, among others, Barth, 1990, and Darling-Hammond, 1999) to reflect on the ways they have been able to build community within their program, which places students in multiracial, multicultural urban Toronto schools. In their essay they discuss the process of forming a compatible faculty team, the initial process of building community, and the continuing process of sustaining the community over time. Deliberate attention to program structures, ongoing communications, and modeling have been built into the program. Their four-year study of the program included participant observation, open-ended interviews and observations, and questionnaires. Their study documents the fluctuations in the community building process including, but not limited to, faculty involvements, individual students as they affected the cohorts, and the influence of external mandates. The study also documents the

steady progress the program has made toward building community over time, including an increase in student loyalty to and support for one another and increased attention to academic and technical aspects of the program.

A second study (Beck & Kosnick, 2002) evaluated the campus portion of the Mid-Town program utilizing semi-structured interviews with nine randomly selected student teachers. The courses and experiences included those taught by the authors and by other faculty members. Their analysis suggested that all nine felt that the program had a positive effect on their teaching and that this was due to well planned courses, faculty modeling, and both faculty and peer support. They felt that the program could be improved by a stronger orientation to the practical and by more experiential learning. Beck and Kosnick concluded that the evaluation data lend support to reforms in university-based teacher education, but that without support from the school of education many reforms are not possible. They discuss how their data have enabled them to make desirable changes in their programs, noting that continuous improvement is always an unfinished task.

Unified ProTeach at the University of Florida

In 1995 the University of Florida began a major revision of the elementary education program based, in part, on two pilot programs in which special education and elementary education were combined. A forthcoming book (Bondy, Ross, & Webb, in press) describes the planning and implementation process and the details the ongoing data collection and analysis process in which teams of faculty studied themselves, their colleagues, and students. Many of the chapters describe the challenges of learning to work in faculty teams, across departments, and across university boundaries. The data are not always flattering and the authors' stories are not always tales of overwhelming success. For example, Brownell, McLesky, Ashton, Hopey, and Nowak (in press) address the tensions inherent in collaborative planning and teaching through a description of three teaching teams working across two departments to enable prospective elementary teachers to think about emergent literacy, classroom management, and teaching methods.

Their interview data documented that the nature of collaborative planning and instruction varied with the team, and that planning and teaching responsibilities were negotiated very differently within each team. Some of the negotiation involved differing views of the classroom teacher's role on managing behavior (prevention vs. intervention) and focus (whole class vs. addressing individual behaviors). Some of the negotiation involved differing views of knowledge (assessing convergence on concept attainment vs. divergent expressions of concepts as applied in practice) and the need to acquire skills (diagnosis-prescription vs. open-ended tutoring). In two of the teams, the negotiation was never resolved – individual instructors acted as they were accustomed to act, regardless of the accord that was negotiated – and their counterparts were unaware that they did so.

In a second example two faculty members (Amatea & Jennie, in press) examined their abilities to both collaborate and to teach prospective teachers how to work collaboratively with families. Their first task was to model collaboration, which they did through simulations of family teams and situations that were likely to occur in field settings and through making their own collaborative teaching public in order to demonstrate the need for ongoing analysis and improvement. For the authors, all of this meant transforming their position of faculty instructors into the role of guide, in which professors get to know their students before class, discuss their needs ahead of time, and work with them to create a meaningful curriculum. The authors noted that such collaboration transformed department meetings so that teaching activities might be shared and questions concerning teaching and learning might be raised and discussed.

In the final example, Bondy, Adams, and Mallini (in press) interviewed nine prospective teachers, nine classroom teachers, and two university teachers about their experiences with collaboration during field experiences. The students reported stronger links between coursework and fieldwork and felt that they were able to discuss how they would use strategies form the program in their own teaching. They also reported that they learned about themselves. Specifically, they realized they did not know about the nature of students and about the activities and routines involved in teaching. The classroom teachers reported learning new instructional strategies, but they also felt that the program validated and appreciated their teaching expertise. They were especially pleased when students and faculty reported about learning new things from them. In addition to learning about teaching from the teachers, university teachers commented positively on the challenges to connect ideas to practice when courses became more and more field-based. Not only did this serve as an opportunity for professional development, it increased the notion that all participants – students and teachers – are teacher educators.

These chapters, and indeed the entire book, represent a strong commitment to continuous self-study with an entire program. They provide us with considerable insight into the human and institutional elements that must factor in to the change process. They also document the difficulty of change, which is especially interesting given that the curriculum advocated that teachers change the ways in which they practice. Perhaps the most important contribution of the book was to tell the collective story through the contributions of many faculty members, not all of whom agreed with one another, nor with program specifics.

What Can We Learn from Current Research, and What is Missing?

From the studies summarized in this chapter it is clear that self-study research has become an accepted form of teacher education research within the academy. Peer-reviewed articles are published by researchers from around the world and are published in teacher education journals as well as journals focusing on specific content areas. Well-respected publishers are providing opportunities for book-length descriptions of self-studies within the context of experimental, short

term teacher education programs and within the context of changing, but mainstream teacher education programs. The foci of the researchers are varied, and both collaborative inquiry and single researcher inquiry are accepted for publication. At present, the concept of self within self-study is also varied. Self as being is a topic of study, but so are self as teacher of students, self as learner from students, self as collaborator, and self as a co-construction within collaborative relationships.

To conduct self-studies, researchers employ predominantly qualitative methods, typically drawing from a variety of data sources within a single study. For researchers working alone, triangulation across sources is often discussed as one means of establishing believability or some sense of validity; for research teams, triangulation is often only one strategy for establishing validity. The teams enable colleagues to collect data for an instructor, to conduct separate initial analyses of data, and to debate with one another over meaning. In some cases the debates seek to achieve consensus. In other cases the debates are published and enable the reader to access multiple viewpoints. It is very clear that self-study researchers are in the process of formulating research methodologies that preserve the valuable insider's view, but that also seek to diminish probabilities that the researchers are seeing what they want to see or that those who are being studied are producing data that are designed to please the researcher/instructor.

Laudably, the researchers include discussions of success and discussions of failed attempts. They also illustrate the ranges of their teacher education students' responses to instruction. By providing examples of the many ways in which teacher education students accept, reject, and transform course and field experiences, the researchers give the reader access to a complex, multidimensional concept of impact – or lack thereof. But there are very, very few references to the emotional, personal, political or institutional consequences of failing as a teacher educator – with either groups of students or with individuals. There are even fewer references to how one's teacher education students then begin to succeed, stall, or fail once they begin to implement their own practices, although there are discussions of contextual school level constraints that promote or inhibit implementations of practices recommended in teacher education courses.

For the self-studies discussed above, it is quite possible to infer that the related and overlapping purposes of self-study research are to either better understand the effects of one's instruction or to improve a course or a program. It is also evident that the instructors have the autonomy as well as the authority to make decisions about curriculum, pedagogy, and, to a great extent, content. While some of the researchers reference content standards in their discussions of how they can and do shape their practices, there are no references to the importance of negotiating permission for doing so. Indeed, constraints on teacher education or forces that shape teaching within teacher education are noticeably absent from the research.

At the same time, much of the research is disconnected from the specific country or context in which it occurs. Few of the researchers locate their courses

in relation to other courses or program experiences. Few acknowledge the connections to the political, social, or historical forces that have been and are making teacher education programs more and more relevant, or more and more irrelevant and even obsolete. While much of the research is focused on issues related to diversity, that which does not have diversity as a major focus sometimes neglects to identify the race, ethnicity, nationality, or class of the participants. The language of social activism and societal critique or cultural critique has seldom been employed; the goals of change are limited to the individual teacher educator or teacher education student.

The field of self-study research is beginning to provide a teacher education database, of sorts – a collection of qualitative, often complex, descriptions of teacher education goals and practices within a course or, increasingly, across a course and a related field experience. What was once referred to as a "black box" may now be characterized as a montage of people, courses, curricula, and pedagogies. This is progress, but it is only limited progress. From the international character of the research we are learning that many issues within courses and programs cross countries and continents.

By focusing on individual instances of teacher education and by neglecting the broader context it appears, perhaps wrongly, that the researchers intend to speak only to themselves and like-minded colleagues. Furthermore, when we recall several of the national level issues raised in the second section of this chapter (e.g., What should be the curriculum for future teachers? How should programs be evaluated? How do we contend with the oversupply of teachers and the uneven distribution of qualified teachers across contexts?), we find that there is no easy way to map national issues onto dominant self-study research questions (e.g., What is the impact of my requiring "x"? How do my students receive my curriculum and my instruction? How can I better work with other teacher educators?) It seems important, as we look at the future of self-study research within teacher education, to ask ourselves some hard questions.

Why is self-study research important and to whom is it important? Part of the answer is given above. Self-study research is important to teacher educators seeking to improve their practice and to understand their students' learning. In some instances, it is also an important contribution to understanding overall program impact and how the program and its intentions have evolved over the years. And, to the degree that the similar studies might be aggregated over time, we may be able to derive a common understanding about the nature and influence of selected pedagogies, curricula, and philosophies within similar courses. So part of the answer is that the research is important to those who do it because they feel it is making them better teacher educators, and this is a perfectly reasonable answer. But if self-study research seeks to move beyond the particular and if the researchers seek to have influence beyond self, then we need studies that explore more issues that go beyond a course or a field setting. We need to ask questions that can only be answered across time and across contexts. We need to ask better questions about how our programs can encourage prospective teachers to work in areas of need and how we can prepare them to be

successful in these settings and support them once they leave our campuses. We need to continue developing methods that diminish the impact of the inherent power relationships that cannot be ignored when a researcher is also the giver of any part of the grade.

If we are to diminish power relations, then how might self-study research develop guidelines for researchers and who needs to be informed about what? The participants in the research discussed above were often volunteers who agreed to being studied before the research began or, in some cases, agreed to let their data be analyzed once a course ended and a grade was given. These are the obvious participants. But if we do look at teacher education in context and if we seek to understand the overlaying complexities, there are many potential accidental participants such as the administrators who set policies or enforce university or district policies; the university-based and field-based instructors who shape understanding and practice but who are not a part of the study; the other students in the setting, who shaped learning but who did not agree to be analyzed; and those who did agree to participate but who felt they had no choice or who felt misrepresented by their researcher(s).

In summary, the field of self-study research has developed an international cadre of proponents who are engaged in serious and important investigations of teacher education, but who have not yet begun to address their connectedness to the county, the state, the nation, or the world. In part, this is because the field of teacher education research is young and self-study research is even younger. In part, it is also because the research foci are necessarily limited in scope by the frameworks that guide the research, by temporal considerations, and by research methodologies. The research cited in this chapter, and indeed this entire volume, makes it clear that there is progress toward viewing self as a relational construct and progress toward illuminating the complexity of such relationships.

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36

ADMINISTRATORS ALSO DO SELF-STUDY: ISSUES OF POWER AND COMMUNITY, SOCIAL JUSTICE AND TEACHER EDUCATION REFORM*

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Abstract

Self-study of teacher education practices includes self-study of administrative practices in teacher education. Practitioners become administrators and wish to continue their self-study; practitioners who are not formally designated as administrators may recognize the importance of administrative practices in the institutions of which they are a part. These studies include those by administrators (deans, school superintendents, head teachers, school principals) who maintain their practice of self-study even though they have moved to an administrative role, by practitioners who have conducted self-studies with an administrative focus at the program level, and by practitioners writing self-studies with an administrative focus on teacher education reform. Key themes in administrative self-studies include issues of power (its source, purpose and use), issues of community (its development and purpose), efforts to incorporate social justice in teacher education, and the impact of teacher education reform. The chapter surveys a broad range of studies, primarily from authors within the Self-Study of Teacher Education Practices Special Interest Group. Because studies of educational administration are typically quantitative or, if qualitative, are done from an exterior perspective, these self-studies are unusual in the field of educational administration. They have considerable potential for revealing the impact of today's educational changes in the world of practice.

A narrow conception of self-study of teacher education practices would focus only on the work that is done in programs, schools, classes, and field experiences

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with preservice and practicing teachers. Two forces, however, have broadened the field of self-study to include studies of administration in teacher education and in schools. One force acknowledges the reality that the programs, schools, classes and field experiences where teacher education takes place exist within institutions – departments, colleges, universities and their subdivisions, and schools and school districts. These institutions are organized to require administration, and the nature of that administration has a crucial influence on the teacher education practices that occur within an institution. A second force acknowledges that the line between teaching and administration is never clear and distinct. Faculty members leave their classrooms to become program directors, accreditation coordinators, chairs and deans. School administrators leave their offices to become teacher educators, whether in schools or in universities. Researchers who have been drawn to self-study, who have acquired its habits of reflection and of focus on one's own work or the role of self in one's own work, wish to continue to focus in this way on their work as administrators. Thus it has been possible to sort out from the larger body of self-study of teacher education practices a considerable group of studies that offer an administrative focus.

Research in administration, whether in higher education or in schools, is typically quantitative in methodology (or, if qualitative, based in the more rule-bound areas of qualitative research) and pragmatic in focus. Thus this group of research studies provides an unusual perspective on issues of leadership, styles of interaction, and the ways that the demands of administration affect individuals. There is, of course, a tradition of autobiographies by higher education administrators (e.g., Kolodny's [1998] memoir of her tenure as dean at the University of Arizona) and, in a few cases, by school administrators (e.g., Cuban's [1970] early study of his work as a teacher and then as superintendent of schools in Arlington, Virginia). These works, often much focused on self-study, may provide a model for larger works yet to be written in the field of self-study of teacher education practices. Yet they do not provide the attention to the relationship between administration and teacher education that characterizes the work reviewed in this chapter.

Self-Disclosure

In the tradition of self-study, I begin with self-disclosure of my own history as an administrator in teacher education and of the role of self-study in my work. After teaching for a number of years, I entered the Ph.D. program in Social Foundations of Education at the University of Virginia at the age of 43. As a graduate student and single parent supporting my children, I spent much of my time working on research projects for a variety of professors, often poking my head into a professor's office to ask whether there was any work for me to do. Some of this work involved practice in administrative tasks, including organizing projects and persuading others to carry out activities needed to complete the research. This administrative work, while carried out far from the Dean's office,

was valuable preparation for future work in administration. I developed skills in performing administrative tasks and values for how I wanted to interact with others in an administrative role.

My experiences as a graduate student served me well in my first faculty position. The academic coordinator of the university center where I was to teach soon let me know that he wanted to pass his responsibilities on to me, and he offered significant mentoring as I learned the role. In this position I recruited, supervised, and provided professional development for the many adjunct faculty who taught in the program. I also solved student problems, kept track of a budget, and organized a series of large professional development events for the teachers who were participants in the program. While the program involved practicing teachers, rather than teacher education candidates, it had enough students to feel like a college of its own.

When I moved to another university, I began to take on some administrative responsibilities in my second year of teaching; by the end of my third year I was teaching only one course. I administered a grant, organized an action research collective involving 20 teachers from a nearby district, and carried out some of the responsibilities of an accreditation coordinator. As a result, I recognized that my interest in administration and my competence in administrative tasks were signals that this was a path I wanted to follow.

My next move was into my current administrative position as associate dean in a college of education and professional studies. My work has included administration of graduate studies at the university, program improvement work in teacher education, grant administration, and service as accreditation coordinator, communications officer, and diversity coordinator for the college. I also perform a range of tasks in support of the dean. It is in this role that I have carried out some self-study of teacher education administration practices and of the power relations that underlie my own practices (Manke, 2000). My self-study has focused primarily on naming and understanding the values that underlie the administrative practices that I prefer and choose. Through that analysis I have identified relationships between my teaching practices and my administrative practices. These include the way I model as an administrator the same kinds of values that underlie my modeling of teaching practices in educating future teachers, as well as the understanding of power relations that defines my work as teacher and administrator.

In reviewing the self-study of administrative practices in teacher education, I have found only a few papers written from the dean's office, where I find myself. However, there are many studies that illustrate the self-study practitioner writing from some other administrative perspective, such as chair, program director or coordinator, accreditation coordinator, principal or head of school, or school superintendent. Thus defined, there is a rich literature on which to draw in considering administrative approaches to the self-study of teacher education practices.

A Definition of Self-Study of Teacher Education Practices

Practitioners of self-study of teacher education practices have engaged in a continuing dialogue focused on the definition and value of this work. The issues raised in this dialogue are by no means resolved as this handbook is prepared. Years of dialogue have led to rich development of the issues, but I suspect (and indeed hope) that single answers to our questions may never be proposed and accepted. Nevertheless, agreement has been reached on certain key concepts, while the nature of differing points of view on others has been established.

Fundamental to self-study is the practice of *reflection on context and practice.* Self-study does not simply describe the context in which teacher education practices take place or the practices themselves. The self-study practitioner is one who seeks, through reflection, deeper understanding of context, practice, and their interaction. This key element of self-study rescues it from at least two potential pitfalls – the fear that self-study will be reduced to the retailing of raw anecdotes of practice, and the concern that self-study will become some solipsistic ritual of self-reflection, of interest or value to no one but the self-study practitioner (see Weber, 2002). The self-study practitioner must *reflect* on practice, not simply describe it. The self-study practitioner must also reflect on *the context of practice*, a context of which the practitioner's self is a part, but not the whole.

Self-study is enriched when the practitioner engages in *looking back at past practices and past contexts to assist reflection on current contexts and practices.* This element of self-study allows for linkage with the published and presented work of other practitioners, thus alleviating the concern that a field that focuses on *self*-study will be fragmented into as many parts as there are practitioners. This handbook is an important element in a process that unites the field; future practitioners will be able to refer to a useful compendium of past practices and contexts in reflecting on their current study. In addition, this same element of self-study practice leads to the practice of re-analysis, in which the practitioner returns to the artifacts of her or his own previous self-study and engages anew in reflection on the practices and contexts that are contained in the artifacts. In this way the ever-changing self of the practitioner can be understood and represented not just as a series of snapshots, but as a richly interconnected developmental process.

Also important to self-study, somewhat surprisingly, is its focus on *collaboration.* At first glance, it seems improbable that a field of study that focuses on the self would include collaboration as a vital element. Certainly, collaborative practices work against the concerns about solipsism and fragmentation already noted. Collaborative practices may be selected by practitioners who have these concerns, but they also arise naturally in the contexts in which individuals work together in similar roles (as teacher educators and as administrators, for example) and in which individuals learn of others who are engaged in the self-study of similar practices or contexts. Collaborative self-study supports the credibility of the work, providing simple triangulation and also a context for mutual critique that becomes part of the self-study. This critique functions like the discrepant

case analysis (Lincoln & Guba, 1985) of qualitative research, displaying for the reader the commitment of the practitioner to a critical approach to the work. In addition, practitioners of self-study know that it is rigorous, demanding work, and that collaboration provides support and commitment when other demands call more loudly.

I have used the three elements of reflection on context and practice, looking back at past contexts and practices, and collaboration as criteria in the selection of studies reviewed in this chapter. Studies lacking these elements have not been included.

Origins of Self-Studies of Administrative Practices in Teacher Education

The reviewed studies fall naturally into three major categories: self-study by practitioners who become administrators and proceed to apply self-study methodology to their work, self studies at the program level that include reflection on administrative practices, and self-studies that focus on teacher education reform. Inevitably, there is some overlap among these categories, but I use them to introduce the range of studies included in the chapter.

Self-Study Practitioners Who Have Become Administrators

Hamilton, writing as part of the Arizona Group (1996, 2000) as well as independently (2000, 2001), is a teacher educator who served as head of a division of

Table 36.1. Origins of self-studies of administrative practices in teacher education

Studies by self-study practitioners who have become administrators	Studies by self-study practitioners reflecting on administrative practices at the program level	Studies by self-study practitioners engaged in fostering teacher education reforms
Hamilton (Arizona Group, 1996, 2000)	Vavrus (Vavrus and Archibald, 1998)	Vavrus (Vavrus and Archibald, 1998)
Hamilton (2000, 2001)	Hamilton (Arizona Group, 2000)	Holley (1997)
Senese (2000)	Hamilton (2000, 2001)	Hamilton (Arizona Group, 2000)
Austin (2001)	Delong (1996)	Hamilton (2000, 2001)
Griffiths & Windle (2002)	Kosnik (1998)	Squire (1998)
Mills (2002)	Upitis & Russell (1998)	Loftus (1999)
Upitis (1996)	Johnston with The Educators for Collaborative Change (1997)	Delong (2002)
Upitis & Russell (1998)	Evans (1995)	
Deer (1999)		
Manke (2000)		

teacher education at a major American research university. She describes both her efforts to use a review process as a tool for reform centered on social justice and the frustration she experienced when colleagues resisted the reforms.

Senese (2000) is assistant principal of a high school in Illinois, with responsibilities for professional development of the staff. His study focuses on how he applied to his work in professional development the insights he gained through self-study of his own teaching practices in the high school classroom, including his students' response to innovative practices.

Austin (2001), a head teacher at a school in Alaska, led a professional development effort that brought together student teachers and experienced teachers to reflect on their work individually and collectively. She looked explicitly at the ways her work with this group paralleled her teaching practices in an upper elementary school classroom.

Griffiths and Windle (2002), respectively Professor of Educational Research (an administrative position) and Research Administrator at a university in England, inquired into the administrative practices that can create support for faculty members' interest in and practice of research. They also explored ways to support the development of research in an era of financial constraints and erratic government decisions.

Mills (2002), dean of a graduate program preparing teachers at a university in Oregon, wrote about the way his intentions were frustrated by conflicting faculty agendas.

Upitis (1996) carried out a self-study early in her deanship at a university in Ontario, looking at how she was able to establish time to allow her to continue important aspects of her personal and professional life while serving effectively as dean. Later (1998), she collaborated with Russell, a colleague, to explore how she had developed improved communications and stronger community in the faculty.

Deer (1999), an administrator of a teacher education program in Australia, focuses on her role of leading major structural reform as well as a move from a teaching to a research culture in her unit.

My own study (Manke, 2000) returns to the question of the nature of power relations that I had explored in previous self-studies (Manke, 1995, 1998) and also in ethnographic research (Manke, 1997). The study considers whether the theoretical framework I had previously developed for the classroom is applicable in the administrator's office.

Self-Studies at the Program Level

A second group of self-studies includes those in which the unit of study is the program rather than the individual course or field experience. Studies focused on courses and experiences may note the roles or effects of administrative practices, but they do not make them central to the analysis. Program-level studies can hardly ignore the role of administration in the functioning of the program, and in some studies the role of administration is a central element.

Vavrus (Vavrus & Archibald, 1998) studied his experiences as an administrator seeking to institute reform in two contexts, first in a small private college (Iowa, US) and then in a state college with a strong tradition of faculty self-determination (Washington, US).

Hamilton, again as part of the Arizona Group (2000), experienced similar difficulties in dealing with issues of administrative versus faculty control of programs. She also writes of her work in trying to advance a social justice agenda in her program (2000, 2001).

Delong (1996) explored the values and attributes she brought to the work of school superintendent in the province of Ontario as she sought to promote reform through self-study.

Kosnik (1998) wrote about her work as director and faculty member in an elementary teacher education program at a university in Ontario. She focused on the collaborative work with both students and faculty that led to changes in the meaning of teaching.

Upitis, dean of a teacher education program at a university in Ontario, worked with a faculty member to study the methods she used to create a positive environment for change and reform in the program (Upitis & Russell, 1998). This collaboration led to their collaborative conclusion that "good pedagogy leads seamlessly into good deaning."

Johnston (Johnston with The Educators for Collaborative Change, 1997), a professor at a university in Ohio, directed a professional development school collaboration and wrote with many of the teacher participants. She offered her reflections on the kind of leadership position she tried to assume.

Self-Studies of Teacher Education Reform

Teacher education practices today exist in an era of reform, a time of political forces as well as internal intentions to improve the preparation and professional development of teachers. These forces exert intense and often contradictory pressures in both teacher education and the schools where teachers work. Thus many self-studies are set in a context of reform, and often are written by those leading or intending to lead reform processes. This kind of leadership is usually closely tied to administrative roles within the hierarchical settings of schools and universities. Previously mentioned studies by Vavrus & Archibald (1998) and Hamilton (2000, 2001, and also in her role in the Arizona Group, 2000) must be included in this category. This category also includes a study by Squire (1998), who went from a teaching position to a bureaucratic job creating standards of practice for teachers through a professional regulatory body in Ontario. Squire's study focuses on how her work in the Ontario College of Teachers, especially in the area of action research, helped her make sense of her own teaching life, sorting out its multiple strands as she worked through the tasks assigned to her.

The third category also includes research by a number of individuals who wrote self-study dissertations in educational administration at the University of

Bath. Studies by members of the group supervised by Whitehead consistently focus on discerning how the living values of the administrator/researcher are expressed in the context of their work. Because of the rich and multiple focal points of these studies, I have selected a single portion of each thesis to review for this chapter. Austin (2001), already mentioned, is part of this group.

Loftus (1999), head of a primary school in England, examined how the culture of the English school where he was head teacher was developed, within the context of bringing a marketing approach to the school.

Delong (2002), a superintendent of schools in Ontario, brought a penetrating lens to her work in developing Action Research as a focus for professional development in her district.

Holley (1997), head teacher of a secondary school in England, explored the frustration she experienced in a setting where both monitoring of teacher compliance with reform initiatives and a more personal and interactive form of professional development were expected of her in working with the same set of teachers.

Topical Threads in Self-Studies of Administrative Practices in Teacher Education

In the remainder of this chapter, I review in some detail the papers described above, organized this time by major topical threads found in the literature. These include papers that focus on *issues of power* (Upitis, 1996; Upitis & Russell, 1998; Manke, 2000; Mills, 2002; Delong, 1996, 2002; Senese, 2000; Kosnik, 2002; Austin, 2001; Holley, 1997; Evans, 1995; Loftus, 1999; Johnston with The Educators for Collaborative Change, 1997); papers that raise *issues about community* (Upitis & Russell, 1998; Manke, 2000; Senese, 2000; Griffiths & Windle, 2002; Austin, 2001; Evans, 1995; Loftus, 1999); papers that raise *issues of social justice* (Hamilton, 2000, 2001; Griffiths & Windle, 2002; Vavrus & Archibald, 1998); and papers that consider *issues of reform in teacher education/teacher professional development* from an administrative perspective (Hamilton, 2000, 2001; Squire, 1998; Arizona Group, 1996, 2000; Vavrus & Archibald, 1998; Deer, 1999; Delong, 2002; Holley, 1997). Naturally these categories overlap. For example, the nature of community is strongly affected by the ways power is perceived and used. Both social justice and teacher education reform are sought or imposed in environments of power and community. Conversely, the exercise of power and the development of community are strong influences on efforts for social justice and teacher education reform.

Issues of Power

Having written a dissertation focused on issues of power in classrooms (Manke, 1990), my memories of the literature review do not allow me to suggest that there are only a few ways to understand the nature of this elusive concept. However, most of the work reviewed here relies on one or more of the following ideas about issues of power considered more broadly:

Table 36.2. Papers focused on major themes in the study of administration

Issues of power	Issues about community	Issues of social justice	Issues of reform
Upitis (1996)	Upitis & Russell (1998)	Hamilton (2000, 2001)	Hamilton (2000, 2001)
Upitis & Russell (1998)	Manke (2000)	Griffiths & Windle (2002)	Hamilton (Arizona Group, 1996, 2000)
Manke (2000)	Senese (2000)	Vavrus (Vavrus & Archibald, 1998)	Vavrus (Vavrus & Archibald, 1998)
Mills (2002)	Griffiths & Windle (2002)		Deer (1999)
Delong (1996, 2002)	Austin (2001)		Delong (2002)
Senese (2000)	Loftus (1999)		Holley (1997)
Kosnik (2002)	Evans (1995)		
Johnston and The Educators for Collaborative Change (1997)			
Austin (2001)			
Holley (1997)			
Loftus (1999)			
Evans (1995)			

- Power can come from several sources, such as that inherent in a position such as dean or president, that inherent in acknowledged expertise (of which professors and medical doctors are often said to be examples), and that inherent in the possession of economic, political, or social power (corporate leaders, presidents, and high society leaders are examples) (Barnes, 1998).
- Power can be exercised either *over* others or *with* others, in autocratic or collaborative structures (Kreisberg, 1992).
- Power is most obvious as it is exercised by the strong, but it also available to weaker members of a society (Janeway, 1980).
- Power is evident not only in political documents, weapons, and punishments, but also in administrative and social structures and in the nature of the gaze that the powerful cast upon the weak (Foucault, 1980).

The self-studies in this section do not reflect all these ideas about power at the same time. These ideas are not mutually exclusive, but authors assume one or more of them as an underlying understanding(s) of power. This is appropriate, given that administrators and their faculties, employees, or subordinates typically accept the idea that power is assigned to them by the nature of their positions.

Upitis (1996; Upitis & Russell, 1998) exemplifies an administrator who intends to exert "power with" her faculty. If she accepts at all that she has power as a dean, she attributes it only to the position to which she has been assigned. Her interest is in developing strong communication with faculty and a sense of shared

enterprise that will lead everyone to work together for change and improvement. She grasps the existence of the "powers of the weak" (Janeway, 1980) as she struggles with some faculty who make it clear that her way of being dean is not for them and who interfere with her progress toward her goals. Interestingly, the power she struggles against is the power of the position to shape her personal and professional life, as she seeks time for research and learns to do academic writing "curled up in the economy class of a crowded airplane" (Upitis, 1996, p. 76) She uses this struggle for her own ends, as she seeks to model for faculty a balanced lifestyle that, even in a demanding job, allows time for her to feel in control of her own life and her own pleasures.

I appreciate Upitis' work because my own view of what it means to be a dean and my own values are similar to hers (Manke, 2000). Like Upitis, I prefer "power with" to "power over." I recognize that there is power of position assigned to the dean's office and that I am exercising it whether I want to or not, even as an associate dean. In my paper, I reflect on the idea that, even though I take pleasure in solving student problems and receiving their thanks and smiles, I am exercising the power of my office as much as did a predecessor who reportedly liked to make students cry. In my earlier studies of classroom power, I was strongly aware of the mutual possession of power by the teacher and the students, and I resisted any analysis that gives power (and therefore responsibility) to the teacher alone. This awareness, however, was based on the intensive and long-lasting interaction that occurs in classrooms. Writing the paper, I continued to doubt that without such interaction the "powers of the weak" (Janeway, 1980) could be as significant as those of the strong. After a longer period in the dean's office, though, I would suggest that multi-year interactions with faculty allow the powers of the weak to be quite well developed.

Mills (2002), the third and last dean in this group, offers a distinctly different view of the nature of a dean's power. He understands his power to come from his position and, most specifically, from the resources his position allows him to control. He is displeased to discover that his exercise of "power over" changes irrevocably the relationships he has built as a peer of the faculty members in his college. The powers of the weak include the ability to refuse social comfort to the strong (Janeway, 1980), and Mills describes himself as losing friends when he makes decisions without taking into account their points of view. He also exercises "power over" when he uses the resources he controls when faculty behave in ways he judges to be unprofessional.

Delong (1996) defines the core of her administrative work in a school district in Ontario as one of building trust. This places her squarely with Upitis and Manke as one who prefers "power with" to "power over," and who recognizes that the powers of the weak (Janeway, 1980) are not only present but also able to interfere with her effectiveness as an administrator if the necessary relationships are not developed. More than any of the authors previously reviewed, Delong places her administrative position in a larger context, one that includes forces that limit the success of her efforts. As she attempts to build an action research group in her district (2002), Delong is frustrated by interference from

colleagues and university staff. Perhaps she, located in an administrative power structure, is able to place these frustrations in public view because they do not come from her superiors in school administration. This frustration also may arise from her assumption that, in addition to power of position, she should be recognized as having the power of expertise.

Senese (2000) understands his power as being based on the skill with which he interacts with students (in the classroom) and faculty (in the professional development program). Perhaps realistically in an American high school, especially one in a wealthy and progressive community, he is aware that the power of his position as assistant principal is severely limited vis-à-vis the faculty. He *must* use "power with," developing relationships with the faculty that lead to shared work in the improvement of teaching through action research. Thus Senese (2000, p. 229) develops three counterintuitive axioms based on his classroom teaching:

- Go slow to go fast.
- Be tight to be loose.
- Relinquish control in order to gain influence.

The first and third of these are fairly obvious as examples of accommodating the weak (Janeway, 1980) or of exercising "power with." You do not rush people faster than they want to go, and you can affect their actions more easily if you are not seeking to control their lives. The second axiom, though, reflects Senese's understanding of what his teacher colleagues want: they are uncomfortable when he seeks to make them more independent by refusing to provide a clear sense of direction or procedure for them. As assistant principal and leader of professional development, he has the power of expertise, and the teachers are unwilling to allow him to completely abrogate that power. (See also the discussion of Evans, 1995, below.)

Kosnik (2002) describes her work as director of a teacher education program focused on intensive field experiences for the students. As a faculty member in one program cohort, she has been able to engage in systematic research on a variety of aspects of the program over a five-year period. She indicates that is through this research that she has been able to influence others in making needed changes in the program. Although she makes some use of the power of position, her primary source of power, she suggests, is the power of expertise. As a researcher, she brings her results to bear as powerful change motivators, affecting action research, student workloads, communication between students and teachers, and arrangements for practicum supervision.

Johnston (Johnston with The Educators for Collaborative Change, 1997) is a university professor who writes thoughtfully about the ways she used the power of her position in her work in a professional development site where she was designated as co-coordinator. Her thinking has strong connections for me because she makes an effort, as I have in the past, to deny her own power. She positions herself not as weak, but as neutral with respect to power. She seeks to be out of the arena of power. She refuses, on most occasions, to offer the group

of teachers she works with either the power of her position as university representative and co-coordinator or the power of her expertise as experienced teacher and educated professor. She goes beyond not wishing to exercise "power over" to seeking *not* to exercise "power with": "In retrospect, I think I overdid the attempt to position myself in nonhierarchical ways" (p. 28). Interestingly, she finds that this attempt on her part made her role and the relationship with the university central to the discussion, which she thought was valuable. Yet she found that it also worked against possible learning for the teachers in the group. Later she defines her role in the group in three ways taken from the world of the newspaper: as an advertiser, a reporter, and an editor – but not a managing editor. She assigns herself roles that are vital to a paper's functioning, but are not directive. She continues to look for ways to position herself away from the location where power is used.

Four members of what I term the Whitehead Group (all masters and Ph.D. students of Jack Whitehead at the University of Bath) also reflect on issues of power. Evans (1995) is a deputy head teacher of a comprehensive school in England, responsible for professional development and deeply committed to a constructivist approach to this work. The relationship between teacher and learner in a constructivist philosophy of education has one of its roots in "power with," and Evans sees her role as one of working with the teachers as they work out changes they can make in their classrooms that will lead to better student learning. To her dismay, some of the teachers would prefer that she tell them what to do or, if she is unable to tell them what to do, that she send them to be taught by someone who can. She is asked to appear as a confident leader, but she is left in confusion as to whether it is sufficient to be confident that constructivist methods are best.

Austin (2001) writes as leader of a professional development group at a school in Alaska (US) that brings together student teachers and teachers in a course setting that allows them to reflect on and discuss their practice each week. Austin, who has considerable expertise in teacher reflection, attempts to assume neither the power of expertise nor the power of position, but focuses on exercising power with the teachers in developing their process. She tries to conceal the power she does exercise, by arranging the room, the music, and the process of sharing floor time in the discussion. At the same time, she is acutely aware of the power that the teacher members of the group have in deciding whether or not to participate in this activity and how it will proceed. She writes from a perspective of unease that reflects her understanding of her power. Will anyone sign up for the class? Will anyone come to the first meeting? Will this afternoon's session go well? Will anyone sign up for the second semester of the class?

Holley (1997), head teacher of an English secondary school, parallels Delong in her frustration with the ways that the power conferred on her by position and expertise are limited by the larger social context in which she must work. She is called on to carry out, simultaneously, roles that she sees as antithetical to one another, especially because they involve relationships with the same teacher colleagues. On the one hand, she must serve as a monitor who checks

to see whether and how well they are carrying out the prescribed actions and process of their teaching. On the other hand, she is expected to engage the teachers in a self-directed appraisal process of professional development in which they reflect on their own teaching with regard to their understanding of themselves as teachers. Eager to exercise power within the latter process, she is required to assume the power of position and the power of expertise while she exercises "power over" in monitoring the teachers. The power of administrative structures, the power of her gaze as she engages in monitoring the teachers, is controlling not only the teachers but also herself as she carries out her work. She and the teachers, co-located as "the weak" (Janeway, 1980) in this structure, seem unaware of any power they can use.

Finally, Loftus (1999) writes as an English head teacher who works to bring an "industrial marketing perspective" to his primary school, but who learns in the process that maintaining the culture of the school in a marketable condition requires approaches to power other than those implied by that phrase. The portion of his work reviewed here is more relevant to the ensuing discussion about community than to this section about power, but it is useful to note here that his data indicate that members of staff felt that the culture they viewed as highly positive was actually created by the senior management of the school. One staff member said that it would be unfair not to support the management group because of the effort put into their work. Loftus himself indicates that, despite many external pressures and internal changes, the culture of the school continued to be a positive one. This remark and those of the staff members seems to indicate that power was used collaboratively in a "power with" environment, even though Loftus apparently saw his power coming both from his position as head teacher and from his expertise in marketing approaches.

Power and its many facets emerge as a significant theme in these 13 studies by 11 administrators from three English-speaking countries. A majority of the administrators prefer "power with" approaches, recognizing the powers of the weak (Janeway, 1980) while acknowledging the sources of their own power in their positions and their expertise.

Issues of Community

The idea that developing community is important in administration derives directly from concepts discussed in the preceding section on issues of power. Developing community is important if power-with (Kreisberg, 1992) is to be used and if the mutuality of power implied in the notion of the powers of the weak (Janeway, 1980) is to be recognized. Community, however, is an object of analysis with a history far shorter than that of power. Community has existed as long as humanity, but for most of those centuries community simply existed, unanalyzed, as a sort of artifact of human interaction. Even in the 18th and 19th centuries, when intentional communities, often utopian in nature, began to be developed, their purpose was not simply to create community but to achieve some particular goal of religion or socialism or agriculturalism. The complex

analysis of power that is so well-developed in the literature is not present in literature on community, which typically assumes that community is a positive and productive condition and proceeds to explore how community can be created. This is the stance of the self-studies focusing on community that are discussed here. An example of such literature is Sarason's (1972) *The Creation of Settings and Future Societies* (cited by Upitis & Russell [1998]), which discusses what is needed to create strong new communities from the broken materials of failed communities.

Upitis and Russell (1998), for example, find their faculty of education in some disarray, with faculty divided into factions and an overall aura of mistrust. Upitis as dean and Russell as faculty member work to build a functioning community, to transform the same people who are so divided into a single working unit. Their paper focuses on just one of the tools employed to achieve this end, the development of improved communication among members of the community. Also briefly mentioned are structural changes that imply a reduction of distributed power and a concentration of power in a more democratically focused center, with positive motivation promoted by, "delivering carefully worded and passionate messages in large assemblies" (p. 78). Among the communication activities used are individual conversations, larger gatherings at which difficult topics are raised and confronted, and electronic messaging. This last is the focus of the self-study the two have written. Upitis establishes a list serve that she uses to communicate not only information but also a vision of her deanship and of the community she wants to create. This featured idea of communication for community-building is thematic in a number of other self-studies.

My own self-study (Manke, 2000) includes reflections on the leadership style I prefer, which I call relational leadership. Somewhat like the style of a teacher who channels classroom interaction through herself, so that the students all interact with her and not with one another, I pictured myself at that time, shortly after assuming my position, as the center of a web of relationships that could be described as a community. This web of relationships, still to some extent a feature of my work as associate dean, allows me to move an agenda forward in the community while avoiding the confrontations between individuals that had characterized the community into which I came. As I write this I am questioning whether this kind of community interaction is healthy, yet I must admit that it has allowed some important changes to begin in an environment that has historically buried needed changes under a mountain of conflicts. I might conclude that it has not contributed to changing the nature of the community, and that I must wait for time and change to alter the balance of influence. But I also acknowledge that over several years the kind of interaction experienced among faculty members has become consistently gentler and more focused on working together.

In his self-study of his role as assistant principal and professional development leader in an American high school, Senese (2000) describes his role in creating a community by setting standards for the behavior of members. Participation

in the Action Research Laboratory is voluntary, and Senese has set clear expectations for how teachers will function if they choose to join. He indicates that this firmness in setting expectations (enacting his axiom "be tight to be loose") has been effective in developing a community in which the teachers show respect for one another by accepting their responsibilities. Deadlines may be negotiated, but the premise that everyone will do the work and do it well is accepted by all. This strategy on his part may be related to Upitis' (Upitis & Russell, 1998) provision of messages about the kind of community she is trying to create.

Austin (2001), who studied her leadership of professional development in a school in Alaska, combines features of Senese's, Manke's, and Upitis' concerns in seeking to create a community in which teachers can reflect together on their work. She worries that teachers will interact in negative or unproductive ways, that certain teachers (especially males), will dominate the discussion, and that teachers will not attend the class or will not participate in the activities she suggests. Like Senese, she reflects constantly on the lessons she has learned from her teaching to understand how to respond to the teachers and what to expect of them. She gives them time to get started writing about their classroom experiences, knowing how her sixth-grade students often have trouble getting started with writing. As she does in her classroom, she provides entertaining ice breakers and amusing gifts to loosen the tensions of the day. She uses structured tools for sharing the floor, tools she has found effective with her students. Her work to create community has a tone of nurturing, mothering care (Noddings, 1986; Ruddick, 1995), not surprising in an elementary school teacher.

Evans (1995) focuses part of her study on her effort to build community among a certain group of teacher-administrators in her comprehensive school in England. She is convinced that they will be more effective contributors to school improvement if they have a sense of collaborative community. Though they have been working together, they insist that their lack of knowledge about one another is an impediment to their work. Evans takes the risk of asking them each to write a list of their own characteristics and then to give words describing the personal characteristics of the other group members to them. It is hard for them to agree to do this, but in the end they do, and they find that in general their understanding of one another is quite similar to their individual self-understandings. Later, Evans shares with the group an edited transcript, or story, of their meeting. She is clearly convinced that self-knowledge and group reflection on their interaction will lead them to a stronger sense of community.

Griffiths is working to create a community for the specific purpose of developing a research culture in her university, but she is also working to create one that is in tune with the political and social values that are so important to her. She demonstrates what these values look like by co-authoring and co-presenting a paper (Griffiths & Windle, 2002) with the research administrator of her unit, a member of the support staff. She describes her "research principles" as, "partnership, small-scale relevance, involvement in teacher education, [and being] inclusive of all levels of research experience" (p. 88). These principles require only a small amount of translation to be seen as social justice principles of

community, local action, goal-centered action, and inclusion of all people. Thus Griffiths has created a strong link between the purpose of the community and the guiding values for its creation. The paper suggests that this cohesion gives strength to the growing community. Interviews with participants produced descriptive words like encouragement, welcome, support, ownership, warmth, security, and understanding (p. 89). Windle's role in providing prompt, courteous support on request is highlighted. Griffiths indicates that a core value is a basic trust in human beings (p. 90). Griffiths and Windle conclude that "peace, laughter, enjoyment, and excitement" are essential (p. 91). In the world of social justice that Griffiths envisions, communities maintain precisely these values for all.

Loftus (1999) provides an interesting contrast with Griffiths and Windle. He enters his research with the intention of applying industrial marketing knowledge to the English school where he is head, planning to sell the school as a desirable product to the parents of children who will attend. But an important focus of his work turns out to be the culture of the school community. He marvels at the ability of the culture/community to remain whole under the battering of personnel changes and increasing demands from the education establishment. Collecting data from the school staff, he seeks to understand what strengthens the school community and finds that staff support each other without relying heavily on senior management. Loftus perceives caring support among colleagues, as well. He asks not how he could or did create community but what his place was in the community. Based on data from the staff, he concludes that his ability to intercept negative interactions and to help reduce the stress of work in school was essential to the maintenance, if not the creation, of the school community. He also notes the potential for senior management to destroy, rather than support, the positive culture of the community.

These self-studies of issues about community in American, Canadian and English teaching-learning environments portray self-study researchers who are convinced they have an active role in building community. Only Loftus' (1999) study even questions the role of the "senior management," and he finds that he has an important role in maintaining, if not creating, the community in his school. In addition, these researchers have a clear sense of both the kind of community they want to create and the pragmatic purposes of creating such a community. Senese wants to create a community with clear expectations in which members take responsibility for their share of the tasks to be completed. Manke wants a community in which problem-solving takes place in an orderly and civil manner. Griffiths wants a community that exemplifies social justice and supports change in the research culture. Austin seeks to create a space in which all can participate in an equitable manner in order to encourage reflection and improved teaching. Upitis seeks to put an end to the divisiveness and lack of focus she perceives in the community's past in order to move forward with reform. Evans wants a community that can work collaboratively for change, and Loftus wants to maintain a community of mutual support among staff, a community that will encourage parents to see the school as a desirable place for

their children. Self-study has helped these eight administrators to clarify their intentions in building community.

Issues of Social Justice

Only three self-studies related to administration look explicitly at concerns about social justice. This may reflect a sense on the part of some self-study practitioners that social justice and teacher education are not closely linked. For the authors of these studies, however, that relationship is not only clear but also preeminent. In the preceding section, I discussed Griffiths' social justice agenda (Griffiths & Windle, 2002), highlighting the significance of social justice both in the purpose of her work and in the kind of community she wants to build in an English university. Earlier in this chapter, I could also have examined her preference for using "power with" and her recognition of the "powers of the weak" (Janeway, 1980). None of this is surprising in view of Griffiths' work as a feminist philosopher of education who emphasizes social justice in many publications. It is in this paper, however, that she makes explicit the connection between social justice and her administrative role.

Hamilton (2000) initially titled her paper, "Change, social justice and reliability: Reflections of a secret (change) agent," and then revisited the same events in a second paper (Hamilton, 2001). As she positions herself as a secret agent, an undercover worker in the effort to secure social justice in an American university, she implies that it is not an agenda pursued by many in the program of which she was the director at the time the paper was written. Her self-study shows her using traditional academic governance activities – preparing position papers, sending informative e-mail messages, holding meetings – to promote an agenda of social justice for the teacher education program. Academics know how lengthy and intensive such processes are. Despite the fact that reform at her university followed a demand from the Board of Regents that the university "meet the needs of America and Kansas," (Hamilton, 2001, p. 109), a demand of a type that rarely calls for social justice, Hamilton set out to use the reform process to promote that very end. After two years of work, the committee tabled the issue of social justice and had not returned to the topic when the papers were written.

Hamilton's review of her journals at this time reveals her sense of "horror that colleagues could vote against social justice" (p. 111). In her self-study, she explores explanations for this event, ranging from racism to personal animosity to the effects of a changing and hardening political climate. She concludes her paper by foregrounding the responsibility of white scholars to raise and pursue issues of social justice against all odds.

Vavrus, writing in Vavrus & Archibald (1998), also studies his role as an administrator in pursuit of a social justice agenda in two American universities. Vavrus' central assumption is that a clear conceptual framework, adhered to in practice and belief, is the essence of teacher education reform and of quality teacher education. In his first position, he found a faculty with no interest in or knowledge of their mission statement and, in addition, with no interest in the

social justice agenda that for Vavrus equates with reform. Thus he spent years struggling to interest, convince, and move the faculty in the direction he strongly believed was right. His account indicates that his only success came because he was able to hire two new faculty members (in a group of 15) who agreed with his agenda. By the end of his tenure in this position, he was able to achieve a conceptual framework to which faculty members were at least superficially committed and which met his criteria for reform.

Moving to another position, Vavrus found another set of problems. Faculty seemed to share the values that underlay Vavrus' desire for teacher education reform with a social justice perspective but feared that written articulation of those values would inhibit the creativity of their teaching and curriculum design. It would seem that at some level they held liberal values of individual freedom more deeply than the democratic and social justice values they also espoused. Just as in his previous position, Vavrus made use of the demands of state and national accrediting bodies for a clearly articulated conceptual framework. He employed this tool to push the faculty into creating "a structure and thread of their curricular ideology" (p. 154). This appears to be an instance of "power over" operating under the guise of "power with." Vavrus had a definite ideological goal, which he promoted by stating that "they" (the accreditation bodies) want "us" (faculty and Vavrus, the director) to do it.

This small group of studies raises the interesting question of what administrative paths will actually lead to an increase in the social justice orientation of faculty. In writings on the benefits of accreditation, it is often stated or hinted that accreditation weaknesses are useful to schools of education as a way to get funding for improvements from their universities. The parallel benefit of using accreditation weaknesses as a way to induce faculty to move in a direction preferred by leadership is rarely mentioned. There is a definite contrast in the leadership focus of Griffiths, who seeks to model social justice in her administrative work, and of Vavrus, who uses the tools that come to hand to push faculty further into a social justice approach to teacher education. This point recalls comments by Guilfoyle (Arizona Group, 1996), who writes about the tendency of critical teacher educators to embrace a transmission style of teaching, not taking responsibility for teaching others how to pursue social justice in the classroom. Hamilton is in a somewhat different position as she describes her belief that faculty must surely support social justice when given the opportunity, and her distress at learning that they do not.

Issues of Reform in Teacher Education and Teacher Professional Development

As the 21st century begins, we appear to be living in an era of intense efforts to reform teacher education. Some might say that reforms led by conservative political forces seeking to achieve a deprofessionalized, state-controlled curriculum in schools throughout the English-speaking world have now made teacher education reform the arena for erasing the last vestiges of progressivism in

schools. Others might hold up the standards-based reform movement as a road on which to realize the twin goals of equality and quality in education for all children. As self-study practitioners in administrative roles choose one of these views, or take a path between the two, their efforts at or responses to teacher education reform become quite different stories.

Vavrus, for example, recognizes the anti-progressive aspects of much current teacher education reform, but seems to see the movement as having the potential to make a reform agenda oriented to progressivism more effective (Vavrus & Archibald, 1998). The discussion of his work in the previous section highlights his views on this issue. He seems to believe that, however reform is enacted, it can remain progressive in effect. At the end of his portion of the paper, he reflects that he feels confident that even if he were to leave his institution, the faculty would continue in the direction he has made possible for them. When he speaks of the faculty at his first institution and their resistance to his efforts, he does not recognize that they are using the "powers of the weak" (Janeway, 1980) to resist his power, the power of the strong. His work is an interesting example of an effort to create community around a set of ideas, with the ideas very much in the mind of the administrator, especially in his first position.

Hamilton (2000, 2001), also discussed in the previous section, seems to reason much as Vavrus does. She hopes to use the process of curriculum redesign, stimulated by accreditation pressures, to achieve progressive reform, only to find her efforts collapsing around her because of faculty resistance to the values she seeks to promote.

Squire (1998) is not so radical a reformer. Precisely because she believes that standards-based reform will lead to better educational outcomes, she accepts a position creating the standards for the Province of Ontario that will guide the work of teachers and teacher educators. At the end of a teaching career, she almost luxuriates in her office job, where she has a phone on her desk and the time and quiet to see a task through. She wonders, "How could she share with her peers her beliefs about the positive new directions?" and "How can we keep the teachers' voice as we frame policy?" (p. 13). Answering her questions involves a process of engaging groups of teachers in action research to help develop the new standards. Her role was to analyze the data they created, uncover themes, and share those themes with the teachers while weaving them into the standards she was helping to create. It must be noted that this is a very power-filled set of tasks. Many have noted that one way to control the outcome of a meeting is to take one's place at the chalkboard to make notes and outlines of what is said. The opportunity to shape the results according to one's views is obvious. Yet the tone of Squire's self-study implies that she is genuinely striving to let the teachers' voices be heard. Thus, although Squire clearly believes that standards-based reform is a positive influence, she also believes that such reform will be ineffective without the participation of representatives of the group that will teach to the standards. The power of her position allows her to influence the development of standards, but she seeks to share that power ("power with") with teachers.

Deer (1999) undertook the position of Head of the School of Teacher Education at the University of Technology, Sydney, at a time of change and restructuring in teacher education, when her institution was required to change the culture of its teacher education school from one of teaching to one of research. One of her areas of professional interest was the theory of change, and she expected that the change would not be easy and would require much professional development for the faculty. She planned to "lead by example" (p. 4) and to get feedback from the faculty on the effectiveness of her leadership. She also expected to be supported in the change process by her superiors. (The relationship of leaders to *their* leaders is a topic that receives relatively little discussion in most of the self-studies reviewed in this chapter).

Deer does not give a clear sense of what she means by "lead by example," and her knowledge of change theory seems to have done little to cushion her against the expected negative responses of some of her staff and the unexpected lack of support by senior administrators who met with her as she proceeded on the road to reform. Still, when she retired after five years in her position, she had been able to accomplish the reforms that were her goals from the beginning. Faculty had learned to be researchers and were including research as well as teaching in their professional lives. There had been a large increase in the number of graduates in her program. And she had been able to obtain much of the financial support needed from the university administration. The internal successes she attributes to the provision of formal professional development opportunities for the staff. In effect, she approached the internal aspect of her administrative work as a teaching task. What learning experiences could she provide that would enable faculty to accept the changes she had in mind? This is a straightforward and systematic approach that seems quite different from the styles of other administrators included in this chapter.

Deer's study was presented under the aegis of the Self-Study of Teacher Education Practices Special Interest Group at AERA. However, she defines self-study as, "working out how to proceed and then reflecting on how my chosen course of action works" (p. 4). One reason for including it in this chapter is to highlight the contrast between a study like this and the more revealing self-study that actually looks at the self, at one's own beliefs, actions, relationships and the like, in trying to understand events and processes. Without this aspect of self-study, it is difficult to know much about the underlying aspects of actions described and processes used by the administrator.

As a superintendent of schools in a school district in Ontario, Delong's (2002) self-study dissertation focuses on her efforts to reform teacher professional development by introducing action research for teachers, in collaboration with university faculty. In some ways her task was parallel to that set for Deer, who was asked to change the culture of her School of Education to a research culture. Like Deer, Delong provided professional development opportunities to staff so they could learn a new way of working and of thinking about the work they were already doing. Like Deer, Delong identified an area of professional expertise for herself. For Deer, that area was "change," and for Delong, it was "systems."

In the early years of her project, Delong used her political understanding of systems to forward her goals, whether with teachers or with administrators. She assumed an active teaching role, working with teachers to increase their understanding of action research and bringing in university-based consultants to teach them more. After three years she was able to assume a supporting role that allows her the luxury of observing the teachers working out the results of her project, while she has time to enjoy observing what they are doing. Support activities include moving the actual administrative work of the program to selected participants, assisting teachers in producing written representations of their work, and arranging conferences and publications for dissemination of the research in environments that would feel safe to the teachers.

Certainly Delong's growing expertise in action research was a starting point for her power, and in the early years she made use of the power of her position. However, if we see her goal not as ensuring that teachers did action research but rather as ensuring that they became better teachers through the action research process, it is clear that she has chosen a "power with" approach to the reform of teacher professional development. Her development of an action research network was carried out in collaboration with the teachers, who shared her goal of educational improvement.

Holley (1995) was involved in teacher education reform from her role as deputy head of a comprehensive school. In the preceding section on issues of power, I described the conflicts she experienced between dual expectations for her relationships with teachers. Here I frame those same conflicts as warring approaches to education reform, particularly the reform of faculty professional development. On the one hand, Holley was asked to "monitor" the teaching of a group of faculty, observing them in their classrooms, rating them on a set of predetermined criteria and informing them of what they had done "right" and "wrong." This activity embodies a "power over" approach to teacher professional development that treats teachers as lacking in the abilities necessary for good teaching and capable of improvement only by being chastised for their failures. This is the approach to education reform that has been implied in many government-sponsored publications and in many publications sponsored by non-profit and political groups in the United States. It is an approach that casts teachers in the role of "the weak," and thus invites them to use the "powers of the weak" (Janeway, 1980) to resist and subvert what is being done to them.

At the same time (and this simultaneity was what frustrated her so deeply), Holley was also involved with the teachers in a process of "appraisal" that asked the teachers to reflect on the strengths and weakness of their teaching and then work out what kinds of changes were needed in order to make them more effective as teachers. Holley's role was supposed to be one of talking with and listening to the teachers as they carried out this process. Such a role is similar to the role of "critical friend" often held up as a model in self-study research. This process gives teachers responsibility for their own development and for the quality of their own work, avoids deskilling them in the improvement process, and moves them toward increasing professionalization of their roles. It is a

"power with" process that invites teachers to co-create improved teaching and learning in their schools and classrooms.

The imposition of two opposing processes at the same moment was not painful only for Holley; it was almost guaranteed to fail. How could the teachers change their responses to Holley depending on whether she came to them wearing her "monitor" hat or her "appraiser" hat? How could they assume different stances related to power with the same person, depending on what she said her role was? How could trust be cultivated? This situation is analogous to teacher education reforms in the United States that say to teacher candidates, "We will work with you, using performance assessments and rubrics, to ensure that you can meet the pedagogy and content standards needed for good teaching" and then add, "But, by the way, you will not be allowed to complete the program unless you pass content and pedagogy tests over which neither we nor you have any control."

The Arizona Group, a collaborative of four women faculty in teacher education, wrote in 1996 of their journey through a "maze of contraindications" in dealing with teacher education reform. For Pinnegar, the role of candidates' experience in teacher education was in the foreground. Would they be treated as "blank slates" or as slates covered with misinformation, or would they be treated as owners of valuable experience that could be incorporated in their new learnings? The parallel with Holley's concerns (above) is obvious. For Guilfoyle, teacher education reform must not involve efforts at "transmission of even the most desired values, but a feminist, collaborative approach to learning that respects the learner." Placier speaks of the need to respect the value of existing practices, to seek change without denigrating the worth of what is being done now. Hamilton echoes Pinnegar in seeking to foreground the role of experience and weave needed theoretical learning into spaces within and around experience.

When these four came together four years later (Arizona Group, 2000), they chose not to identify themselves by name as they addressed "myths and legends of teacher education reform." One of them asked how reform could take place in deeply divided faculty groups where a dean was exercising "power over" to define and impose changes called for by outside groups. One found that little change was taking place, despite much talk of reform, while another feared the conservative political power that was mandating reform. How could it be that the reform pressures that had been working on schools for years had now penetrated the perceived safety of teacher education?

During the 1996–2000 period, the Arizona Group's perception of teacher education reform seems to have shifted from one that saw it as a problematic internal process involving decision-making within schools of education to one that recognized it as imposed by exterior political forces that gave little consideration to the knowledge and expertise of teacher education faculty, even at major research universities. This shift moves teacher educators from the position of "the strong," who may need to be aware of the "powers of the weak," (Janeway, 1980) to that of the weak, who may be able to exercise their power subversively. It ceases to ask whether they use "power-with" or "power-over" (Kreisberg,

1992), and positions them as the recipients of power-over, dreaming of the possibility of at least having access to power-with. It exposes them to the gaze (Foucault, 1980) of politicians and bureaucrats, who claim the ability to control their every move. And it robs them of the power of expertise, of position, and even of their status as white, middle-class, educated professionals at high-prestige institutions (Barnes, 1988).

I have arranged this section so that these self-studies by administrators can portray what I see as the progress of teacher education reform in my own country, the United States. What I hear from colleagues in other English-speaking countries suggests that the reform process is the same in varied contexts, differing only in how far it has gone. I conclude that self-studies by administrators have the potential to broaden our view of what is transpiring in the name of reform.

Conclusion

As a participant in the Self-Study of Teacher Education Practices Special Interest Group, I have been both faculty member and administrator and, for the past several years, only an administrator. I typify the self-study practitioner who will not give up the methodology and practice of self-study just because the classroom is left behind or is not the sole focus of her professional life. I began this chapter asking myself what might be the special value of self-study of administrative practices in teacher education. I recognize that self-study can lead to deep self-understanding when it involves reflection on context and practice, review of past reflections, and collaboration with fellow self-study researchers or critical friends. I conclude the chapter in the belief that this self-understanding can raise and consider critical questions about the ways people in education work together (issues of power and community) and about the goals they set (social justice and teacher education reform, for example) that may be unique to self-study by administrators. I urge self-study practitioners who are administrators to continue this revealing work. I also urge administrators who work with self-study practitioners to consider self-study as a mode of learning about administration that can make great contributions to educators' understanding of the context and practices that surround them.

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37

IDENTIFYING ETHICAL ISSUES IN SELF-STUDY PROPOSALS*

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Abstract

The origins of this chapter lie in persistent reports of difficulties that proposals for practitioner research in education encounter with institutional review boards (IRB) and the frustration of teacher researchers at the inappropriateness of the ethical protocols for their genre of research. The discussion is restricted to what is defined as insider research and to the ethical issues associated with IRB processes. The chapter analyses the ethical issues in different forms of practitioner research in education and contrasts these with those that are important in the bio-medical domain in which many standard protocols originate. The starting point for this analysis is the ethical parameters that already exist in the workplace of teachers and teacher educators. These provide a basis for a discussion of consent issues that facilitates decisions about what should and should not be part of the consent process. The discussion considers separately the ethics associated with the intervention, data collection and data reporting phases of practitioner research. In most cases, the ethical problems and dilemmas are associated with the last of these. The chapter concludes with a set of questions designed to provide a framework for decision-making in this area.

This handbook is a result of increasing interest in and recognition of the importance of the kinds of wisdom that can come from self-studies by teachers and teacher educators. These sorts of studies have had to battle for their place in the sunny fields of legitimised research. Debate continues as to whether or not they should and could be regarded as belonging to one or more separate and distinctive genres of research and, if so, what cannons would be used to

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define excellence. What is clear is that they routinely raise ethical issues, problems and dilemmas that are, "ambiguous, context-sensitive and therefore resistant to generic regulations" (Zeni, 2001, p. xi). The principal motive for writing this chapter is the persistence of reports of problems that research proposals in this area encounter when submitted to university ethics committees (hereafter referred to as Institutional Research Boards, or IRBs) for approval. *A constant theme in these reports is the inappropriateness of the protocols used by IRBs for identifying potential ethical problems in practitioner research in education.* Protocols that are well established and appropriate in bio-medical research, where the researcher is positioned as a neutral outsider, are often criticised by those involved in practitioner research as being inappropriate when applied to the insider research that is the focus of this handbook.

A spectacular example of this was reported at a roundtable on ethics at the 2003 International Conference of Teacher Research. A teacher, who had submitted a proposal for a 12-month study in her classroom, was asked by her IRB: "How will you ensure that, at the end of the research, your subjects [her students] will be returned to the state they were in when the research began?" As someone who spent 17 years with a role as a secondary classroom teacher researching his own practice, 19 years with a role of leading and supporting groups of teacher researchers in my own and other schools and 10 years with a role in nudging research grants and Masters and Doctoral proposals through our ethics committee, I share this dissatisfaction.

The following relatively recent case brings out some of the issues and dilemmas in this area.

Case 1:   Jill

Jill was a science teacher in a very low socio-economic area, very high permanent unemployment, parents with very low levels of education, students with very low aspirations and expectations. She was concerned that large numbers of students were entering Year 7 each year excited by the idea of doing science, but with very low literacy skills. By mid-year, they commonly were alienated from science, partly, it seemed, because of demands for writing. Jill wanted to do two things. One was to develop approaches to Year 7 Science that involved good science, but minimal perceptions of writing. The second was to monitor students' reactions to and opinions of different activities during the year to find out more about which sorts of activities were engaging/not engaging and why. She was particularly interested in the data from the low-achieving students most likely to be alienated by mid-year.

One form of data was 'fortune line' graphs where students rated their enjoyment of individual activities and (separately) of science overall on graphs. Jill had two Year 7 classes and intended to (separately) aggregate the graphs of students in each class; looking for highs and lows in individual activities as well as overall trends during the year. To supplement the graphs,

the students were invited (not required) to add brief reasons for lessons they found unusually interesting or unusually boring.

This form of data was further complemented by occasional short interviews of individual and pairs of students by another teacher (who was on family leave). The interviews were to be voluntary and Jill only needed a representative sample of students, however it was important to her to be able to aggregate all the fortune graphs to monitor the whole class.

The Ethics Committee expressed concern about Jill using her position to coerce the students into benefiting her research. They refused to allow all fortune lines to be used, arguing that she could not use any student work without written consent from the parents, consent that had to be given before the intervention began. This proved very difficult. One problem was ensuring that parents received the consent form at all. Then many of the parents in the area did not read well, were suspicious of all letters and/or could not be bothered returning them. Forty per cent were not returned and this heavily biased the sample away from the very students the research was most intended to help. None of the students, it needs to be said, showed the least concern in class about completing the fortune lines, indeed they were pleased to be regularly consulted about whether the activities and teaching were interesting and effective. They appreciated and supported the value of this.

Jill did not seek interviews from any students whose parents had not completed consent forms, however these students all knew what was going on and why and several of them expressed interest in the process and disappointment at being excluded. One girl in particular came to Jill quite upset that she could not contribute to the research. She understood and valued what Jill was doing and had opinions that she wanted to share. Jill asked if she would like another consent letter to take home. The student said unfortunately no, any communication from the school caused her grandmother (her guardian) stress and anger. The first letter had been binned in a stressful argument (that had nothing to do with the research or consent) and she did not want to provoke a similar incident that would probably end with the same outcome.

There are at least two sorts of problems. Firstly, IRBs commonly claim areas of potential harm, coercion, unethical or unprofessional behaviour that, from the perspective of a teacher or teacher educator, do not carry these dangers. Secondly, and in reverse, IRBs do not identify areas of potential harm that are real, unappreciated by the researcher and result in problems that have no satisfactory solution. The first sort of problem understandably is the one normally raised in practitioner research forums as an IRB problem. The second sort of problem emerges in reports of individual projects that have run into difficulties. Because these difficulties generally do not become apparent until the reporting phase of the project, they often emerge explosively late in the research process, and do damage that cannot be undone and could have been predicted. My point here is that the IRBs are not the only group that may misdiagnose ethical issues.

A search of the literature shows that, while there are extensive literatures on the ethics of educational research, ethnographic research and qualitative research, ethics in the areas I cluster as practitioner research in education is a very under worked area. *My intention in this chapter is to provide a framework for identifying the ethical issues in self-study research by teachers and teacher educators that ought and ought not to be of concern during the review and planning processes.*

In keeping with the focus of this handbook, I try, as far as possible, to restrict myself to 'insider' research. This means that I restrict practitioner research to research done in a practitioner's own workplace that either solely or partly includes those individuals (students, in most cases) with whom the practitioner has a direct professional role and responsibility. By far the most common examples of this are classroom teachers researching their own classroom practice with their own students – henceforth referred to as teacher research or teacher self-study.

Teacher educators are also classroom teachers, although they often also teach postgraduate students in non-classroom settings. I include in this chapter research by teacher educators when they are studying their own practice. However, their students are not minors, a fact that is of paramount importance to IRBs. For this reason, as well as some other differences, I sometimes discuss self-study by teacher educators separately and, for convenience, under the label 'teacher educator self-study.' Many teacher educators supervise or collaborate with teacher researchers; I include this as teacher self-study unless the focus is on the teacher educator's own practice. Collaborative research (including school students) involving teachers and teacher educators – what Zeni called insider-outsider research – generally is also best considered under teacher research. Even so, this (common) type of collaboration can involve various degrees of self-study and I exclude some forms that I regard as outsider research. I exclude, for this reason, projects where a university academic is working with a fully consenting teacher in a study of that teacher's classroom, but where the teacher is merely a research participant, not a research partner. Deciding on this question can be tricky. I also exclude projects where an academic is a (paid) evaluator of a project, even if this project involved teacher research. Projects where the academic is a facilitator and critical friend as well as an evaluator raise complex ethical issues and sit on the boundaries of this chapter.

I also include research by teachers on their own students that includes data collected in other teachers' classrooms as well as their own but, for reasons detailed later, I exclude from my definition of practitioner research any research by a teacher on students who are not their own or where the data collection is entirely in other teachers' classrooms and where they have no role in that classroom except that of researcher. Included also is research by people such as school welfare coordinators[1] on students for whom they have responsibilities for counselling as well as English as a Second Language or Special Needs teachers on students whom they directly support in other teachers' classrooms. Finally, I include school leaders or administrators researching with their staff in areas that involve the researcher's professional work – an example would be an

associate principal who has direct responsibility for staff professional development who is researching in that area. I exclude from practitioner research those principals who wish to conduct research that focuses only on the practice of (other) teachers.

My reasons for the above restrictions are not just to keep the chapter manageable. *The move from outsider to insider research substantially changes many of the ethical issues and raises what is perhaps the most common concern of IRBs: the tension between the teaching role and the research role.* In addition to restricting the research that I consider, I also restrict (less tightly) the ethical issues to ones that are (or ought to be in my view) associated with the IRB process. This means issues that involve the potential for some form of harm to identifiable individuals that is associated with and a product of the processes of research. In this context, 'identifiable individuals' means that anyone planning or reviewing the research proposal can state who they are; this is a somewhat different meaning from saying that individuals can be identified when reading the research report. This latter meaning of 'identifiable' is used later when discussing reporting issues, but there are instances where individuals who cannot be identified in the report can nevertheless be harmed by activities associated with doing research.

The above attempt at delineation leaves many grey areas and needs to be fleshed out with brief discussion of some examples of issues that I regard as outside the focus of this chapter. Hajj (2001) was a Grade 5 teacher who began to research and, as a consequence, improve her own practice. She intricately integrated her curriculum and had considerable success with groups of learning disabled and low achieving students. Her research (and the students' prior unfortunate history) suggested that these students would be unlikely to develop further if they entered a more traditional classroom and would benefit from another year (in Grade 6) with Hajj. After in-school discussion and debate, the principal decreed that this should happen. This had negative consequences for one Grade 6 teacher, who had to move unwillingly to Grade 5, and for the other Grade 6 teachers, who used to team for subject specific teaching that could not be mapped onto Hajj's integrated approach. The principal later mandated the (in some cases unwilling) attendance of all staff at a session where Hajj and teacher researchers reported their work.

These changes and decisions caused understandable strain for Hajj and her colleagues. The story can be framed (as Hajj and Zeni did) as raising an ethical issue associated with insider research: Hajj had to live in the place where these decisions were made. From my perspective, however, these issues arose as a result of the way that Hajj's research findings were used by her principal. It is true that Hajj intended to continue her (perhaps life-long) journey of self-study in Grade 6; however, this research would be about new, consequential issues. She had two years of convincing findings about the benefits to her students, and the school made structural changes that drew on these findings. The changes left some teachers unhappy and Hajj with unresolved dilemmas about her

research, but they were not changes associated with the conduct of the research that had led to Hajj's findings. These issues fall well outside any IRB process.

Clay (2001) tells a story that at first sight could be regarded as an example of a researcher coercing others over whom they have a power relationship to benefit their research – an issue of high concern for IRBs. However, all the coercion was a function of her job, not her research. Clay was employed as an 'instructional supervisor' in her school. As such, she had power and responsibility for acting as a change agent who, when negotiation failed, would require teachers to behave in certain ways in their curriculum planning. Clay reports high levels of resentment of, opposition to and lack of understanding about what she was trying to do and why.

After reading her account, I formed the opinion that her job and how she should operate had been poorly thought through, poorly communicated and certainly not negotiated with the teachers she was expected to 'change.' For me, all of the ethical problems she reports are problems with her role and the extent to which teachers can and should be told how to operate. Clay's self-study allowed her to build a better understanding of at least some of the problems she faced, but this act of research was not responsible for the problems. She was coercing teachers because she was their instructional supervisor and for tasks associated with that role, not because she was a researcher coercing them for data.

Zeni, using Kirsh's (1999) frame of location, raises ethical issues associated with situations when the researcher is of a different race, gender or culture from what van den Burg (2001) would call the inhabitants of his or her research. I return to Zeni's use of location in the next section, but I have two reasons for excluding this issue from detailed discussion. The first reason is that, from the perspective of an IRB process, this issue is more a question of research validity than of research ethics: to what extent will the researcher be able to tell the story of 'others' in ways that are sensitive and responsive to and knowledgeable about their location? Does the researcher have the right to tell the story of others? These can be very important questions for researchers and supervisors to consider but, in my own institution at least, it is not the role of the IRB to make judgements about whether or not the research will achieve its goals or will be seen as credible, only whether there are individuals who may be hurt. In framing questions such as these, the researcher is repositioned as an outsider researching on (different) others. This leads to my second reason for excluding the issue. The problems emerged as an important issue in outsider ethnographic research. It is true that in North America there are many cases of teachers of one race and culture teaching classes that are composed mainly of students from another race and culture. However, any such teacher has the same right to engage in self-study and to tell her story as any other; she is a part of the story, as are any racial or cultural discontinuities.

Locating This Chapter in the Literature of Research Ethics

As mentioned earlier, there is only a limited literature that is specific to the ethics of the insider, practitioner, self-study research that is the focus of this

chapter. Later, I raise a number of problems associated with transferring proto-cols from the domain of bio-medical research to that of teacher research. Zeni (2001) and Lee and van den Burg (2003) make parallel criticisms of how research protocols that work well in outsider research are often inappropriate in insider research.

> We find the ethical safeguards of the outsider doing quantitative, experimen-tal research (random selection, control groups, removing the personal influ-ence of the researcher) either irrelevant or problematic for us as insiders. In the same way, the ethical safeguards of the outsider doing qualitative research (anonymous informants, disguised settings) are subverted as soon as the inside author is named; in addition, anonymity may defeat the insider's goal of open communication with students, colleagues, and parents. (Zeni, 2001, p. 155)

Lee and van den Burg criticise the automatic application of both anonymity and informed consent as ways of protecting human subjects. They argue that a unilateral decision to, "protect human subjects without even consulting them reflects the arrogance of privilege" (Lee & van den Burg, 2003, p. 93).

Lee and van den Burg go on to argue against the use of the term 'subjects' of the research. They argue that this misrepresents both what teacher and teacher educator self-study normally is and what it should be. They position the students as 'collaborators' and 'co-researchers' (Lee) and 'inhabitants' (van den Burg). This move away from the label 'subjects' matters in a number of ways that I address later; Lee and van den Burg argue for it on the grounds that good research in this genre should retain the voice and perspectives of all the inhabi-tants, not just of the teacher. They report that, from their experiences, when students (with parental approval in the case of minors) have been given the choice of being named or anonymous, they have always chosen the former. Case 1 supports their views.

In their critique of informed consent, Lee and van den Burg point out that it can be very difficult for consent by research inhabitants about a complex project to be even reasonably informed; Zeni raises the same issues. Moreover, the notion of action research as a cyclical process, where initially unknown and unknowable outcomes influence future actions, means that important aspects of what is being consented to are equally unknown and unknowable (Eisner, 1991). I agree with this and take it a step further. As illustrated in Case 1, as the research process proceeds in the classroom, the students, if treated as collabora-tors, build up a sense of the meaning, purposes and outcomes of the research that is far richer and more informed than the meaning their parents, who have not shared these experiences, could ever construct. Yet IRBs commonly give students little or no place in the consent loop by insisting on 'informed' consent from parents in advance of the research commencing.

A main goal of this chapter is to analyse precisely what it is that does and does not require consent as well as when that consent should be sought. On this latter

point, I agree with Zeni, who argues for an ongoing ethics process rather than a single event. Lee and van den Burg argue for the same sort of thing, with researchers being clear about and meeting what they label as 'ethical obligations' to the other inhabitants.

Zeni (2001) has edited the only book dedicated to ethical issues in (insider) practitioner research that is listed on ERIC. This book contains 12 chapters that contain a rich mix of very different participants and research foci. While almost all the authors have considerable experience in action research, only two of the 12 chapters are written by classroom teachers describing research on their classroom practice and only one or two describe teacher educators researching their own classroom practice. As Zeni acknowledges, several of the chapters describe outsider research or research that involves collaboration among various groups. Each chapter raises interesting issues, but, for the reasons detailed in the previous section, I exclude a number of these issues from the focus of this chapter. None of the chapters makes reference to a university IRB process, although Zeni discusses some typical problems in this area in her introduction. Given this selection of cases, I am not surprised that Zeni's analysis and framework for analysis places only a minor emphasis on what I identify as the major concern that IRBs voice about teacher research. This concern is about conflict between the role of teaching and the role of researching and the consequential issues of coercion and exploitation of students by teachers, together with the danger of teaching, learning and hence students' best interests being compromised because of the teacher's extra research role.

Zeni adapts and extends a framework suggested by Kirsch (1999) for coping with ethical dilemmas in feminist research. To three checkpoints of 'location,' 'interpretation' and 'publication,' Zeni adds 'relationships' and 'institutionalisation,' uses this framework for her analyses and uses parts of it as part of a detailed list of questions (detailed in her Epilogue) intended to help researchers reflect on their proposed research. As Zeni says, Kirsch's framework was developed to deal with issues in outsider ethnography and I do not find Zeni's extension of this well suited to providing a basis for coping better with IRB processes, given the unique problems raised by insider practitioner self-study in education. As Zeni also says, many instances of these smoulder in teacher researcher newsletters and list servers, and (I would add) in conference forums that bring together practitioners in this field.

Zeni, as far as I can see, did not set out with the same agenda that I have here. As I have in the final section of this chapter, she has produced a series of questions for researchers in an Epilogue. However, her questions are intended to promote reflection on the research and have a broader range of purposes than mine. She includes questions to help (novice) researchers clarify their research focus, questions and design and she includes other questions that raise issues that can be regarded as ethical but which fall outside the questions of causing harm to identifiable individuals that are associated with acts of the research. One consequence of this broader focus is that only a few of Zeni's questions aid identification of what are likely to be high and low ethical risks.

As Zeni and I have somewhat different purposes, it is not useful to exhaustively contrast our frameworks. However, I give three examples for illustrative purposes.

Under Interpretation, Zeni states that practitioner research is strengthened by collaboration, a point I agree with very strongly. She then goes on to frame as an ethical problem how a teacher researching alone may find that personal perspectives depart from those previously shared with colleagues. I agree that this can happen, that it is a strong argument for collaboration, and that her frame identifies a potential dilemma. However, I do not classify this as an ethical issue of relevance to IRBs and to the smouldering stories on list servers.

I referred earlier to Zeni's use of Location to usefully remind researchers to reflect on the extent to which their race, gender and culture are similar to or different from other inhabitants of their research. Also included by Zeni under Location are issues of the role of the researcher and their status in the institution. Clay, for example, had a role as instructional supervisor that was critical to how her research played out. As I argue later, these latter *insider* aspects of location *are* commonly critical to identifying high and low risk aspects of the research. Reflecting on them helps avoid harm. I am not convinced of the value of conflating these with aspects of location that derive from outsider research. As I argued earlier, a poorly framed or reported study by (say) a white female teacher that is insensitive to the racial and cultural perspectives of Afro-American males who constituted the majority of her class may well be poor research, but harm that derives from invalid stories about this (large) group (Afro-American males) is much more a methodological than an ethical issue – any research paradigm can result in such findings. Issues of whether the *particular* Afro-American males in the study can be hurt are, of course, very different and central to this chapter, but addressing these issues requires different questions.

My third example of how Zeni's frames throw up issues different to the focus of this chapter considers how her frame of Institutionalisation helped identify the considerable problems that arise when, with good intention a school system tries to *impose* teacher research. This is an interesting and important issue that certainly has ethical aspects, yet these aspects are associated not with the process of research, but with the rights of systems to dictate how teachers should work.

Hammack (1997) focuses on the issue of the potential conflict between teaching and researching roles raised earlier. He does this in ways that mirror much of the ignorance and many of the misunderstandings that have been prominent in my first- and second-hand experiences with IRBs. For this reason, it merits a detailed analysis. Hammack's article reflects a lack of understanding of classroom teaching and a lack of familiarity with teacher research. He acknowledges that dissatisfaction with university-based research has led to a call for teacher research, but he is deeply troubled by the potential of this to conflict with and hence compromise the teachers' teaching role.

Hammack (1997, p. 249) asserts that, "something other than normal [teaching] practice happens when research takes place; otherwise it would not be called research." He assumes that these (unspecified) changes must imply some

degradation or lessoning of the teacher's attention to teaching. The issue of when good teaching becomes research is not easy to define (Zeni, 2001), but I agree that teacher research does contain elements of 'something other than normal (teaching) practice.' Cochran-Smith and Lytle (1993) define teacher research as involving systematic, intentional inquiry. As Zeni (2001, p. 155) says, this typically involves, "more systematic documentation and data gathering, more self reflection in writing and more audience collaboration, presentation, publication." Noticeably absent, however, from Zeni's list is what Hammack makes clear that he meant by "other than normal practice": different, experimental teaching practices as well as a lower willingness or capacity to respond to classroom events from a teaching role, because of immersion in a conflicting research role. Hammack's assertion, together with its subsequent elaboration is one reason for my strong criticisms of his arguments in the previous paragraph. There are two serious flaws in Hammack's assertion. Firstly, Hammack is wrong in his assertion that the decision to do research must always mean that the teaching will be different to what it would have been without a decision to do research. Tidwell (2002), for example, reports a self-study of her teacher education practice where she was very careful not to change any aspect of her practice. Her focus was exploring whether she was actually doing what she thought she was doing (in terms of genuinely valuing individuals). Moreover, teacher researchers often choose to research the effects of a change in practice that is not an artefact of the research. Sometimes this change is the result of a department, school or system level decision (e.g., a new reading program). Russell (2002) researched the effect of a major structural change in his institution's teacher education program and how this affected his practice. Sometimes, the teacher has already changed his or her practice, for teaching reasons, and sometime *after* this change, begins research to explore more systematically what is happening. Case 2 (below) provides an example of this. The second flaw is that Hammack fails to understand the extent to which innovation and change are normally a part of good teaching practice. Both of these issues are elaborated later in this chapter.

Hammack makes a second assertion that is in conflict with all of my experiences with teacher researchers. "Those [teachers] who become involved with research may develop an "interestedness" in research that can compete with the obligations to keep the "interests" of their students paramount" (p. 249). Teachers, in my experience, are *not* drawn to research to make an abstract, generalizable contribution to the knowledge base of education. On the contrary, they are driven by a desire to improve their teaching and their students' learning. In other words, it is the teaching role that drives and is always pre-eminent over the research role. This assertion is readily tested with a glance at any collection of accounts of teacher researchers. Clarke and Erickson (2003) edited a set of accounts from the 2001 International Conference of Teacher Research. None of these accounts maps on to Hammack's assertions; all are clearly driven by a desire to enhance the teaching role.

In 1985, I co-founded the Project for Enhancing Effective learning (PEEL), a teacher research project that has continued for 18 years, involving hundreds of

teachers in dozens of schools. *Learning from teacher research* (Loughran, Mitchell, & Mitchell, 2002) contains accounts from 11 teacher research teams from this project. All of these accounts, as well as a much larger number published in the internal literature of the project (Mitchell, Mitchell, McKinnon & Scheele, 2003), support the assertion that teachers do not set out on studies of 'what is' in their classrooms; rather, they set out to change them. Rather than allow (hitherto unsuspected) flawed learning to continue, all opportunities for improving practice are immediately taken (Mitchell, 2002). This immediate teaching action that flows from each new research insight can compromise the research, but the reverse has never happened in my experience.

Hammack asserts that the rewards for teacher researchers are the same sorts of rewards that he experiences: 'visibility' and 'publication.' This is disconnected from the reality of teachers' work: the primary reward for teacher researchers is that their classroom becomes a better, more satisfying place to work. Hammack further argues that, "teachers' primary obligations are to their students, while researchers have obligations to the field to which they seek to make a contribution" (p. 250). I agree with both parts of this statement if by 'researcher' one means an outside researcher. Teacher researchers do not position themselves as members of the academy and do not feel such obligations. Hammack assumes that, by taking on a research role, teachers take on the perspectives and values of non (school) teacher researchers.

Hammack builds his whole paper on the conflicts of the dual role. He makes a long and in many ways sensible argument about the practical impossibility of allowing some students in a class to opt out of a new, experimental teaching approach. His argument here is one that I have heard several times from my own university's ethics committee. It is based on a misunderstanding of what constitutes an 'experiment' in education, a failure to appreciate the existence of what Zeni calls the 'zone of accepted practice' and an inability to conceive of students as informed collaborators in research whose subject is the teacher's practice. All of these issues are explored in subsequent sections.

Much of Hammack's argument is based on an exchange of articles in *Educational Researcher* (Baumann, 1996; Wilson, 1995; Wong, 1995a, 1995b). Wong began this debate by reporting on the experience of returning to the classroom to teach and conduct research in a natural setting. Wong reported that his research role compromised his teaching role in two ways. Firstly, he abandoned his responsibilities to the rest of the class in order to collect data (by asking her more questions) from a student who was publicly thinking in ways that Wong (the researcher) wanted to capture. Secondly, he believed that he abandoned his responsibility to 'teach' this student by not quickly helping her to the 'correct' answer. Wong argued that this role conflict was unavoidable. This article produced a vigorous rebuttal by Wilson, who reported a high level of compatibility of the two roles when she had (also) returned to the classroom to teach. Baumann weighed in with his own experiences and reported that he did not find any role tension in terms of purpose and conflict, but did find role tension in terms of time and task – his teaching role sometimes left him no time

for his research role. Faced with this tension, Baumann compromised his research (not his teaching). I have two comments on Hammack's use of this debate. Firstly (and less importantly), he overlooked or failed to understand Baumann's point that he did *not* experience the same sort of role conflict as Wong, but rather the opposite – Hammack lumps both articles together as supporting his point. Secondly (and more importantly), Wong's experiences are a very fragile base on which to build a substantial edifice about role conflict for two reasons, both associated with the fact that Wong was not anything like a typical teacher researcher. Firstly, on my interpretation, he was not very experienced in the kind of discussion where he ran into difficulty. I spent many years researching and refining classroom approaches that emphasise the kind of discussion that Wong was running. I built up a sophisticated body of knowledge about how to bring out students' ideas as part of the teaching-learning process as well as how to balance the need to attend to a whole class while keeping one student publicly thinking (Gunstone & Mitchell, 1998; Mitchell & Mitchell, 1995). Wong's problem was not an intractable conflict of roles; rather, it flowed from his lack of the relevant classroom skills. To his credit, Wong recognised that he might have been able to do better in a classroom where the whole culture of student and teacher roles had been renegotiated. However, his one-off return to the classroom meant that, unlike a full-time ongoing teacher, he did not frame the incident as one where, over the next four years, *he* could develop new skills and achieve these changes. Tellingly, Wong labelled himself a researcher teacher, not a teacher researcher. This (accurate) difference in labels leads to the second, more important problem with building on Wong. He *was* someone who saw himself primarily as a member of the academy and had made a temporary return to teaching for research purposes. I intend no criticism of Wong for doing this, quite the reverse, but it is fallacious to suppose that tensions that *he* felt as a researcher taking on a teaching role could and should be generalised to teachers who take on a research role.

Ethical Parameters Already Present in Teachers' and Teacher Educators' Work

The practice of teacher research is inextricably intertwined with the act of teaching. As stated earlier, ethical protocols for teacher research cannot be constructed from protocols that position the researcher as a neutral outsider who is trying to minimise his or her influence on other inhabitants of the research. For this reason, one sensible starting place for discussing the ethics of teacher and teacher education research is to begin by examining the ethical parameters already present in their work (R. Small, personal communication, November 12, 2002).

Teachers' Work

Teachers in schools act in *loco parentis* and are given important responsibilities for the personal, social and educational well-being of the children in their classes.

By sending a child to school, parents have voluntarily surrendered to the school a great deal of responsibility for a wide range of decisions. This ceding of responsibility is relatively open-ended, as parents have little idea of the decisions schools and teachers make on a daily basis. All of this means that teachers have been given a range of privileges (not rights) to make decisions about what will and will not happen in their classrooms.

Within the very broad boundaries that mark out 'unprofessional' or 'unacceptable' behaviours, teachers have considerable freedom to decide how they will operate in the classroom: their classroom rules and the consequences when these are broken, decisions about teaching style and teacher behaviours (e.g., how they respond to unexpected questions), the way they organize the classroom (e.g., whether and how to use group work), the types of tasks they set, the resources they will use and at least part of what and how they assess. These are all within Zeni's 'zone of accepted practice.' In schools in my state (Victoria), teachers are encouraged and often expected to demonstrate an on-going focus on their own professional growth. This means demonstrating that they are regularly exploring and refining new approaches, ideas and resources and incorporating these into their practice. In other words, they are seen as having a professional responsibility to experiment. There are similar expectations in many other educational systems (Clarke & Erickson, 2003). As stated earlier, nearly all these decisions are made by the school without consulting parents, and most of them are made solely by the teacher, often at short or very short notice. Schools are necessarily structured around the expectation that teachers have the professional knowledge, competence and ethical judgement to operate within the tacitly negotiated range of professionally and ethically acceptable behaviours. They do not have the right (for example) to use high levels of public humiliation and shame as a behavioural modification device, but they do have the privilege of directing students to do tasks that the students may not otherwise choose to do and they certainly have the right to try something different in their classroom. A decision to incorporate a research role into their teaching role does not suddenly remove teachers' privileges to make the sorts of decisions just listed. This is a major reason why, as argued later, most of the ethical issues in teacher research arise not from the 'intervention' but from the reporting of what happened and the use of classroom artefacts for new (research) purposes.

Teacher Educators' Work

The students of teacher educators are adults who are legally capable of informed consent. This means that there is no legal equivalent of *in loco parentis*, in the sense that parents are not asking teacher educators to act in their place as guardians of their children. There is still, of course, a power relationship present and an obligation not to act in ways that are detrimental to students' interests or that abuse this power.

All the issues of freedom to operate in a zone of accepted practice are still present; indeed, teacher educators typically are under fewer constraints than

teachers as they are commonly given more autonomy than schoolteachers in areas such as curriculum design. Berry and Loughran (2002), for example, documented and published their experiences in developing a new type of subject in a new type of degree at their institution. Their freedom was almost total: there had never previously been curriculum time for a whole subject devoted to microteaching and hence there were no precedents. Most of what they did could be labelled as 'new,' 'different' and 'experimental.' As they report, their public debriefings of micro-teaching and their search for teachable moments were always likely to result in moments of awkwardness or embarrassment for their students, and they ran a risk of this developing into feelings of humiliation. My point here is that the institution assumed that they would develop and refine this subject in ways sensitive to Lee and van den Burg's 'ethical obligations' to their students. Among other things, this means that it was taken for granted that they would not engage in practices that they thought unlikely to be useful, merely to see what might happen.

One ethical parameter highly relevant to self-study by teacher educators is that many teacher educators are required to collect data from their students about their teaching in the form of institutional course, subject and class evaluations. The students, while not forced to fill in these forms, are expected to be in the classes when they are given out and are not consulted about whether the process should occur. It is worth noting that this process is (correctly) regarded as unproblematic. The students do not feel coerced, they understand that the focus of this research is the teaching (and not them) and they seem happy to collaborate with the researcher (the institution) in having their voice heard. I comment that, in my long experience in this area, school students react in exactly the same way.

There is another way in which teacher educators regularly get feedback on their practices from their students as part of their practice. Mainstream practice in pre-service teacher education includes promoting a metacognitive awareness among students of their beliefs, values, conceptions and perceptions of teaching as well as regular reflection about whether and how these have changed. This means that, as part of their teaching practice, teacher educators routinely receive pieces of student reflection about not only whether any of the above has changed, but why and how. This does not, of course, mean that the teacher educators have any automatic right to *publish* these pieces of reflection, but it does mean that they are, as part of their teaching role, requiring students to give feedback on their effectiveness in this role. Once again, this is not regarded as involving any abuse of the power relationship held by the teacher educators.

Many key learning outcomes in teacher education are related to what students *do* (when in school classrooms) rather than to evidence of understandings that they provide in written assignments. These outcomes are displayed away from the university classroom. For this reason, the teacher education workplace is full of stories, often potentially very harmful stories, about non-consenting others such as supervising teachers and school students. The stories often have important (if not critical) roles in activities such as debriefing and reflecting on

practicum experiences. They cannot and should not be suppressed within the confines of the teacher education classroom. Having said this, teacher educators are expected to keep these stories in house and to protect the other players from harm through identification and publication. This ethical responsibility is non-trivial. I recall a telephone meltdown in our institution when a story in our students' annual magazine that named a school slipped through our vetting procedure. Cohn and Kirkpatrick (2001) relate another spectacular example. My point is that this is another ethical parameter already present in the work of teacher educators.

Teaching and Teacher Research

As already mentioned, there is no clear dividing line between what could be described as high quality reflective teacher practice and teacher research. Teachers in many systems are at least strongly encouraged and often required to regularly explore, if not develop, new classroom approaches and to share the results of these (including student work) with colleagues. A current example is the incorporation of Information and Communication Technologies into class-room practice. There is an almost universal acceptance by both the lay community and systems that schools and classrooms need to change in this area. This pressure is very reasonable. The development of hardware, of software packages and of educational websites is occurring rapidly. As a consequence, most things that teachers do (and will do) in this area must be experimental and developmental. In the context of this chapter, it is important to note that no permission is, or could be, sought from students or parents for these changes; new interventions are a constant feature of classrooms. Having said this, it is equally important to note that most new interventions are evolutionary rather than revolutionary in nature. Some elements, sometimes important elements, of practice change, but teaching is a very multi-faceted activity that includes a range of components. It is most uncommon for all or even most of these to change at once. *This means that phrases such as 'new teaching approach' have different and more limited meanings for teachers compared with people outside education.*

   The sorts of questions that any researcher sets out to explore have important influences on the ethical issues that arise. As discussed earlier, and as illustrated by Case 1, teachers are typically interested in improving their classroom. They commonly set out to explore how the teaching is going: what sorts of learning are and are not occurring and how are the students reacting. There is an important consequence of this sort of question; as Lee and van den Burg (2003) argued, it means that the teacher is (often) researching *with* the students rather than *on* the students. Case 1 was a typical example of this. The real target of this sort of research is the teaching and sometimes some of the teaching resources that are being used. The students are being asked to collaborate in evaluating these. In all my experiences, I have found that students are perfectly capable of understanding what the teacher is trying to do, why the teacher is not just fishing

for compliments and are almost always very willing to contribute their perspectives. They appreciate being given a voice. Jill's students were only 12 years old, but they wanted their voices to be heard. This typical student response means that research into how the learning and teaching are going is a far less ethically sensitive endeavour than research projects that have a greater (albeit legitimate) emphasis on research on the students – such as researching bullying in the school yard. The extent to which the research is with or on students should not be regarded as a measure of the quality of a research proposal, but it is often one useful way of predicting the extent to which ethical dangers are real.

The facts that the overwhelming majority of teacher research projects are driven by a desire to improve classrooms and that this teaching agenda is always subordinated to any research agenda are crucial to reacting to another important issue that is of major concerns to IRBs. There are differences between a research agenda and a teaching agenda, but it is a major error to regard these as largely orthogonal. Hammack (1997) and Wong (1995a, 1995b) took this perspective and argued that it damaged the teaching role. In my experiences, IRBs have concerns that the teacher researcher is exploiting his or her teaching position to satisfy a selfish (in the sense that it is for personal benefit) research role. This is a different concern from that of Hammack, but it suffers from the same flawed premise: that the research role can only be diminishing the teaching role and that the teacher has to manage this zero sum game.

I stress that while research on rather than with students *may* be more sensitive, this is not always the case. There is a large body of research (some done by teachers) in science classrooms, for example, on the conceptions and explanations that students construct from out-of-class experiences in the world around them (Driver, Guesne, & Tiberghien, 1985). These conceptions have proved highly resistant to conventional teaching; students use the teacher's science on tasks they see as 'school' tasks, but (without realising it) revert to their unreconstructed prior views on tasks that are not so regarded (Gilbert, Osborne, & Fensham, 1982). Appropriate survey instruments can be used to collect data and what is reported is the range of views held. Although the findings commonly describe a comprehensive failure of the teaching to change student's views, the students were clearly the *subjects* of this sort of research; however, they were not exposed to any risk as they were positioned as representative of a typical class – a point confirmed by much replication. This example is one of the rare times (in my experience) in teacher research where it is important that the students not be told that any research is proceeding. To do so would be likely to change the way they responded to the surveys. Another consequence of the fact that much teacher research involves researching with students on the *teaching* is that research that involves *another* teacher's classroom often raises very sensitive ethical issues. I return to this point later.

Exploring the Limits of the Bio-Medical Analogy

Many of the ethical protocols for 'protection of human subjects from harm' during research are drawn from the bio-medical domain. In this section, I explore

some limits of this process in ways that provide a basis for protocols that I develop later. *My fundamental argument is that there are important differences between the work of doctors and teachers that lead to serious shortcomings in current IRB processes as they apply to practitioner research in education.*

Fullan (1991) reviewed a long literature on the repeated failure of systems and curriculum-package driven change. Central to his argument was a failure to appreciate the complex, multi-faceted and interconnected nature of teaching and hence of classroom change. He listed three dimensions of teaching that new programs may be intended to change:

1. changes in materials or resources;
2. changes in teachers' strategies and activities; and,
3. changes in teacher beliefs. (Fullan, 1991, p. 37)

Fullan went on to argue that changes in all three dimensions are necessary for any change outcome to be regarded as significant. He illustrated this by arguing that change in the first dimension was no real change if nothing changed in the other two. I agree, but I comment that he did not consider changes in dimensions 2 and 3 that did not involve dimension 1. Fullan was writing as a sociologist interested in capital-C system-level Change. The idiosyncratic changes associated with teacher self-study were not the focus of his interest; significance for Fullan includes system-level impact. However, he mounts a detailed argument for the importance of understanding the complexities referred to above and for the assertion that change has many levels and hues.

I would add a fourth dimension to Fullan's list – changes in teacher behaviours – and then argue that classroom change and experimentation has almost infinite shades of meaning. This is one important source of misunderstanding between practitioner researchers and IRBs. I give meaning to this argument via a seminal event in my own (school) classroom teaching.

Case 2: Ian

In 1981, while a fulltime teacher of secondary science doing a part-time Masters degree, I was influenced by three pieces of research. One (labelled 'children's science') was research into the conceptions that students were bringing into science classrooms and constructing in science classrooms (e.g., Gilbert, Osborne, & Fensham, 1982, then in press). These conceptions were in conflict with the teacher's science, but were also unsuspected by both teachers and students and unaltered by the teaching. The second piece of research was Mary Budd Rowe's (1974) work on wait-time – how long a teacher gives a student to think before moving to another student. The third was Douglas Barnes' (1976) research into the type of student talk that was (differently) promoted by what he called transmission as distinct from interpretation teachers. Barnes argued for more tentative exploratory, hypothetical talk and for the teacher behaviour that I label 'delayed judgement': accepting, for a time, all responses without attempting to correct 'incorrect'

ones. All three of these challenged my teaching and, to me, were intercon-
nected. I decided to experiment with applying them in my classroom.

I had been teaching a Year 7 Science class about the arrangement of
particles in solids, liquids and gases. I had shown a film of a simulation of
this movement and had (rather idly) noted, but not responded to, a student
who, at the end of the lesson, had asked, 'Are those particles alive?' I decided
to invest five minutes in checking whether this question represented a piece
of children's science by throwing it back to the class and then making two
changes to my normal teacher behaviours. One was to increase my wait
time to at least four seconds, and the second was to delay judgement,
conceal my views and accept all answers with equal encouragement. If I
got no response, or no interesting response, then I would go on with my
previously planned lesson.

I received a fascinating series of responses indicating that a number of
students thought that the particles were alive. One student then argued that
they were alive in living things, where they were called cells. This was hugely
important. I decided to extend the discussion and found that a number of
students saw particles, bacteria and cells as being essentially the same, with
only non-living things made of 'particles' while the label changed in living
things. I was horrified at the difference between what I had taught and what
they had learnt, but as soon as they said it, I wondered how I could not
have anticipated this constructed meaning.

I decided to extend the discussion: as they argued about how and why
particles moved, someone mentioned wind and asserted that the air particles
on a windy day were moving faster than those on a calm day. I experienced
more fascinated horror and more recognition of how sensible this (com-
pletely wrong) statement was. I decided to keep the discussion going and
discovered more and more about what was really being learnt in my
classroom.

There was a second important reason why I kept going what I soon
labelled an 'Interpretive Discussion': I had never had a class like it. The
students, finding I was genuinely interested in their ideas, were literally
leaping out of their seats in their eagerness to contribute, debate, think,
reflect, raise new situations and link our science to everyday life. The lunch
bell went and they ignored it for 20 minutes.

I was never the same again. Neither were my classes.

This lesson involved the greatest single change that I ever made in my teaching
practice, but what was new? Where and what was the experiment? There were
no new materials, resources or course content. In one sense there was no new
activity, for discussion was a well-established part of my practice. I planned two
changes in behaviour for five minutes. The outcomes of this led to a series of
decisions that ended up with my abandoning the rest of my lesson plan for that
day, but any experienced teacher could give instances constructing a new lesson
in response to unexpected events. The lesson both stimulated and confirmed a

change in my beliefs about what was important in student talk. It changed my conceptions of students' understandings in this area and barriers to student learning about particles, and (consequently) led me to rethink what ought to be the big ideas in this topic.

The Types of Risks are Very Different

I do not argue that it is never useful to draw on the well-established protocols of bio-medical research for advice in educational self-study, but it is essential to understand key differences between the two domains and hence the limits of the analogy. The subjects in medical research usually are primarily at risk from the *intervention* – trying a new treatment. In educational practitioner research, the treatment usually carries little or no risk, and the risks, when present, come from the *reporting:* 'telling on people' (Pritchard, 2001). Doctors deal with patients who are ill and hence will suffer adverse consequences (and perhaps serious harm) if a new treatment turns out to be ineffective. Students are not ill and face no equivalent deterioration or crisis from a few lessons that turn out not to be very effective. Moreover, as Case 2 illustrates, teachers who are trying something new are continually monitoring the outcomes and adjusting what they do against a desire to maximise learning.

The Meaning of 'Experiment' is Very Different in Teaching

A related issue is that the interventions of general practitioners and surgeons, while (generally) based on very sophisticated medical knowledge and research, are structurally both much simpler and less flexible and reactive than teachers' interventions. (I exclude medical practitioners such as psychiatrists from this discussion.) The treatment for any particular medical condition involves only a small number of factors – often one (a particular drug or surgical procedure). The ways that these factors interact are reasonably predictable and not subject to short-term contextual factors such as the weather or time of day. This means that 10 different doctors will commonly all use the same or a very similar treatment for any given condition. Teaching is not at all like this.

One consequence of this distinction defines an important difference between the educational and bio-medical domains in what is meant by a 'new' intervention. A new medical treatment may be completely different from the old – a new type of drug or even the types of treatment such as those currently being predicted from stem cell research. A 'new' teaching intervention, as stated earlier and illustrated by Case 2, means that some facets of the multi-faceted act of teaching change, but many others do not. Moreover, in teacher research (owned and controlled by the teacher), the teacher is constantly tinkering with the intervention and all other related facets of teaching in response to classroom events. The cycle of outcomes feeding into refining and developing the intervention occurs over much shorter periods of time than in most medical research.

Teachers Differ Far More in What They Do Than Do Doctors

Another consequence of the differences between doctors' and teachers' interventions is that different groups of students (albeit of the same subject and year level) are *always* receiving different treatment from different teachers. A school may have a common textbook and syllabus and even (some) common assessment tasks, but these impose only minor similarities on what happens in the classroom. Different teachers interact with and organise students in different ways and use different sets of teacher behaviours, flowing from differences in skill, experience, personality and educational values, which are profoundly important for learning. Ten different doctors who say they are using the same treatment generally are. It took years of research into educational change to realise that even when following the same externally developed 'program' (something now uncommon in schools), 10 different teachers will still differ very substantially in ways that are important to learning outcomes (Fullan, 1991; Fullan & Pomfret, 1977; Goodlad, Klein, & Associates, 1970). The need to explore and explicate the complex professional wisdom that lies behind these differences is one important reason for teacher research.

It would be a serious error to suggest that these variations could be mapped onto any single good-bad or better-worse scale. The zone of accepted practice is very broad, in part because there are commonly so many ways of achieving quality learning. A research question such as: "Should a class learning topic X in subject Y operate via group work or whole class activities?" is nonsensical, for the influence of variations within what either of these could mean is vastly greater than the influence of the differences between them. I am not arguing here that there are no identifiably better good and worse teaching practices. What I am arguing against is using the experiences of bio-medical research to suggest that different teaching approaches in any one topic can be ranked on any single scale that can lead to a single 'best,' one-size-fits-all approach.

Unfortunately IRBs, in my first- and second-hand experience, often assume the existence of an agreed best practice that encompasses all the important dimensions of teaching. Any suggested change to teaching in a research proposal is assumed to be outside agreed or understood best practice and hence risky for the research 'subjects.'

Experimentation is a Constant in Teaching Practice

Trying a new medical treatment on human patients is the last step that (in most cases) builds on earlier laboratory research. You cannot test a new teaching approach on rats. 'Experimenting' with humans (students) must always be the first step and, as discussed earlier, teachers are often expected to engage regularly in such experimentation. Hammack (1998) pointed out that, in other professions, all the professional knowledge can be devised by non-practitioner researchers. This is not the case in education. What is misleading to outsiders is the word 'experiment.' An Australian teacher who says 'I am going to experiment with setting up and using e-mail links between my students and some Swedish

students' is making a very different sort of statement from a doctor who says: "I am going to experiment with a new type of drug?" My experiment with delayed judgement and increased wait-time initiated a 17-year journey in exploring this aspect of my teaching (Gunstone & Mitchell, 1998; Mitchell & Baird, 1985; Mitchell & Gunstone, 1984).

Gaining Consent is Either Impossible, Inappropriate or Unnecessary for Most Changes in Teaching

Issues of consent and informed consent are different in medical and educational settings. Doctors work one-on-one with patients and hence individual patients (or their parents) can consent or not consent to suggested treatment or changes to treatment. Teachers work with whole classes and (as illustrated by Wong and by Case 2) often make decisions to change tack in response to unexpected events. Sometimes students can be given opportunities for choice and decision-making, and sometimes teachers can engage students in a decision to change tack, but many teaching decisions require class-level enactment and cannot allow for individuals to opt in or out. For this, and for the more important reasons detailed earlier in this section, it is only rarely that it is either feasible or appropriate for teachers to need to seek permission from students, parents, or even their principal to change what they do in the classroom. There is no question that, for several reasons, a principal should be informed and give consent to any formal research project, but parents do not acquire rights they have ceded to the school to veto classroom interventions merely because data are going to be more formally collected and reported.

A related issue, already discussed and relevant to consent procedures, is that the 'intervention' in much teacher research is not an artefact of the research. The changes in teaching were determined before the research, either by the teacher or by his or her department, school, university or system. A year *after* the lesson described in Case 2, for example, I began formal research into what was now an established dimension of my practice.

Ethical Issues in other Forms of Practitioner Research

Thus far, the discussion has focussed on teachers (including teacher educators) researching the teaching and learning in their own classrooms, where the class is the unit of analysis and all students are seen as no more individual than representing the range of students in a typical class. As stated at the outset, this is a research process with few ethical risks. All the other forms of practitioner research that follow are more ethically sensitive. This is, of course, not to say that they should not be undertaken, only that the research protocols should be informed about and sensitive to the specific risks involved.

Teacher Research on Issues of Teaching and Learning that Includes Reporting of Out-of-Classroom Events

When teachers research what is happening *in* their classroom, the only players are themselves (and they have consented to the process) and students – who

have the right to decline to share their perspectives (Homan, 2001). As soon as the research explores what happens *out* of the classroom – such as research on reading that explores home reading – then the behaviours of other players (such as parents) become part of the data. As Homan points out, parents may have consented to their children being part of the research without being aware of how *their* behaviours (such as whether and how they support reading at home) may be exposed. As discussed above, non-consenting others (supervising teachers and school students) are a part of the stories told in teacher-educators' classrooms. Depending on the research questions and design, they can become vulnerable subjects of the research.

Supervising teachers, who have opened their classroom in the role of expert teacher, may find stories being told about them that position them, at least sometimes, as being non-expert. This can be very sensitive. However, a saving grace is that if data is being collected and reported from a number of anonymous student teachers each of whom had several (anonymous) supervising teachers, then the number of possible supervising teachers is large and these teachers are a further step removed from the (teacher educator) researcher. This makes identification much more difficult. However it also means that issues of how the data is reported (e.g., of how much detail is provided on specific incidents) are important. I repeat that this issue arises regularly in teacher education whether or not practitioner research is going on.

As Loughran (2002) noted, teacher educators sometimes publish self studies that, "focus on [their] educational institution and its practices" (p. 244). Colleagues of the author can appear in these studies as players in institutional decision-making. Hamilton (2002) reports a particularly sensitive example of this. There are certainly ethical issues of fairness and balance associated with such accounts (issues handled very scrupulously by Hamilton), but I do not regard these as falling within the focus of this chapter. The data used were not collected from any teacher-student (i.e., power-based) situations, but rather from public documents such as meeting minutes. These sorts of 'after the event' accounts are not expected to go through any IRB process.

Research Involving Teaching Interventions that are Outside What Teachers Can Attempt Without Consent

I have commented that teachers do not need explicit permission to explore new teaching approaches. To outsiders, this may sound ethically radical, but, for the reasons given earlier, it is no more than a statement of the obvious to anyone in education. Clearly however, there must be limits to this freedom and there is a tacit understanding among teachers and principals about what these limits are. They are so seldom tested – except in cases that involve clearly unprofessional behaviour – that in writing this chapter, I had trouble thinking of realistic examples of interventions that would raise issues of consent. Obviously a teacher who decided to follow the approach used in A. S. Neill's famous Summerhill School and give students total freedom to come or not come to classes could

not do so without school and parental consent – it may breach the school's legal duty of care. However, in most education systems that I am familiar with, it is inconceivable that an individual teacher would make a unilateral decision to implement such a massive structural change.

The only realistic type of intervention I could think of that might sometimes fall into this category are ones that set out to generate very strong and long lasting emotional reactions or to make challenges to students' beliefs or values that were so profound that they might damage students' well-being. Teachers often engage students' feelings, emotions and values as part of (for example) a study of Macbeth. We are not talking about this sort of intervention, but one where the whole focus is on students' feelings about themselves and their out-of-class behaviour. Teachers of subjects such as human relations, involving topics such as drug or sex education do need and are expected to dig deeper into students' feelings and emotions than teachers of other subjects. However, this need to tap deeply into students' experiences and beliefs does mean that practitioner research by these teachers, while still having a focus on the teaching, does increase the focus on the students as subjects and hence raises the ethical stakes.

An extreme example, now well known and operating as a college level program, occurred in 1968 in the USA in the Grade 4 Classroom by Jane Elliott. Elliot wished to explore issues of race and, without revealing her intentions, told her class that brown eyed students were superior to blue eyed students and spent several days running the classroom in this way, mimicking discriminatory racist behaviours she then reversed the roles (blue-eyes became superior). The video footage, as well as interviews done ten and twenty years later with the students, testify to a massive emotional impact. It appears that the debriefing on the purpose and relevant racial issues was successful and the students testified to its value, however it was a very high stakes intervention that these days certainly falls outside the range of actions that teachers have professional autonomy to use without consultation. If proposed now in my school system, it would need principal and parent support and approval.

Practitioner Research on Identifiable Sub-Groups or Individuals

Important to issues of vulnerability and the extent to which teachers are researching with students or on students is the extent to which the research positions the students as members of a typical (school) class. The research becomes more ethically sensitive when its focus shifts in ways that positions students as members of identifiable groups or as identifiable individuals. A study that has a focus on peer group dynamics, which are idiosyncratic, increases the likelihood of the students being identifiable.

Research by classroom teachers or teachers who work with sub-groups carries these dangers. A study of how members of a particular ethnic group or students with a disability are reacting to the teaching also makes these students more a subject of the research. As such, they are in greater danger both of being identified and of being portrayed in ways that may be hurtful. I comment that anyone

who has worked with integration students (e.g., those with a disability) know that these students' greatest desire is to be perceived, as much as is possible, as being a part of the class, not as being 'different'

   The above comments are intended to apply to situations where the research focuses on a relatively small number of the teacher researcher's class. If a teacher has (for example) four Turkish boys in the class, where ethnicity is a (public) parameter in the research report, then anonymity in these situations, as Zeni says, will be a very thin disguise. If all (or most) members of the class belong to one (labelled) ethnic group then the risk of individuals being identified is much lower.

Research on Students' Out-of-Class Lives

A study by a teacher such as a student welfare coordinator on (important) issues such as bullying or use of contraception clearly is extremely sensitive. The students are now very much the subjects of the research and may well be at considerable risk from reporting. We repeat that this does not mean that the research should not proceed, but that the protocols for researching need to be very carefully thought through.

   There is another issue that arises when research explores these sorts of issues. The students may be promised confidentiality, but they may report conduct that cannot, often for legal reasons, be kept confidential, but whose release will be explosive. Sexual abuse or exploitation by adults of children is one example. The students need to understand this.

Research Involving Other Teacher's Classrooms

On a number of occasions, our ethics committee has suggested – or attempted to direct – that a proposed teacher research project be conducted in another teacher's classroom as a way of reducing the ethical risks by *reducing* a perceived conflict between the teacher's role as researcher and teacher. As stated earlier, researching in another teacher's classroom raises rather than lowers the ethical stakes, as the other teacher is now very vulnerable. His or her teaching is an important part of the ecosystem being explored and, as the only teacher, one that is virtually impossible to render anonymous. Studies of 'what is' and hence what is not happening in a classroom, no matter how neutrally they are reported, always end up including, even if indirectly, conclusions about how well the classroom is operating. There are two problems here. The first is that such studies almost always result in some findings about ineffective learning that were unexpected by the teacher and may be very unwelcome. This is equally true when a teacher is researching their *own* classroom, but now the researcher has begun from a premise that there are aspects of their classroom that they would like to improve. This premise means that the specifics of what is not working now become useful clarifications of the problem and ways into dealing with it.

   The second problem is that the (outside teacher) researcher may have different

positions from the class teacher concerning what is productive or appropriate or effective. These differences inevitably emerge in the reporting and the teacher, now a subject of the research, can be shocked (these differences were unexpected) and badly hurt. What the teacher regarded as 'good' is portrayed as 'bad' in the research report. Tobin, Kahle, and Fraser (1990) describe a painful example of this.

We are now describing 'outsider' ethnographic research in classrooms and there is a considerable literature on the problems that this entails. In addition to these published works, I have also attended a number of conference presentations where researchers have verbally reported reactions from devastated teachers too explosive and sensitive to put into print – including a threat of suicide. I do not say that outsider research should never be done, but rather that the issues are complex and so different that I have specifically excluded from the domain of this chapter research that is conducted entirely in another teacher's classroom. I have included, however, research where data is collected in more than one classroom, including that of the teacher researcher. Depending on how the data is reported, this design can make the individual classroom harder to identify, but not much harder, and the risk to the other teachers is still high unless two pre-conditions have been met.

The first pre-condition is to give the other teachers shared ownership of the research. Even if only one teacher is the formal researcher (e.g., the only one enrolled in a higher degree), control over the research questions, design and data interpretation can be shared. If this is done effectively, then all teachers have agreed on some likely problems that they are interested in exploring. This approach is likely to significantly reduce the first, and also to some degree the second problem just detailed.

The second pre-condition is to negotiate, over an extended period of time, a reasonable and genuine level of consensus and shared meaning for what is productive/unproductive, effective/ineffective, appropriate/inappropriate teaching and learning. The worst accounts of outsider ethnographic classroom studies that we have heard – those that ended in greatest hurt and bitterness – have been where the teacher's classroom was selected as one with a reputation for being 'good' and outsiders were invited in on this basis with no checking of mutual definitions of or criteria for what was meant by good. This is a recipe for disaster. If one teacher believes, for example, that a lesson where students happily engage in and complete a practical activity is a successful one and another dismisses this as mindless busy work unless it is also clear that the students understood both the purpose of the task and its links to earlier lessons, then they should not collaborate in classroom research.

The Practitioner is a Principal or Other School Leader

If the practitioner is a member of the principal class (which includes vice principals) then the research may or may not involve sensitive issues depending on the extent to which she/he is researching with or on other teachers.

The structure of schools means that teachers have relatively little room for *unreasonable* use of their power over students. The constraints on principals are more uneven. Depending on the system, there may be effective safeguards in place to protect teachers from actions such as unreasonable dismissal, but principals have a range of more subtle powers that can harm their teachers and that have no equivalent in teacher-student interactions; the importance of principal references for other jobs is only one example. Principals have a responsibility to monitor and judge the teaching competence of their staff. This means that if principal-led research is focusing on some aspect of student learning or classroom practice then it can be much more sensitive than teacher-led research in the same area. The reason is that, while once again, the main focus of the research is now the teacher's practice, but the teachers are now the subjects rather than owners of the research.

At the start of this chapter, I excluded such principal research from my definition of practitioner research. I comment though, that an important part of the answer to the problem of potential hurt is, once again, to maximise the extent of shared ownership and agreed problems. Principal-led research, for example, into how information and communication technologies are and are not being used could be framed in a way that leaves teachers vulnerable, e.g., count and hence compare the frequency of ICT use in different classrooms over a year. Low users look bad from this perspective. Alternatively, the research could engage the teachers as genuine collaborators with foci such as the sorts of situations when ICT's were proving useful, barriers to their use and building a culture of sharing (and refining) ideas for use. These foci position a teacher who uses (say) the web for the first time in class as a leader, rather than a trailer.

If principals are researching an aspect of their *own* practice with staff, then the research (that I now do classify as practitioner research) is much less sensitive, for reasons analogous to those discussed under teacher research. A colleague had a recent experience of an application for research by an associate principal who had responsibility for a staff professional development into all the factors that led to professional change or development in a sample of staff. This received a hostile reaction from the ethics committee mainly because of the power issue. There are three reasons why it was much less sensitive than the committee believed. Firstly, the researcher was putting her own practice on the line. Secondly, the practice of external in-service deliverers was an implicit focus of the study. The teachers were positioned as a representative sample; like all teachers, they were exposed to a range of in service interventions such as single sessions at teacher conferences. This meant that non-consenting others (those offering the sessions) had been brought into the research, but in a very low risk way as identification would be unlikely, if not impossible. Thirdly, the researcher, as part of her design, was searching for occasions in which professional development occurred as a result of an (often informal) in-school intervention or action such as one teacher mentoring another or two teachers developing new practice. This meant that the practice of these teachers would be celebrated and affirmed.

Insider-Outsider Research Involving Teachers and Academic Friends

There are two accounts in Zeni's books (Beck *et al.*, 2001; Harris, Lowenstein, & Scott, 2001) of collaborative projects involving school teachers, academic facilitators, district level administrators and (in the latter case) a school principal. Both of these illustrate the peculiarly complex and ethically fraught situations that can arise when a system either imposes or just supports (with funding) a program of teacher action research and then evaluates it at the same time. The teachers, who are receiving system level support, are now likely to be under considerable coercion to participate in this second level of research (the evaluation). If the academic's only role is one of evaluation then as I said in the Introduction, I do not regard the evaluation as a self-study. However, this situation acquires many more shades of grey if the academic also has a facilitating role. There is a high risk of contested loyalties. For example, a teacher, who is one of the teacher researchers but who also has a liaising role with the system level and university collaborators may well be (openly) providing (often informally and anecdotally) data about how things seem to be going with the other teachers. These data can be at least very helpful, and may be essential to sustaining the endeavour. They inform or sensitise the facilitators to problems or barriers and so help the facilitation process. When considered through the lens of evaluation, however, the liasing teacher is telling stories that other teachers may feel leave them vulnerable and not want formally reported. The academic has similar contested loyalties when writing the report. These dilemmas can only be managed, but this management will be made easier if the roles and responsibilities of the various players are carefully thought through in ways sensitive to the potential problems.

A different issue, which was the focus of Chapter 33, concerns who owns the stories that emerge from the research. As more players are added, with different (albeit complementary) roles and motives, issues of what stories should, can and cannot be told and who owns the various stories becomes more complex. For example, an academic who has invested much time and effort in a project has acquired some rights to write about it, particularly about aspects where she/he is an insider player, i.e., where it is *her*/*his* story. What happens if (say) district administrators do not want this story told because they feel it may reflect badly on the district or a teacher believes that some students may be hurt by the report? The project reported by Beck, Freese and Kosnik in Chapter 33 identified and handled the issues that emerged in their project very professionally, but it could easily have had a much less amicable outcome.

Intervention versus Data Collection versus Data Analysis and Reporting in Practitioner Research

Many, perhaps most, of the problems associated with the intersection of the IRB process and practitioner research flow from a failure to consider separately three components of any research proposal: the intervention (i.e., the teaching),

the data collection and the data analysis and reporting. *In educational practitioner research, care should be taken that consent procedures are confined to issues where consent is needed and not confused with areas where it has already been ceded to schools and teachers.* A letter to parents or an equivalent letter to the (adult) students of teacher educators describing the research goals and requesting their consent for their child to 'participate' in the research is misleading. In most cases, the letter is not seeking approval for the student to participate, (the intervention will occur anyway) but for issues involving either the collection or the reporting of data. The failure to think through this issue causes needless complications and difficulties.

Intervention

As has already been argued, many, although certainly not all, of the interventions in teacher and teacher education research projects are not artefacts of the research. To summarize, the research may be investigating long-standing existing practice (much more common in teacher education self-study than teacher research), a change imposed on the researcher or a change made some time earlier, for teaching reasons, whose effects the teacher now wants to document more systematically. Clearly for such projects there *could* not be any consent process associated with the intervention.

There are also many occasions in which some aspects of the intervention are artefacts of the research process – the (teacher) researcher wants to try something 'new.' Again to summarize, before building consent for the innovation into the consent process, it is essential to ask whether or not they could reasonably be argued to belong in the zone of accepted practice. It is also essential to examine whether it is (a) feasible, and (b) not more damaging to ask the teacher to provide an opt-out alternative to the teaching s/he intends. As Hammack argued, this is often not feasible. In Case 2, for example, it would have been impossible (without leaving the room) for a student to avoid being at least present during the discussion. Associated with this question about zone of accepted practice is one that flows from Lee and van den Burg: "Is the teacher meeting his/her ethical obligations to the students?" I agree with Mohr (2001) that in this field of research, the teacher researchers primary obligation must always be to the teaching role. A (teacher) researcher who said, for example, "My experience suggests that learning is degraded in a class of 40 compared to 20, but I want to check this by dividing classes unequally and researching what happens" is not meeting these ethical obligations.

I am making two points in this argument. The first point is that what I define as the intervention does need to be considered in any IRB process. The second point is that cases where the intervention raises any issues related to consent procedures are extremely rare; there are no examples in my personal experience.

One 'risk' that is real in any teaching innovation is that some curriculum 'coverage' may be lost (I will not go into the issue of what is really being 'lost' here). Any time a teacher tries something that is new for him, there is almost a

certainty that he will not do it as efficiently as he will the second and third time he tries it. Teaching is far too complex and multi-faceted to be able to detail, in advance, all the wisdom needed to cope with all possible student reactions and some important aspects of teacher learning must be lived (Mitchell, 2002). This issue is independent of whether or not there is a research agenda associated with the innovation. However, I comment that it does present a strong argument for not designing new interventions that must be implemented in a large, non-decomposable chunk: Only systems do this. I have no experience of a teacher researcher who planned to overturn most of her practice – even if this was all within the zone of accepted practice. All my experiences resemble Case 2. The teacher incrementally and iteratively changes aspects of his practice. My purpose in writing this paragraph is to argue for teacher researchers, who intend new practice, to describe the 'rate' at which it will be introduced and the safeguards they intend to prevent major losses of curriculum coverage. Case 3 provides one example of this.

Case 3: Ian (Year 12)

In 1985, 4 years after the lesson detailed in Case 1, my journey led to PEEL – a project (involving ten teachers) that intended to promote learning that was more intellectually engaged and metacognitive than what was occurring at the time (Baird & Mitchell, 1985; Loughran, 1999). These changes were first researched in lower and middle secondary classes (Baird & Mitchell, 1986). The next year, I had a Year 12 class, working with a typically overcrowded curriculum and towards a highly competitive statewide exam that determined all university entry. I decided to 'dabble' with approaches derived from what I had learnt, but I was conscious that, in a year 12 class, the stakes were much higher in terms of loss of curriculum coverage. After about 4 weeks of incorporating into my previous practice some activities that required more intellectual effort and that promoted reflection on learning, I decided that my students were likely to have built a meaning for my research. I asked them what they thought I was doing and why, and made them (genuine) partners in whether or not 'this' was helping them meet the demands of the year. They had veto power, at least on some of the more obvious ways of promoting metacognition (some of my teacher behaviours such as calling for reasons for tasks or encouraging links with personal life could not be altered).

This case illustrates the arguments of Zeni for ethics issues to be designed as a process, rather than a single event. It also shows (as did Case 1) how informed consent often requires lived experience.

One awkward consequence of the argument that both Zeni and I make about the zone of accepted practice is that the members of an IRB, who lack expertise in school practice, are not well placed to make judgements about what is and is not inside this zone. One suggestion would be that a brief argument be made by the researcher and that this is accompanied by a letter of consent for the

teaching from the school principal (or dean of education in the case when the researcher is a teacher educator).

Data Collection

A significant strength of practitioner research is that so much of the data can be obtained in ways that cause minimal disturbance to the environment being studied (i.e., the research has high ecological validity). This reduces the likelihood of Hawthorne effects.

There are a range of artefacts that will *not* have been created for research purposes that may be used as data by teachers and other educational practitioners. These include students' work, students' grades, class grade averages, patterns or numerical summaries of the performance of a class on set work, summaries of the ideas, explanations or opinions about aspects of the content that the students have brought into the classroom as well as any shifts in these that have occurred during the teaching. Teachers may also ask students to keep some form of learning journal where the students reflect on issues such as what they thought had been the purpose of set tasks and/or what they thought they had learnt. As discussed earlier, teacher education classes are full of these sorts of data. Teachers may create summaries of these for discussion with the class. None of the above artefacts require consent to create and *collect*.

An issue that, from my experience, has been of high concern to IRBs, is the issue of data that has been collected for one purpose (e.g., assessment of students), being used for another (the teacher's research report). The two purposes just listed have been regularly put as an example of the conflict of the teaching and the research roles and the exploitation of students by teachers to gain benefits from research that are of no benefit to the students. I provided arguments against this at several points above, but there is another issue that is relevant to the specific example in the preceding paragraph. If one accepts that there is commonly a convergence of purpose in the teaching and research roles, then using data that has been collected (solely) for a teaching purpose for a research agenda that is aimed at assisting this teaching purpose, involves a low level of ethical conflict. This is very different from using data, collected for one purpose, but which happens to be valuable for research associated with a second unrelated purpose. A teacher who uses students performance data or students' work as research fodder in a project aimed at improving the quality of the students' performance or work can not easily be accused of exploiting his/her access to the data. An English teacher who uses (for example) students' essays that had a focus on family relationships as fodder for research on family relationships (i.e., not for any purpose of teaching about family relationships) is far more open to the charge of exploiting her position.

Case 4

A university professor entered the second session of a class studying Children's Literature carrying a video camera. To a room full of people

who were still strangers to each other, she announced that she intended to conduct action research on the reactions of the class and especially those who were White, Anglo Saxons, to multicultural literature. She stated that she wished to video every class (including this second one) to provide a record of the pattern of student questions and comments. She also wished to make copies of and use as data their reader response journals, as well as other assignments. She then proceeded to hand out consent forms and asked her (adult) students for immediate permission. Many students had no problems, but several exhibited various levels of unease. One objected strongly for several reasons, one being that she felt that her comments, reactions and assignment work would be significantly constrained by concerns about how she was supposed to react.

The video related issues in this case are discussed shortly. I have included this case here as it sits in a tricky position, intermediate between the two uses of student work just described. In this case the students have been positioned as the objects of study with their race and cultural background central to the research focus. It is likely that some reactions and responses will be influenced by the students' knowledge of the research and hence one could argue that the teaching role has been compromised by the research role. On the other hand, one could also argue that the research focus is related to an important aspect of teaching literature in a multi racial society and hence has a purpose that is related to improving the teaching and learning of what was being taught. For me the biggest problem in this case was the timing of the request for consent; the case provides support for Zeni's and van den Burg's arguments for an ongoing ethics process rather than a single event. The class had had no opportunity to build any relationship with the teacher (or each other) and, at the start of the course, would have been very unclear about what might be meant by phrases such as, "the reactions of White Anglos to multicultural literature." The teacher was not intending any change to her teaching and she was going to be reading the learning journals (and hearing students' class contributions) anyway. Much of the anxiety that some of the students felt could have been avoided if the teacher had said nothing about her intended research, waited until some of the issues that were the focus of her research came up in class, demonstrated how she would be dealing with them and then explained her research interests. Consent for recording class comments would now be much more informed.

Case 4 provides an example of another range of artefacts that teacher commonly create as data, that could be labelled summaries or representations of the learning environment. These artefacts generally *have* been created for research purposes, but are records of actions that occurred as a result of the teaching, not of (for example) interviews set up to produce research data, i.e., they are records of actions that would have occurred anyway. As one common example, teacher researchers often keep journals about what was tried and how it went, including unexpected, significant events. Usually, but not always, these records carry very low levels of risk. This is because teacher researchers commonly focus

on the class as the unit of study. This means that their journal entries commonly concentrate on the class, with individual students being positioned as members of a typical class.

This positioning is not always the case however; a teacher (with different research questions) may keep journal records of the behaviours of an identifiable group of students (e.g., Muslim girls) or even of an individual (e.g., an integration student). This will substantially escalate ethical issues associated with *reporting*; the point here is that teachers are always entitled to *collect* such data. Indeed, it is not uncommon for schools to require teachers to covertly document and report on the in-class behaviour of an individual student or peer group (almost always for management reasons). In Case 4, the teacher needed no permission to maintain a journal, written after each class. A second example of a representation of the learning environment would be created by a teacher who is researching the frequency and type of questions that students ask in response to various teaching actions. The teacher is likely to keep a record of these, perhaps using an audiotape. Patterns of many other sorts of student learning behaviours can be similarly tabulated. Once again the collection involves no issues of consent.

Interviews are almost always a different issue. These are not part of most normal classroom practice and require at least informed student assent, not only for ethical reasons, but if they are to provide useful data. Trying to force such assent will destroy the value of the interview. Monosyllabic, closed responses do not provide good data. Typically, a few students do feel uncomfortable about being interviewed and must be allowed to decline.

For understandable reasons, IRBs generally require parental consent for the interviewing of minors as well as for many the gathering of many other data. However, Case 1 provides an example of how the reasons for doing this can be outweighed by the drawbacks. There was an obvious conflict here between the benefits of gaining parental consent and the consequences this would have on achieving the goals of the research. In this particular case, the research findings were intended to directly benefit the students from the homes least likely to respond to requests for written consent and these intended benefits were noticeably reduced by removing input from these students from the data. Moreover, the potential risks to these students were extremely low, I believe non-existent. The focus of the research was the teacher and her practice; the fortune line data was aggregated in a way that made identification of individuals impossible and there were good arguments for this data source to be comprehensive. There were also good arguments for keeping the sample of (assenting) students interviewee's representative of the range of interests and abilities in the class. The case also illustrates the extent to which (Year 7) students commonly can become more informed than their parents about a piece of teacher research.

Conflicting goals result in dilemmas that, by definition, cannot be solved, only managed. This case could have been managed in a more informed manner. It illustrates that a requirement for written parental consent should not be applied invariably and unthinkingly – there are many occasions where students can give assent that is genuinely informed and that does not expose them to risk. An

opt-out (rather than opt-in) letter would have solved most problems. It is not possible to provide hard and fast rules for when parental consent should and should not be mandated. One critical factor is the level and type of risk that the student is likely to be exposed to: What is the student consenting to and how damaging could this be? Another relevant factor is the age of the student and a third is the likely damage to the research of the loss from the sample of students whose parents do not respond to requests for consent. My anecdotal experience and evidence is that the practical difficulties of getting consent forms returned increases both with the age of the student and with the extent to which they come from low socio-economic backgrounds. It is also worth noting that, in my country, medical ethics allow minors to make very serious decisions (e.g., terminate a pregnancy, go onto a form of contraception) without either or both of their parent's consent or knowledge. Once again there are no hard and fast rules possible. Most doctors, it seems, would allow any 16-year-old to make such decisions, but be more cautious about a 14-year-old – the decision turning on the level of risk that the child is currently exposed to. These types of situation are, of course, different in some important ways from those in teacher research; my point is that it is both simplistic and wrong to argue that students cannot make informed decisions about their lives.

Video recording is an area where there is common confusion between issues of data collecting and reporting. Students are highly identifiable on a video. For this reason, if part or all of a video is to be shown to others in any public forum such as a conference, then the students *in the portion being shown*, and perhaps their parents, need to give consent. This is a reporting issue that is separate from the collection issue of making the video. Digital technology means that teachers are making increasing use of videos as part of classroom teaching and assessment. Drama teachers may video informal student performances and involve the class in analysis of what was done. LOTE (Languages Other Than English) teachers commonly video *all* students during activities where the students are speaking in the (foreign) language and use the video to formally grade their students on this skill. The video allows the teacher to re-listen and hence mark more accurately in the way that an essay being marked can be reread. The students have no right of refusal here, provided that the video is not then shown to others. In terms of a teacher *researcher* who is using videos, these may form part of the published data in the video form, in which case consent is required. However, the video may well be no more than a way of recording events for subsequent analysis that will be reported in ways that make identification impossible. A teacher, for example, may be researching the extent to which students seek help from each other before asking him, another example would be a LOTE teacher researching the proportion of time that students talk in the LOTE. In both cases the reporting will involve summaries of the video footage and will not be seen by anyone other than the teacher -who saw the events at the time.

In the second of the above examples, the (video) data collection was clearly part of the teaching of the LOTE. In the first however, as was the situation in Case 4, the data collection is an artefact of the research. The problem with

requiring consent for video recording is that it is difficult, probably impossible, to exclude non-consenters from the recording. This creates a dilemma. One aspect of managing this dilemma is to consider how important it is to video record rather than audio record a class. Case 4 does not provide a strong claim here. A better claim can be made for the example above where the focus on how students seek assistance will not easily be picked up without video footage, particularly if the students are working in groups. In all such cases, it is still important that the students have had adequate opportunity to build a meaning for what the teacher is doing and why. Springing an hitherto unannounced intention to video in lesson two of a course, even with consent forms being scattered around, does not meet this obligation.

Audiotaping a whole class is much less threatening than videotaping it. Students are much less identifiable: most student comments are short and, without an accompanying image, difficult to source for anyone other than the participants in the lesson. Audiotaping a class for discourse analysis is a common requirement in teacher education and the school students are not asked for their consent. I comment that they are always unconcerned about the process. Audiotapes *cannot* be set up to exclude any single student. For this reason, as well as the lower identifiability, I believe that researchers should be not required to gain consent in advance to *collect* data in this way, provided that they can mount a reasonable case that they will be able to provide their students with an acceptable initial explanation of purpose and to enrich this over time. Audiotaping of individual interviews carries much higher perceived risk and the process should always be under the control of the student. Audiotaping the discourse of small groups occupies an intermediate position, but I argue that students again should have control of the taping process. Once again, the real ethical risks are dependent on how the data will be analysed and reported: extended quotes need permission that can only be informed after they have been made.

Some questionnaires and survey instruments also fall into the category of artefacts created solely for research purposes. While there sometimes may be (strong) arguments that consent is impractical or will compromise the research (e.g., if it is essential to sample the whole class), an argument that questionnaires would have been used anyway needs to be well justified. As non-researching teachers often also use questionnaires and surveys as a part of their teaching, it is impossible to set up neat criteria for decision-making here. It depends on what the questionnaire is asking and the extent to which it is connected to the teaching of the content.

Data collection by practitioners who are not researching their own classroom teaching raises some different issues. If the researcher is collecting data in another teacher' classroom or about another teacher's teaching, then (as already argued) that teacher must give consent that is very highly informed.

If the teacher's normal work is not with a class, but rather with students on an individual basis (such as a student welfare coordinator or careers teacher) then these 'interview' events are ones that occur anyway. This means that the

(perhaps sensitive) ethical issues will be to do with data reporting not collection. It is important to realise here that student welfare coordinators (SWC) mainly work with students who have either self-referred or assented to be helped when approached. Sometimes it is important that their parents do not know that their child is being counselled – the child may need protection from the home. Alternatively, the SWC might prefer that parents are informed, but the student has insisted (as is their right) that their parents not be informed about the things that they reveal. In these circumstances, imposing parental consent is out of the question. This does not mean that the research proposal has no IRB hurdles to clear; in this sort of situation, where the data may be very sensitive, the extent of the alignment between the research and teaching purpose is likely to be extremely important.

Finally, my experience suggests that, when the researcher is a principal researching their practice with their teachers, then less of the data collection falls into the category of data that would have been produced anyway and hence will require consent for collection (as well as for reporting).

Data Analysis and Reporting

As argued, most of the ethical issues and dangers associated with practitioner research in education are associated not with whether or not a new intervention should go ahead, nor with whether (much of) the data should be collected, but with whether and how it is to be reported. Put another way, it is almost always analysis and reporting issues that would drive (ethical) decisions about whether or not a proposed practitioner research project should be disallowed and it is these issues that deserve most considerations about restraints and conditions. Three key questions need to be considered in sequence:

1. How potentially damaging are the data and their interpretation?
2. Who can be damaged? And, if damage is a significant possibility.
3. How identifiable will the at-risk individuals be?

As I argued earlier, much data and their interpretations are not sensitive. In particular there is little risk of damage from data from studies where the teacher is, to a considerable degree researching with the students on his or her practice and where the students are positioned as representatives of the range of students present in a typical class in that teacher's practice. I have already discussed a range of other situations where data and their interpretation can be more sensitive; in these cases, issues of identifiability become important.

Central to the issue of identifiability, is whether or not the data will be aggregated – presented as data about a class or group or as data about individuals. Both approaches variously are appropriate depending on the research questions and a range of methodological issues, but aggregated data are always less identifiable and the reporting often involves no issues of either risk or consent. Examples of such data would be class grade averages, many descriptions

of class-wide events and patterns of learning behaviours such student questions, and summaries of questionnaire and survey data.

Non-aggregated data that is likely to be identifiable would include examples of student work and extended quotes from student interviews or learning journals. Consent to being interviewed includes consent for the reporting of interview data and hence needs little further discussion *provided*, of course, that the interviewee retains 'control of the tape recorder' and can put any comment off the record. Students' work that is identifiable (any extended piece of writing, for example is identifiable but a one line response to one of thirty test questions is much less so) should be done with student assent and perhaps parental consent. Most student work sends some messages about the student and we would argue that relying solely on parental consent, to publish anything in *advance* of the work being produced is unfair to the students. It is their work and, in addition to any parental consent, they should have the right, now that they know what their work is and what it demonstrates, to give informed assent to its use in a report. The same issues apply to using video footage as part of a report; consent can only be informed after the video has been made.

Vignettes or cases are another common form of non-aggregated data. These are contextually rich account of specific incidents that the researcher believes represents relevant data. The issue of who owns the story can be tricky in insider research. A teacher or teacher educator who is reporting a vignette of a class where she was a player has some legitimate ownership of the story. Typically the incidents are unpredicted and they vary enormously in both their sensitivity and identifiability. They may be written about learning behaviours of a class in ways that identify no individual or they may describe very sensitive behaviours of an individual in ways readily identifiable if that person or his or her colleagues read it. Because vignettes are totally unpredictable, they can only be handled, during the reporting phase of the research with researchers (and supervisors) being clear on general guidelines: how sensitive is the story, how identifiable are the vulnerable players, how likely are they to read it and, as a consequence, what can and cannot be said.

Individual case studies describing students over an extended period of time are another form of non-aggregated reporting that can be sensitive. Typically it is the interpretation that is sensitive. If vignettes or case studies are both sensitive and identifiable, then it may be appropriate to do a member check with the individual – show them the draft account and ask them whether they are happy with the way they are being portrayed. Van den Burg (2001) describes a detailed and iterative process associated with a self-study of a post graduate course, that enriched his interpretation of the data as well as meeting what he describes as his ethical obligations to the inhabitants of the research. In some cases, however, the act of member checking could be of itself, very damaging. If the vulnerable person has contributed the data from a perspective that is informed about its sensitivity, then the act of checking with them before publication is *not* likely to be a source of hurt. An example would be a student who has contributed searingly personal stories about (say) bullying or sexual activity. There is still a

real risk of hurt from reporting, but not from the researcher presenting the stories back to the student for checking. The situation is very different when the vulnerable person is presented with stories where they are a key and identifiable player, but one where they had no role in either the construction of the stories or in negotiating the values that underlie their construction. An example would be a teacher who agreed to allow data to be collected in his/her classroom without any process of building shared ownership of the process and the relevant definitions of 'good' and 'bad' practice. In this case, the act of presenting the (so far totally confidential) stories for comment can be shattering – more damaging than the effects of subsequent publishing to a wider audience. This last comment is not meant to be an argument for publishing without such a check, rather an argument for seeking to avoid such a situation occurring. In other words, *the question 'How well will the person know what is coming?' is important when looking at intended protocols, in sensitive topic areas, for project design, data analysis and reporting.*

As argued earlier, taking every possibility to involve other teachers in the overall research and in the data analysis generally substantially reduces the risks just mentioned. Certainly any research that involves collaboration with other teachers should involve some checking of data and its interpretation – the teachers will always be identifiable.

Member checks with students about (say) vignettes that describe negative behaviours may not be needed – the risk of identification is very much lower. However, as was also argued earlier, research that involves case studies of students in areas that relate to their *out of class* experiences may be very sensitive. Issues of anonymity are extremely important here, to the extent that, in some cases, the researcher's name may have to be anonymous in any publication to a wider audience.

The most important reason why a teacher researcher would seldom need to conduct member checks with students of *classroom* vignettes, however negatively the students may appear, is that neither the students nor their parents are ever likely to read the published research. In most case they are unlikely to know when or where it will be published and will not have easy access to it – there is a moderate level of technical knowledge required to find a journal article. I am not making any argument for secrecy here; I am merely describing a common reality that is very relevant to considerations of the risks of being hurt by publication. To some extent, the same issues apply to teacher inhabitants of a research project. However teachers are clearly more able to access a publication if they know that it is coming. Hence a double question related to the one above is: *How well will the person know that something is coming and how likely are they to read it?* One consequence of this question is that the issue of whether or not there is going to be an institutional internal publication of the research (i.e., one that all teachers at least will read) becomes important in considering potential harm from reporting.

Linking General Principles to Specific Issues

Using what has come before, I look at seven comments that have been made, in several cases many times, by past ethics committees. Each of these has been a source of frustration and/or friction and, I believe that, at least to some degree, each of them reflect a less than well-informed understanding of educational practitioner research. I start with those that I regard as the least reasonable and informed.

Do Not Treat Students as Guinea Pigs and Expose Them to Untested Teaching Approaches

This sort of comment conflates an untested new teaching approach with untested new medical treatment (see case 2). As discussed earlier, it is also ignorant of the ubiquitous role of innovation in teaching and of the range of variation that exists anyway in teaching practice.

It is Discriminating to Do Something With One Group and Not Give All Groups Access to It

This does raise the question of why one would ever do research if the researcher already knows if, how and why a new approach will be better. It also is ignorant of the extent of variation, even among teachers of the same subject matter.

Do Not Research in Your Own Classroom, Research in Someone Else's

As already noted, this comment ignores the unique advantages of the teacher being the researcher. It also assumes that an outside observer/researcher will have fewer ethical problems than an insider. The new ethical problems that this alternative raises have already been explored. In addition to these arguments, I note that, for a full time teacher, this condition raises huge (generally quite insurmountable) practical issues of time (the research is no longer part of practice) and finding times to be in the other classrooms.

The Teacher Has a Power Relationship Over the Students That Will Lead to Coercion of Students to Participate in the Research

As pointed out earlier, teachers need no special consent and thus do not need to coerce students to try something new, nor to collect many forms of data. Moreover, the sorts of data collection methods that require student assent are very likely to fail to give useful data if there is any perception (let alone reality) of coercion: collecting good interview data, for example, requires students happy to elaborate initial comments. The other relevant issue here has also been mentioned previously: In most classroom research the teacher is, to a significant degree, collaborating with the students and holding personal practice up for their critique.

The School as an Institution May Be Damaged

Sometimes this might be an issue, but this is more likely in research done by outsiders that insiders. It is also an issue that the school (who must consent) is best placed to judge.

Because It Is Their Workplace, Researchers Will Be Biased

This is no different to any other form of bias and is a methodological issue – all research reporting needs to give evidence of what was done to minimise bias. We also reiterate that teachers do not engage in research if they believe their practice is perfect.

Student Participants Will Be Identifiable and Could Be Hurt

As argued above, the risks of this in some forms of practitioner research are very real and considerable care must be given to reporting issues. The degree of aggregation of data is a very important factor here. Also, the data about learning and teaching that emerges in the most common forms of teacher research rarely have a potential for damage. Examples of student work, for example, are almost invariably provided as evidence of either high quality or of growth or improvement.

Linking General Principles to Specific Instances

In this section I illustrate how the preceding arguments may play out with more cases. As with cases 1 to 4, the following four cases have at least some basis in reality.

Case 5: Vivienne

Vivienne is a Physics teacher at a co-ed private school. While doing a M.Ed. subject, she is exposed to accounts from teachers of years 7 – 10 Science who have developed several techniques that have promoted much higher levels of 'reflective' question asking by students: typically these questions have stems such as "What if …, Why does …, If (theory x) is true, then why does (real world event y) occur?' They result in far more links between the school science and outside life. Vivienne decides to adapt these techniques to her Year 11 Physics class and regularly weave them into her teaching. She wants to explore firstly whether and how students can be stimulated to ask such questions, secondly whether this varies with topic and thirdly the extent to which these questions can be used to cover her curriculum. An important part of her intervention is regular, short debrief sessions (with the whole class) where she variously discusses why she valued a particular question or asks the students whether and why they feel their learning was aided.

Her intended data collection include counts (using audiotapes of lessons)

of the frequency of such questions (and hence changes in this area) from her class (including some baseline data) and a teacher journal where it records incidents significant to the research, as well as any changes in the way the students discuss question asking.

Her reporting will include tables of changes in question frequencies over time, across different topics and against different teaching and discussion techniques. It will also include examples and discussion of whether and how the students' questions improved the learning and teaching. Finally it will include some vignettes of class discussion illustrating development (if it occurs) in the students comments about the value, or lack of value of reflective questions. These vignettes will include relevant student comments, typically one or two lines in length.

In this case, the intervention is self evidently within the zone of accepted practice. The data collection will involve merely keeping records of classroom events. The intended reporting involves aggregated data where no student will be identifiable at all and vignettes and comments that will also be very hard to attribute to individual students as well as carrying no apparent risk to the students. If parental consent were sought in this case, it is not clear what they would be consenting to. The only possibility is that their child's questions, or lack of questions, not be included in any of the data summaries. This would immediately render the research invalid; the class was the unit of study here and each student's behaviours will affect the behaviours of others. A confident extrovert who responds quickly to opportunities to pose questions will stimulate others to join in. Ideas bounce around a room with one good question often stimulating a raft of related others. To regard the students as 25 independent and isolated individuals from which any sub-set can be excised is nonsense. In other words, in addition to considering the risks of any proposed research, it is important to consider the consequences of a single 'no' before automatically requiring consent. If the data analysis is either meaningless (as in the above case) or significantly compromised without data from all students, then there need to be strong reasons, based on a real chance of harm, for requiring consent.

The case just discussed would be different, of course, if the teacher wished to complement the aggregated data with interview data about the student's perceptions of the role of questions. While student question asking behaviours are so interdependent that the class is a non-decomposable unit, data on their perceptions requires only a representative sample. Moreover, while the interview data also could be reported in a purely aggregated way, the data collection could be uncomfortable for some students and (at least) informed student assent would be necessary.

Case 6: Mary

Mary runs Social Studies method in a pre-service education course. As part of her teaching, she requires her students to keep a reflective journal focusing on whether, when how and why their views about learning and teaching

evolve during the year. The students maintain this journal through their practicum experiences. Mary sees these journals regularly and responds, sometimes with questions that initiate a written dialogue between her and individual students. These journals are rich with stories and reflections about learning to become a teacher. Mary runs a class debrief after each of the three practicum experiences; in these sessions she has the students focus on occasions when they were and when they were not able to apply ideas from her course in the practicum. She requires her students to write a case based on each of these sorts of experience.

She decides to use these data in a study of the impact of her course on her students when they are in the field. She intends to publish this in a book. She analyses the data from all her students looking for themes and intends to report this analysis using appropriate tables and commentary. However, central to her study will be detailed case studies of four of her students whose experiences she selects as representing the stories she has read. She selects these students after all their accounts were in, seeks their permission to be involved in the study generally and intends two cycles of presenting them with drafts of her stories about them. Many of the stories they tell are common across the whole class, but each of them has had experiences that are unlike any others and sometimes very influential. One of these involves a teacher in a private school whose reputation is based on very high class averages in the competitive year 12 state-wide examinations. Mary's student, Bill, reports in dramatic detail how this teacher engaged in public humiliation of three year 11 students who were planning to take his subject in year 12. The teacher told Bill that he was trying to weed out weak students in order to maintain his, and the school's high average grades. This incident had a massive impact on Bill. He was disgusted at what had happened and devoted the rest of his practicum experiences to searching for ways to build the intellectual self esteem of low achieving students.

This goal had led Bill at his next school to invest a lot of time in Shaun, an aboriginal student (one of only two in the school) who was regarded as being very difficult and very poorly performing. Bill had some noticeable and moving success with Shaun who had broken down with emotion when he had successfully completed a major task for the first time in years. Part of Bill's story includes details of Shaun's dysfunctional family. His aboriginality is an important part of his story and his problems are typical of some of the unique problems that people of that race face in Australia.

Another of Mary's students, Tranh, describes an incident where a student asked her supervising teacher a question that drew on the previous night's television to challenge something the teacher had said. It was the first time Tranh had seen that student show interest or ask a question. The teacher had reacted aggressively, ducking the question and abusing the student for wasting his time watching television. Again this had had a major impact on Tranh.

Mary is not involved in practicum visits and does not know any of the

teachers in these stories. She grapples with what she can and cannot say in her book.

Once again there are no consent issues and no ethical dangers in both the intervention – nothing different is planned – and the data collection – where all data are artefacts of the teaching. The reporting, however, is potentially very damaging. It could be damaging to her students, who will not only know which case study is about them, but will also be able to identify the others from the stories that have been shared publicly in class. Mary's member check will prevent the final public stories being harmful to the student, but the member check itself could be damaging if Mary has a rather different basis for defining a good lesson than one of her students. The student could be hurt by Mary's interpretation in a draft. Mary should have built in ensuring reasonably shared values as part of her selection criteria. Her report could also be very damaging to several non-consenting others, as well as to the school where Bill did his first round. These stories mean that the student teachers will have to be anonymous; this puts the supervising teachers, as well as Shaun, two steps away from Mary. This is a significant safeguard, but the three stories that I have mentioned are so specific that identification is possible, and Mary does not share ownership of these stories. In the case of the first and the third, Bill and Tranh do not share ownership either; they were observers, not players. There are a number of factors here. One is that Mary intends a book (and not a paper in an academic journal) about (her) student teachers in the practicum. This means that there is a greater chance of the research being read by someone in the relevant schools, particularly if the stories are dramatic. Another factor is that the private school is not acting in the best interests of some of their students and could be said to be engaging in deception of prospective parents. Nevertheless, Mary's evidence for this is one anecdote, certainly not enough to name the school. Even if told in general terms, it is so sensitive that it may come to the attention of the school and specific details of the incident may make identification of the teacher and hence school possible. Bill's work with Shaun however, makes much less sense without the first story. Very specific detail (the exact question, TV show and the teacher's actual words) will make Tranh's story more dramatic and effective for (say) future classes that Mary takes. The likelihood of identification is a little lower, because, unlike the first story, there need be no clues as to the type of school.

Bill does share ownership of the story of his work with Shaun. Shaun is highly identifiable if his race is named, as are his parents, who do not figure well. However the fact that they are not education professionals, together with their general pattern of life means that the chances that they would ever be aware of and interested in Mary's book are extremely low. On the other hand, a member check with Shaun, apart from being ethical (he also shares ownership of the story), could be an immensely important and positive event in his life.

Case 6 becomes considerably more complicated if Mary has been a regular visitor to schools during the practicum and built relationships with the supervising teachers and told them of her research. The more Mary involves the supervising teachers, if, for example she wants to gather their perspectives on the

practicum experiences, the more likely they are to read her book and the more rights they gain to have their story told and their perspectives respected. Tranh's story (let alone Bill's) could now be explosive. Bills' (first) story involves what from any perspective is clearly unprofessional behaviour (I comment that it is drawn from a real experience) and the ethical issues are associated with the extent to which Mary should 'blow the whistle' using data that came to her when the school was helping Mary's institution and Bill by providing a placement – a very non trivial issue to those who have to find placements! Tranh's story however (also closely based on fact) is much more a clash of values -some teachers and some cultures are horrified if a student challenges what a teacher says. To engage the supervising teachers in a collaboration involving the practicum experience and hence their roles in this, *without* negotiating some reasonable level of shared values is an extremely high-risk endeavour. There are very strong reasons for such partnerships, however, the problems of building shared goals and values rises extremely rapidly as more types of players based in different sites are added. There is no easy way out of this conundrum, but it is helpful to be aware of when and why it will arise.

Case 7:   Dan

Dan is the head of Social Studies at a rural high school. He is concerned that too much of the assessment at Years 9 and 10 in his Department focuses on low level recall of information rather than higher order thinking skills. He is also concerned that the forms of assessment used are too narrow; excessively privileging students with good writing skills and disadvantaging students who may be better able to demonstrate learning in other ways.

The Department has a common filing cabinet, intended as a resource, where all eight SOSE [Studies of Society and Environment] teachers (including Dan) deposit copies of tests, assignments and other assessment instruments for others to use. Dan decides to analyse all of these using two well known typologies: Bloom's taxonomy of the cognitive domain (exploring his first concern) and, for his second concern, Gardner's theory and description of Multiple Intelligences and their classroom consequences.

Dan also decides to interview, in pairs, a sample of students from across the year level. Each pair will be given some assessment tasks that they have previously completed (though not their own responses to these) and invited to discuss how they tackled them, the thinking that the tasks did and did not stimulate and their general reaction to the task. He intends to use as the interviewer, Sue, a teacher from another school who is on leave. He believes that this person will be less threatening, but have the expertise to follow-up interesting comments. Dan will explain the project to each class and introduce Sue. Sue will seek consenting students from a list that Dan will assemble and monitor as being representative across several dimensions (gender, achievement, confidence etc).

Dan will report his findings as a study of what assessment currently is

occurring in his Department and how the students perceive it. The assessment instrument item data will be summarised in tables against Bloom and Gardner, plus some illustrative examples drawn from the filing cabinet. The student interview data will be reported against whatever recurring themes emerge from analysis but some specific comments about individual assessment instruments also will be included where relevant and useful.

This is a case where the IRB is likely to focus on the possible dangers to the students – which are extremely low and ignore what are very real dangers to the other teachers. This is an extreme case of the students being positioned as collaborators in and not as subjects of the research – the subjects are the other teachers. The facts that the students come from a mix of classes and that their class teachers have no role in selecting them, means that their identity will be very difficult to determine. The teachers, on the other hand will be highly identifiable and many of them are certain to be badly hurt. Dan has begun from a belief, quite likely to be accurate, that there are significant problems in the assessment in his department. However, the other teachers have not been involved in any collaborative process of building shared concerns or values. Moreover, they put their work in the filing cabinet for one purpose (to share ideas) and Dan can be accused of abusing his position by using it for another. Here the research purpose is not well aligned with the basis under which the data was collected. A teacher could very legitimately claim that one of her instruments has been ripped out of context, if analysed in the absence of the totality of what she did with that class, much of which may not be in the filing cabinet. Case 8 provides a deliberately extreme contrast on this issue.

Case 8: Robert

Robert has just been appointed Literacy Coordinator at a secondary school. This is a newly created position, involving responsibility for transition from primary school to secondary school (i.e., moving from Grade 6 to 7). In his enthusiasm, Robert has already organised meetings between Grade 6 and Year 7 teachers at which they have analysed samples of students' writing and discussed differences between primary and secondary school.

Robert has arranged for incoming Grade 6 students to prepare a portfolio consisting of their 'best' pieces of work, as well as a letter in which they introduce themselves to their Year 7 teachers. He has also taken the trouble to interview a small number of incoming students in an effort to better understand their needs and expectations of secondary school.

Robert's school has taken steps to modify their approach towards transition in the light of his interviews with Grade 6 teachers and their students. His school is becoming recognised for its innovative approach to transition, and he has begun to present examples of portfolios at workshops, having received permission from students to show their work to other teachers.

Robert decides that he would like to conduct systematic inquiry into the literacy needs of students during the transition years, and he so commences

a research degree. He plans to interview the students whom he originally interviewed in Grade 6, charting their progress through Year 7, and assessing their writing in comparison with the quality of the work they presented in their portfolios (which the secondary teachers at Robert's school judged to be exceptionally good when compared with the work they usually receive from Year 7s). He then intends to follow them into Year 8, when he will do the same. In addition to the interview data, he plans to collect and photocopy further samples of their written work. Combined with the data he has already gathered prior to their entry into secondary school, the subsequent interviews and work samples should provide a rich picture of the students' literacy development during the transition years.

The aim is to produce a small number of case studies that will show the way students handle the literacy demands associated with transition from primary school to secondary school.

This is a case where the researcher is using data collected previously for what an IRB is likely to criticise as a different purpose. In contrast with Case 7, the purpose of the research is totally consistent with the reasons the work was collected. There is no question that the students and their parents should be asked for consent to the work being used, but this use is likely to be a source of pride for the students. The risks of harm are low. Once again, the focus is on the teaching, in this case the different demands of primary and secondary literacy tasks. Where the research reveals declines in performance, then in order to meet the ethical obligations that Robert has to the students, he will need to select case studies that do not hide any problems he uncovers, indeed that bring them out. But that do so in ways that position the student as coping with different demands and expectations, not as someone incompetent or lazy.

Conclusions and Suggested Guidelines

The Chimera of Universal Principles

This chapter began with frustration concerning decisions of IRBs and with a desire to improve those decisions to make them more informed and, as a consequence, more flexible and reactive to individual cases. This section is intended both to bring together and to build on what has gone before in ways that provide specific guidance to others. How should such a section be framed?

Small (2001), as part of a theme issue of the *Journal of Philosophy of Education* on the ethics of educational research, argues against the notion of searching for a set of fundamental ethical principles from which the specifics of individual decisions can be logically derived. Instead he argues, from the perspective of a philosopher, for a greater concentration on improving the processes by which ethical decisions are made. One argument is that there is no agreement among philosophers on the ways by which ethical principles should be derived. A second is that the idea of exceptionalness principles is nonsensical – they must immediately be accompanied by a body of qualifications that weaken any structure

based on absolutes. A third objection comes from a report (Jonsen & Toulmin, 1988)describing the process by which a major (American) set of official ethical guidelines for research was developed. The document that was produced begins from a set of fundamental principles that then are used to develop more specific applications. This structure, however, was the reverse (according to Jonsen & Toulmin) of how the document was developed. They describe how a national body, carefully selected to represent different stakeholders, began with discussion of individual cases and had little difficulty in reaching agreement on what was ethically appropriate and inappropriate. What they could not agree on was *why* they believed this. As a result, their guiding general principles never led decision-making, rather they were the last thing agreed on, and then only by a process of reaching consensus on what could be described as an acceptable level of vagueness. This leads to what, for this chapter, I regard as Small's most important point. A search for simplifying rules is not only fruitless, it overlooks the importance of every individual researcher supervisor and ethics committee member being familiar with a rich case history that equips them to make ethically sensible decisions about unique and/or unexpected situations. Small argues for a problem-solving rather than a top-down approach to ethics decisions using an ever-expanding set of 'paradigm cases.' I agree.

Ethics as a Process of Managing Dilemmas

Schön (1987) contrasted the (artificial) high ground of well formed but fundamentally unimportant problems that lend themselves to neat investigations and clear solutions with the swamp of real practice with messy, indeterminate, but important problems that defy neat framing and do not result in conclusive solutions. Educational practitioner research is generally up to its neck in Schön's swamp.

I have argued that the great majority of teacher research projects involve little or no risk to students. However, I have also detailed how this is not intended to be a blanket statement. Fundamental to this chapter is the view that these are few, if any invariant rules and that dilemmas are common in this area. The cases illustrate how decision-making often involves managing the dilemmas in an informed way, not applying rigid rules. In order to do this it is essential to be informed about what sorts of risks are real, how high are these risks and, if significant, whether or not there are appropriate strategies to reduce them to (at least) acceptable levels.

The ethics process for practitioner research in education should be based on the assumptions that many outcomes are unknowable at the start and that the capacity for informed consent is often very limited in advance of events. For these reasons the procedure should be seen as a process, not a single event. This process should be guided by the principle of meeting ethical obligations to the inhabitants of the research. The researchers need to be able to demonstrate that they are aware of these obligations, of the sorts of unpredictable outcomes that they may face, the possible ethical implications of these and how they will deal

with them. They should also be required to demonstrate plans to anticipate and avoid problems that are predictable in this area.

The ethics process for both the IRB and the researcher and supervisor involves three, interdependent decisions. Should the research proceed at all; what consent procedures should be used and what protections are needed to minimise risk. It usually will be useful to consider separately three components of an educational practitioner research project: the intervention, the data collection and the data reporting. As I have argued, the risks in this domain are almost always confined to the third of these. I conclude by summarising what I see as the questions determining risk and hence the approval, the consent procedures and the protection features relevant to each of the three components listed above.

Recommended Questions Concerning Interventions

Sometimes the research involves no change at all to the practitioner's practice – they are merely doing a study of what is/is not occurring in their classroom (or equivalent workplace) – hence question 1. Often some aspect of practice *is* intended to be new and question 2 is relevant.

1. *Is the intervention an artefact of the research or something that was going to occur anyway?*
   If the former then:
2. *Is the intervention outside the range of actions from which teachers have professional responsibility for choosing?*
   As discussed at several points above, the answer to this question in all of my experience has been negative. Teachers self-regulate in this area. However it is one (of many) reasons for principal consent as it cannot be answered without rich knowledge of teaching practice.
3. *Does the intervention involve other teachers' practice?*
   If yes, then for the reasons already discussed, a relevant question is –
4. *Is there planning for all participating teachers to develop:*
   a. *an acceptable level of shared ownership of the project and*
   b. *an adequate consensus about what is effective learning and teaching in the areas to be researched.*

I would be very cautious about any project where the answers are yes to 3 and no to 4.

Recommended Questions Concerning Data Collection

Four questions are relevant.

5. *If data collected for a teaching purpose is now being used for a research purpose, are the two purposes related and mutually supporting?*
6. *Which data collection (if any) is outside what would occur as part of normal practice? How sensitive is this likely to be?*
7. *Is there a need for data from all students to be included in the sample?*

Decisions about this question cannot be made without considerations of how the data will be reported.

8. *Is it likely that participants may report something that cannot be kept confidential?*

This is very unlikely in most classroom research, but could be quite possible in the sorts of projects discussed under the heading, 'Research on Students' Out-of-Class Lives'. If so, then the participants need to know this in advance.

Recommended Questions Concerning Data Reporting

As discussed previously, the questions

9. *How potentially damaging are the data and their interpretation?* and
10. *Who can be damaged?*

are important to consider, particularly as the answer to 9 is commonly "not very." In the same two sections, I discussed how in answering these two questions, it is helpful to consider:

11. *To what extent is the teacher researching with students or on students?*
12. *Is the class the unit of study, with students positioned as typical members of a representative group, or are students positioned as individuals or members of identifiable sub-groups?*
    As discussed at several points above, issues of identifiability are commonly the most important in practitioner research. Hence the importance of asking:
13. *To what extent will the data reporting allow individuals to be identified?*
    This is partly answered by –
14. *Will the data be aggregated?*
    Not all data that allow students to be identified are sensitive; students' work often is not. Nevertheless, it important that students agree to the reporting of any extended (and hence identifiable) piece of their work.
    If individuals can be identified *and* if there is real risk of hurt, then there does need to be protection built into the reporting and some things may not be able to be reported, either at all or in more than very generalised forms. Four questions are relevant.
15. *Does the research focus on or include some of the students out of classroom behaviours? If so, how sensitive are these?*
16. *Are non-consenting others appearing as players. If so, how likely are they to be hurt and identified?*
17. *Are consenting others positioned or described in ways they had neither expected nor consented to? If so, how likely are they to be hurt and identified.*
18. *How well will the person know that something is coming and how likely are they to read it?*

Acknowledgement

Note

Student welfare co-ordinators in the Australian system have a very low teaching allotment and spend most of their time counselling and supporting students about what are often very sensitive personal matters.

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38

INTERPRETING THE WHAT, WHY AND HOW OF SELF-STUDY IN TEACHING AND TEACHER EDUCATION*

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Abstract

In this chapter, I attempt to answer the following questions regarding self-study in teaching and teacher education:

- *What* is the nature of self-study?
- *Who* does self-study in teaching and teacher education and *why* do they do it?
- *How* do these people engage in self-study?

I then ask, "What contributions can self-study in teaching and teacher education make to scholarship in education and educational research?"

First, I admit bias centred upon the notion of self. All thinking, feeling and acting in educational research, as with any other human endeavour, has a significant subjective element. The nature, structure and message of this chapter, as with all the other chapters in the volume, reflect the self of each author. In some ways, the writing of the chapter involves a measure of self-study: self-study into the nature of self-study! Thus the consideration below of what self-study is – what distinguishes this field of scholarship – is necessarily imbued with my experiences, beliefs and values.

For all of the questions above, but particularly the first, there is extensive discussion elsewhere in this handbook. In this chapter, I try to infer the nature of the endeavour of self-study from what has been written by the chapter authors in this section. Thus my discussion is limited to my interpretation of Chapters 31 through 37, all set within the context of teaching and teacher education. Two conceptual perspectives, both of which arise from my research, frame my interpretations of the questions above. One perspective links personal and professional thinking, feeling and acting; the

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second interprets such thinking, feeling and acting according to the generation of personal *challenge* that comprises both cognitive/metacognitive and affective elements. I introduce these perspectives as I summarise diverse perspectives on the nature of self-study in teaching and teacher education.

The Nature of Self-Study in Teaching and Teacher Education

I begin this section by considering two questions: "What is meant by 'self' in self-study in teaching and teacher education?" and "Is self-study research clearly distinguished from other practitioner-led research endeavours?" Then, I consider the Section 4 authors' foci and purposes for their chapters and summarise, as particular themes, their views on the nature of self-study. Finally, I introduce my first conceptual perspective (on the nature of quality in teaching) and, based on this perspective, I provide my overall summary of the essential nature of self-study.

Some Interpretations of "Self"

There are many ways in which the word "self" in self-study might be interpreted. This interpretation is crucial, as it fundamentally determines the nature of the practice. I consider five possible interpretations of "self" in self-study below. In presenting each interpretation, I make the assumption that the practice of "study" in self-study is a form of research. I turn to the nature of self-study in the next section, and will return to this point then. My five interpretations of "self" in self-study are shown in Table 38.1.

Each of the first three interpretations in Table 38.1 has a clear focus upon the self. The last two do not involve an overt self-study element beyond that which underpins all research and writing. These last two interpretations are a basis for some of the chapters, however. For instance, the chapters by Trumbull, Clift, and Manke devote considerable attention to the nature of, and approaches to, self-study and other educational research done by others. Also, the chapter by Mitchell centres upon ethical considerations related to self-study. In the Trumbull and Clift chapters especially, description of the personal contribution of the author to empirical self-study practice (as it relates to perspectives 1 to 3) remains implicit, for example: "As I have thought about our self-study work and my own work in the self-study community …" (Trumbull, Chapter 31).

Is Self-Study Research Clearly Distinguished from other Teacher-Led Research Endeavours?

The purpose of this handbook is to describe, characterise and critique a body of educational research. As part of this critique, a series of related questions require answers. Indeed, if answers to questions such as those below are not forthcoming, the integrity of the Handbook itself stands in question. The questions include:

Table 38.1. Possible interpretations of "self" in "self-study"

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1. *Self in teaching.* (The phenomenon is *my teaching*.)
    Studying myself acting as a teacher or teacher educator: my description is of *what I do* as I teach.

2. *Self as teacher.* (The phenomenon is *me as teacher*.)
    Studying myself in the role of a teacher or teacher educator: my description is of *what it is for me to be* a teacher or teacher educator.

3. *Self as researcher of my teaching or of me as a teacher.* (The phenomenon is *me doing self-study*.)
    Studying myself practicing self-study: my description may be either of *what I do as a self-study researcher* or *what it is for me to be a self-study researcher*.

4. *Self as researcher of teaching, teacher education, or of educational research (but not expressly of me doing these practices)*. (The phenomenon is of *teaching, teacher education*, or *educational research*.)
    Here self means that I am the one who *does the research* on the nature of these practices as done by others.

5. *Self as researcher of self-study (not expressly of my own self-study)*. (The phenomenon is *self-study*.)
    Here self means that I am the one who *does the research* on the nature and practice of self-study as done by others.

Is self-study as described in this current Handbook really any different from much prior research, or is simply a convenience to gather together diverse research having some common purposes?

Does self-study have a particular basis in scholarship that will generate a contribution to educational knowledge and understanding?

My purpose in this final chapter of this handbook is to consider answers to these questions, taking as evidence information presented in the chapters written in the context of teaching and teacher education. In the heading to this section, I describe "teacher-led research" as a key criterion for positioning self-study within the broader field of educational research. In so doing, I use the term teacher to include both schoolteachers and teacher educators (teachers of teachers). Within the boundaries of teacher-led research, many disparate research endeavours involve teachers focusing upon personal thoughts and actions. To illustrate this diversity, I now consider two types of endeavour that formed the basis of research with which I have been associated.

School-Based, Teacher-Led Collaborative Action Research on Teaching and Learning

An example of this type of research is the *Project for Enhancing Effective Learning* (or "the PEEL project," see Baird, 1998; Baird & White, 1996), a voluntary school-based, teacher-led change initiative that is now in its eighteenth year.

PEEL began in 1985 at one school in Melbourne, Australia with 10 schoolteachers and 2 university teacher educators. In 2003, PEEL continues actively in hundreds of schools in countries around the world. PEEL is distinguished from other in-school professional development initiatives by its unique combination of *focus* (to enhance metacognitive knowledge, awareness and control of pupils for learning, and teachers for teaching) and *method* (of on-going collaborative action research, where teachers (and pupils) reflect and act upon their classroom practices and share and record the outcomes of their efforts). For teachers, this sharing involves regular within-school and between-school teacher group meetings; recording includes production of various publications (including several books), a regular newsletter, and a CD-ROM compilation of effective classroom strategies. PEEL is an established and long-term example of teachers working according to perspective 1 (and, secondarily, perspective 4) above.

Another large Australian research project that illustrated perspective 1 and, consequentially, perspective 4 was a four-year government-funded project, *Teaching and Learning Science in Schools* (TLSS). In TLSS, teachers and pupils worked together to effect improvement in teaching and learning approaches, practices and outcomes by routinely enacting, reviewing and evaluating joint attempts at classroom-based change (Baird, Fensham, Gunstone & White, 1991).

Both PEEL and TLSS involved teachers and pupils reflecting upon what they do, why they do it, and thereby how to improve personal practices and outcomes. In PEEL particularly, teachers are actively engaged in reporting the outcomes of their endeavours. Does either project (and other teacher-led attempts at school-based change) fit within the boundaries of self-study research, and thereby form part of its scholarly base? I return to this question later.

Phenomenological Reflection on What It Is to Be a Teacher

Another field of research is based upon phenomenological reflection where, for instance, a person draws upon his or her lived experience of teaching in order to explore the nature of what it is to teach and to be a teacher (perspective 2 above). This reflection has been structured around the person regularly generating written responses to questions such as "What is it to be a science teacher?" and "What is science teaching?" using solely as a basis for the response one's lived experiences of teaching in the period since these questions were last answered (Baird, Fensham, Gunstone, & White, 1991; Baird, 1999a). In the study cited, this phenomenological reflection occurred for periods up to eighteen months. Once more, this type of research, undertaken nearly 15 years ago, might well be categorised as self-study.

To the preceding two categories of research could be added the extensive literature based upon personal narrative in teaching, directed to understanding personal experiences or their overall nature and, indeed, any sort of continuing self-reflection, at various levels of generality, where a teacher asks questions such as "Why did this happen?" and "What are the implications for me or my teaching?"

This brief description of some examples of research that pre-date the use of

"self-study" as a major educational research field suggests that the two key questions mentioned above have yet to be answered persuasively. Yet self-study is exhorted by the chapter authors as important, in various ways, for personal and professional growth and for educational improvement. For instance, in the chapter he wrote with Terri Austin, Joe Senese develops a series of themes to outline benefits of self-study (which he distinguishes from teacher-research or action-research, an issue I consider below). His themes are that self-study redefines teachers as researchers; redefines teachers as learners; opens the classroom doors; fosters good teaching; nurtures personal and professional growth; reshapes beliefs that produce change; creates partnerships with students; benefits student learning; and values student contributions.

If self-study does all of these things, it is a singularly worthwhile endeavour! Below, I shall consider the purported benefits of self-study in more detail but, before that, it is important to distinguish self-study clearly from such related research initiatives as action research, teacher research and, more generally, reflective professional practice. In order to do this, I consider what the other authors in Section 4 say regarding the nature of self-study, and interpret these views in terms of the content of Table 38.1. First, I summarise the authors' perspectives and purposes for their chapters, and relate these to the different perspectives on self, as discussed earlier. I then outline the authors' views on the nature of self-study.

Authors' Perspectives on Self-Study and Purposes for their Chapters

Below, I summarise in turn the following aspects for each of the chapters in Section 4:

- Chapter focus, in regard to who is engaged in self-study
- Author purposes for the chapter
- My interpretation of the chapter in terms of the five interpretations of self in Table 38.1.

Trumbull – Chapter 31

Chapter focus (those who are engaged in self-study): Teacher educators.

Author purposes for chapter: Trumbull seeks to outline the nature of scholarship for those teacher educators who wish to engage in self-study:

> This chapter links the scholarship on teaching to some central points in the scholarship on research approaches.

> To understand better our work as teacher educators, it is crucial that we consider research and theory that link individuals and context, that remind us that teacher education is not just about changing individuals.

> I have highlighted lines of thought that provide lenses on our work as

teacher educators. Each has implications for our scholarship ... requirements for self-study scholarship in teacher education. (Trumbull, Chapter 31)

Trumbull draws upon her own earlier self-study research (which she does not explicate) and the self-study work of others to consider metaphors for effective teacher education and the implications of these metaphors for "teacher educators' work and how we study it." She considers a variety of issues in making a series of assertions regarding what self-study teacher education researchers should consider in order to improve what they do.

Interpretation of "self" of author (from Table 38.1) for writing the chapter:

Interpretation 4: Self as researcher of teaching, teacher education, or of educational research (but not expressly of me doing these practices). (The phenomenon is of teaching, teacher education, or educational research.)

Interpretation 5: Self as researcher of self-study (not expressly of my own self-study). (The phenomenon is self-study.)

Austin and Senese – Chapter 32

Chapter focus (those who are engaged in self-study): Teachers

Author purposes for chapter:

This chapter defines self-study for classroom teachers and points out potential benefits and the conditions necessary to begin.

In this chapter, Joe and I share our understanding of self-study from our unique teacher's perspectives ... Throughout this chapter we work to define self-study for classroom teachers and, along the way, to define other research terms that may be familiar.

We have had three major purposes in view as we prepared this chapter. First, we wanted to *define self-study for classroom teachers* ... Second, we wanted to *convince teachers to launch into self-study* ... Third, we wanted to *provide information about carrying out self-study in a school setting.* (Austin & Senese, Chapter 32, emphasis in original)

Interpretation of "self" of authors (from Table 38.1) for writing the chapter:

Interpretation 1: Self in teaching. (The phenomenon is my teaching.)

Interpretation 2: Self as teacher. (The phenomenon is me as teacher.)

Interpretation 3: Self as researcher of my teaching or of me as a teacher. (The phenomenon is me doing self-study.)

Interpretation 4: Self as researcher of teaching, teacher education, or of educational research (but not expressly of me doing these practices). (The phenomenon is of teaching, teacher education, or educational research.)

Interpretation 5: Self as researcher of self-study (not expressly of my own self-study). (The phenomenon is self-study.)

Beck, Freese, and Kosnik – Chapter 33

Chapter focus (those who are engaged in self-study): Teacher educators, student teachers, "mentor [school] teachers"

Author purposes for chapter:

> We begin by outlining various dimensions of the self-study approach and then note some of the challenges to implementing this approach in teacher education.

> We highlight four conditions or practices for achieving a self-study approach in the practicum.

> Our concern here is both with the principles of self-study and with their implementation in practice, namely, in the preservice practicum. (Beck, Freese, & Kosnik, Chapter 33)

Interpretation of "self" of authors (from Table 38.1) for writing the chapter:

> Interpretation 3: Self as researcher of my teaching or of me as a teacher. (The phenomenon is me doing self-study.)

> Interpretation 4: Self as researcher of teaching, teacher education, or of educational research (but not expressly of me doing these practices). (The phenomenon is of teaching, teacher education, or educational research.)

> Interpretation 5: Self as researcher of self-study (not expressly of my own self-study). (The phenomenon is self-study.)

Berry – Chapter 34

Chapter focus (those who are engaged in self-study): Teacher educators

Author purposes for chapter:

> This chapter explores the growth of knowledge of teaching about teaching that has developed through the self-study of teacher education practices ... What happens when teacher educators research their own teaching, and how does this influence their understanding of themselves, their students and the process of teacher education?

> An important purpose of this chapter therefore, is to bring together teacher educators' different accounts of their work to offer possibilities to others also wanting to learn to find their way around in that swamp of practice. Equally important is finding ways to represent these accounts in ways that preserve the complexity and ambiguity of the process of teacher educators'

knowledge development yet, at the same time, are meaningful to the reader. (Berry, Chapter 34)

Interpretation of "self" of author (from Table 38.1) for writing the chapter:

Interpretation 3: Self as researcher of my teaching or of me as a teacher. (The phenomenon is me doing self-study.)

Interpretation 4: Self as researcher of teaching, teacher education, or of educational research (but not expressly of me doing these practices). (The phenomenon is of teaching, teacher education, or educational research.)

Interpretation 5: Self as researcher of self-study (not expressly of my own self-study). (The phenomenon is self-study.)

Clift – Chapter 35

Chapter focus (those who are engaged in self-study): Mainly teacher educators; student teachers

Author purposes for chapter:

In this chapter I do not summarize or review all of the recent research in which self-study is employed as a means of examining teacher education. Instead, I summarize selected peer-reviewed studies as a backdrop from which to examine issues surrounding the conduct of research within one's own classroom, which is embedded within the political, social, and historical context of local departments, campuses, states, and countries.

The first section of this chapter acknowledges the increasing globalization of teacher education (Elliott, 1999; Merryfield, 2002) and provides an overview of some international concerns for and about teacher education programs … The second section of this chapter provides examples of self-studies from many countries that have been published recently in peer-reviewed journals, with two exceptions of book-length descriptions of entire programs. … I wish to emphasize the many ways in which self-study of teacher education has become an important part of accepted scholarly practice. In the final section I speculate on relationships among the questions addressed by the studies in the first section to issues across the wider context of teacher education.

I discuss selected studies from peer-reviewed journals to illustrate the ways in which a space for self-study research has been created within the academy.

I have identified numerous papers that illustrate the variations in self-study research that has been published in peer-reviewed journals beginning in 1995. (Clift, Chapter 35)

Interpretation of "self" of author (from Table 38.1) for writing the chapter:

Interpretation 4: Self as researcher of teaching, teacher education, or of educational research (but not expressly of me doing these practices). (The phenomenon is of teaching, teacher education, or educational research.)

Interpretation 5: Self as researcher of self-study (not expressly of my own self-study). (The phenomenon is self-study.)

Manke – Chapter 36

Chapter focus (those who are engaged in self-study): Administrators in teacher education and teachers with administrative/ leadership responsibilities.

Author purposes for chapter:

The chapter surveys a broad range of studies, primarily from authors [who are administrators or educators with leadership positions] within the Self-Study of Teacher Education Practices Special Interest Group.

The reviewed studies fall naturally into three major categories: self-study by practitioners who become administrators and proceed to apply self-study methodology to their work, self studies at the program level that include reflection on administrative practices, and self-studies that focus on teacher education reform. (Manke, Chapter 36)

Interpretation of "self" of author (from Table 38.1) for writing the chapter:

Interpretation 3: Self as researcher of my teaching or of me as a teacher. (The phenomenon is me doing self-study). (This interpretation is not emphasised.)

Interpretation 4: Self as researcher of teaching, teacher education, or of educational research (but not expressly of me doing these practices). (The phenomenon is of teaching, teacher education, or educational research.)

Interpretation 5: Self as researcher of self-study (not expressly of my own self-study). (The phenomenon is self-study.)

Mitchell – Chapter 37

Chapter focus (those who are engaged in self-study): Teachers and teacher educators.

Author purposes for chapter:

The principal motive for writing this chapter is the persistence of reports of problems that research proposals in this area encounter when submitted to university ethics committees … for approval.

My intention in this chapter is to provide a framework for identifying the ethical issues in self study research by teachers and teacher educators that ought and ought not to be of concern during the review and planning processes.

A main thesis of this chapter is to analyse precisely what it is that does and does not require consent as well as when that consent should be sought. (Mitchell, Chapter 36)

Interpretation of "self" of author (from Table 38.1) for writing the chapter:

Interpretation 3: Self as researcher of my teaching or of me as a teacher. (The phenomenon is me doing self-study.)

Interpretation 4: Self as researcher of teaching, teacher education, or of educational research (but not expressly of me doing these practices). (The phenomenon is of teaching, teacher education, or educational research.)

Interpretation 5: Self as researcher of self-study (not expressly of my own self-study). (The phenomenon is self-study.)

Chapter Authors' Views on the Nature of Self-Study

Multiple Perspectives; Multiple Practices

There are various reasons why the nature of self-study in teaching and teacher education is elusive and ill defined. One reason is simply the recency of the term in educational writings; a more important reason, however, is that the term as currently used embraces a number of related practices associated with different concerns, interests and approaches. In Berry's words, "Still in its infancy, self-study has not yet truly developed as an institutional approach" and "self-study is not a straightforward process" (Berry, Chapter 34). Clift notes that "the field of teacher education research is young and self-study research is even younger" (Clift, Chapter 35).

The scope of self-study in teaching and teacher education considered in this section of the handbook involves practices undertaken by schoolteachers, teacher educators, and educational administrators and leaders. Self-study practitioners do not share common perceptions of nature and purpose. Beck, Freese, and Kosnik comment:

The term "self-study" as employed recently in teacher education refers to a complex set of components and is not easily understood.

There are differences within the self-study movement about the degree to which construction is an individual or social activity.

These, then, are the central components of the self-study approach, as we

understand it. We are aware that significant differences exist among self-study advocates about the precise meaning of the above components and the emphasis to be given to each. (Beck, Freese, & Kosnik, Chapter 33)

In her review of various recent published articles that she includes within the category of self-study, Clift draws attention to its complex and pluralist nature:

> Drawing in part from Schön's ... explication of reflective practice, in part from action research models ... and in part from content area models such as practitioner studies of children's and adolescents' writing and language ... many teacher educators are engaged in forms of self-study. Some of this work is deliberately acknowledged as such, and some of it is not explicitly named as self-study.

> From its inception, the Self-Study of Teacher Education Practices Special Interest Group (S-STEP SIG) of the American Educational Research Association has deliberately embraced a wide range of research foci, multiple methods of data collection and analysis, and alternative representations of members' work. ... Self-study [is] an emerging field.

> In some papers, the researchers explicitly stated that they were engaging in self-study, in others, they did not. In some, impact on practice is specifically discussed; in others, impact is only implied. The duration varies; the focus varies; and the ways in which teacher educator-researchers have attempted to demonstrate trustworthiness or believability also varies. (Clift, Chapter 35)

Multiplicity of interpretation is hardly unique to self-study; similar ambiguity exists for many other concepts and constructs within education. Just ask different educators to define reflection! Next, I attempt to draw commonalities from the different perceptions outlined in the chapters.

Two General Characteristics of Self-Study

Notwithstanding the comments above regarding the multiple perceptions and practices of self-study, two major features appear to be fundamental: an emphasis on self, and collaboration with others. Beck, Freese, and Kosnik highlight this combination of features as follows:

> The self-study approach is *personal* because of its emphasis on the self, narrative inquiry, and participant research. It is *constructivist* because it includes elements of unending inquiry, challenging of prejudice and convention, respect for experience, and personal construction of knowledge. And it is *collaborative* in that it stresses collaboration, community, social construction of knowledge, inclusiveness, and equity. (Beck, Freese, & Kosnik, Chapter 33, emphasis in original)

Emphasis on Self

I assert that three aspects of self generate and characterise self-study research: *for the self*; *of the self*; *by the self*. Beck, Freese, and Kosnik allude to the latter two of these three aspects when they argue that "the term self-study has a strong personal reference: it points both to study *of* the self and study *by* the self" (Beck, Freese, & Kosnik, Chapter 33, emphasis in original).

For the self

Self-study practice seems to require prior identification of problems or concerns that exist *for the self* – that is, problems or concerns experienced by and focused upon by the person.

> An important common element of teacher educators' self-studies is that they begin from inside the practice context, from a real concern, issue or dilemma. The individual nature of pedagogical problems encountered in daily work inevitably leads to the pursuit of different questions about practice and different actions that result from their study. (Berry, Chapter 34)

> In self-study, teacher educators draw from the interplay of theory to practice and of practice to theory in order to confront the relationship between their own practices, connections to their prospective teachers' practices and the ways practice may affect students in schools (Clift, Chapter 35).

> My self-study has focused primarily on naming and understanding the values that underlie the administrative practices that I prefer and choose. (Manke, Chapter 36)

Of the self

A general distinguishing focus of self-study practice is *of the self* – self as teacher (particularly, one's beliefs regarding teaching) and self in teaching (one's teaching practices):

> With the concern to focus on personal practice and experience, teacher educators undertake high quality enquiries, which lead to a better understanding of the complexities of teaching and learning and to better practices. (Trumbull, Chapter 31)

> Self-study encourages me to articulate, examine and, on occasion, re-define the fundamental principles that guide my teaching. (Austin & Senese, Chapter 32)

> [In] self-study … teachers remain learners about themselves as they continue to learn about their students and their practices. (Austin & Senese, Chapter 32)

> An important element of practical knowledge that is inevitably connected

to the practice of self-study is self-knowledge. … Central to this process is developing increased awareness of how one's philosophy of teaching has been informed by the deeply embedded images, models, and conceptions from experiences as a learner … and the impact of these on teaching relationships with others. (Berry, Chapter 34)

I have identified relationships between my teaching practices and my administrative practices. These include the way I model as an administrator the same kinds of values that underlie my modeling of teaching practices in educating future teachers, as well as the understanding of power relations that defines my work as teacher and administrator. (Manke, Chapter 36)

By the self

Clearly, self-study is undertaken *by the self*; the practice is enacted by the teacher or teacher educator. Clift argues the significance of practitioner action within teacher education as follows:

The examination of self and one's own students within the context of a teacher education program is currently one of the most prominent modes of scholarly inquiry addressing questions of the impact of teacher education (Clift, Chapter 35).

Collaboration with Others

As do many of the other authors, Beck, Freese, and Kosnik argue for balancing the practices of self and of others in self-study as follows:

While the term *self*-study might suggest an individualistic approach, in fact the movement emphasizes collaboration to a considerable degree.

It accepts that the views of individuals must be constantly brought into dialogue with the views of others.

The label self-study is used because the absence of the self from academic and professional contexts is a particularly significant and pressing problem; but emphasis on the self is not meant to exclude collaboration, which is also viewed as crucial. Nevertheless, the collaboration in self-study honors the self because it involves personal and emotional expression and not merely intellectual exchange. Beyond collaboration, self-study emphasizes community building in teaching and learning contexts. (Beck, Freese, & Kosnik, Chapter 33, emphasis in original)

In her chapter, Manke refers to several collaborative aspects of self-study:

[Self-study] allows for linkage with the published and presented work of other practitioners, thus alleviating the concern that a field that focuses on *self*-study will be fragmented into as many parts as there are practitioners … Also important to self-study, somewhat surprisingly, is its focus on

collaboration. At first glance, it seems improbable that a field of study that focuses on the self would include collaboration as a vital element.

Collaborative practices may be selected by practitioners who have these concerns, but they also arise naturally in the contexts in which individuals work together in similar roles (as teacher educators and as administrators, for example) and in which individuals learn of others who are engaged in the self-study of similar practices or contexts … practitioners of self-study know that it is rigorous, demanding work, and that collaboration provides support and commitment when other demands call more loudly. (Manke, Chapter 36, emphasis in original)

Berry also acknowledges self-study's "emphasis on teacher educators' collaborative learning about their practice," in part to overcome fragmentation and isolation:

Examining the knowledge arising from self-study is important because if the efforts of individuals are confined solely to their own classrooms and contexts, the problems of teacher education will continue to be tackled individually and in isolation. In self-study, there is also a need to find ways to share what comes to be known in ways that are both accessible to others and that can serve as a useful foundation for the profession. This inevitably involves discussions of the nature of knowledge since self-study seeks to position teacher educators as knowledge producers, and therefore challenges traditional views of knowledge production as external, impersonal and empirically driven. (Berry, Chapter 34)

Berry develops this argument for collaboration by taking an inclusive perspective regarding the nature of "self" in self-study (and thereby acknowledges several of the interpretations of self as outlined in Table 38.1):

While the term 'self-study' seems to suggest an exclusive focus on the teacher educator, the 'self' in self-study encompasses a more diverse variety of selves than the teacher educator alone. Inquiry into the nature of teacher preparation to better understand the experience of teaching prospective teachers can begin from a study of self where 'self' is the teacher educator, or through investigating an aspect of student teachers' experience where 'self' is a student. Alternatively, collaborative conversations with the 'selves' who are colleagues may serve as the starting point for the study of teaching about teaching.

Although the beginning points may be different, the 'selves' are intertwined in such a way that the study of one 'self' inevitably leads to study of an 'other.' For instance, teacher educators who begin by investigating their students' understanding of an aspect of their teacher preparation may be led to apprehend something about the nature of their own actions as a teacher and about the unintended effects of those actions.

In other studies, teacher educators intentionally begin from their students' experiences in order to access understandings of their teaching practice that might otherwise be invisible to them. (Berry, Chapter 34)

Similarly, Clift extends the term self in self-study from a personal to allow a more collaborative construction:

The concept of self within self-study is also varied. Self as being is a topic of study, but so are self as teacher of students, self as learner from students, self as collaborator, and self as a co-construction within collaborative relationships. (Clift, Chapter 35)

This collaborative perspective brings with it the challenge of increased complexity of influence and interpretation. It also brings the challenge of effective communication:

For many teacher educators, the difficulties associated with researching personal practice lie not so much in recognizing the complexities inherent in their work (these they readily see) but in finding ways of representing that complexity to others. (Berry, Chapter 34)

If both of these foci of self and collaboration in self-study are acknowledged, the issue now becomes whether the practice of self-study simply reflects what perceptive, reflective teachers do anyway, or whether self-study requires the teacher to adopt changed perspectives and to learn new skills.

Self-Study: A Qualitative Change in, or a Quantitative Extension of, the Everyday Practices of Teachers?

In this and succeeding sections, I move in the focus of my attention on self-study from the nature of "self" to the nature of "study." In her chapter, Trumbull infers that self-study in teacher education builds upon the common processes of reflection and action undertaken by many teacher educators in order to effect improvement. She also argues that, in their practices, teacher educators "contribute to productive societal change," through assisting in generating change in the practices of others: "They hope to help teachers, both in-service and pre-service, practice differently to ensure that their own pupils will learn more and develop into better people." However, it remains somewhat unclear whether, through self-study, the practices of the teacher educators themselves need undergo extension in scope or a more fundamental change in type:

Teacher educators who do self-study also realize they must continually evaluate both their commitments to produce change and the practices that they use in teacher education. (Trumbull, Chapter 31)

Trumbull relates desirable, and frequently everyday, teacher education practice and self-study:

As we try ways to improve our practice, we look for evidence to evaluate effects of the changes we make.

With the concern to focus on personal practice and experience, teacher educators undertake high quality enquiries, which lead to a better understanding of the complexities of teaching and learning and to better practices. (Trumbull, Chapter 31)

Whether the nature of Trumbull's "high quality enquiries" involved in self-study extend or require change in normal practices, it seems that such enquiries entail additional responsibilities, particularly in attending to the complexities of personal practice, and to evaluating the effects of this practice.

In their joint chapter, Austin and Senese argue that self-study by teachers involves both extension and qualitative change in their classroom practices. These changes are, in part, due to a change in focus of professional attention:

Self-study urges teachers to find their own voices, to improve their practices, to extend their relationships, and to discover and document their potential as leaders of change … Self-study is about who teachers are as well as what they do.

In various ways, all teachers at some level already test out new methods and content by trying them with students. A new curriculum document is an experiment that may seem more acceptable because it was produced by a small group of people and is being "tested" on all students in the relevant jurisdiction. Self-study simply makes this practice more apparent because sharing results puts the issues in front of others.

Self-study also provides a community of critical friends with whom teachers can share their knowledge and new practices which translates into additional benefits for students.

No matter how we explain it, self-study is hard work. It does demand time outside the classroom. It does require new skills that are sometimes perplexing to teachers. We also recognize that self-study revolves around what matters most to us. Self-study inspires us. Self-study is not just what we do; self-study is about who we are. (Austin & Senese, Chapter 32)

In the following sections, I attempt to clarify the range of authors' perceptions of the type of study involved in self-study.

Self-Study and Reflection

As I highlight in this section and the next, there is often perceived overlap between self-study and various practices, including reflection, personal narrative, teacher research and action research. In Austin's words:

I began hearing terms like teacher research, action research, and reflection

used in various ways, so I realized I needed to do my own research on these terms ... Many terms seemed to be used interchangeably. (Austin & Senese, Chapter 32)

Beck, Freese, and Kosnik use self-study to subsume many related practices:

Other terms used to refer to the approach include inquiry, progressive, critical, experiential, inclusive, and social constructivist, each of which has distinct connotations and emphases. (Beck, Freese, & Kosnik, Chapter 33)

This diversity notwithstanding, many authors assign reflection a central role in self-study, as in this excerpt from Berry:

Self-study involves locating one's assumptions about practice through the process of reflection, in order to facilitate the development of phronesis. (Berry, Chapter 34)

Austin considers that reflection occurs through a process of question-asking:

In teacher research, self-study, and action research, reflection is an important element of the study and the role of self-questioning is stressed.

Self-study is based on asking questions – questions asked by myself, by students, by parents, and by colleagues. Self-study requires me to consider those questions and this in turn reshapes my practice. (Austin & Senese, Chapter 32)

In contrast, Senese, her co-author, attempts to distinguish self-study from reflection on the basis of complexity:

Self-study helps me understand myself better as a person and as a teacher, but what distinguishes self-study from reflection is that self-study takes into account, indeed depends upon, the complexities involved in learning and teaching ... The relationships among all the participants and the multiplicity of interdependencies are acknowledged and celebrated in self-study. (Austin & Senese, Chapter 32)

However, it is hard to reconcile this distinction with his argument that, through modelling, teachers should encourage their pupils to reflect:

By their very practice, teachers who conduct self-study encourage their students to be reflective, to gauge their metacognition, and to tap into something deeper than grades or scores. By its very nature, self-study values student contributions because it elevates the role of students. (Austin & Senese, Chapter 32)

Presumably, students are reflecting, while teachers are self-studying. The distinction based upon complexity is unconvincing, especially as Senese then proposes a series of reflective questions to "guide" the process of self-study:

> Its focus, for me, is on what I and my colleagues do, or should do as teacher educators. Its guiding questions include: "What do I actually do as a teacher of teachers and as an investigator of teacher education?", "Why do I do what I do?", "How good is my practice?", "How can I improve?", "How can I inform others about teacher education?", "How can I, my colleagues, and those whom we inform make teacher education better?" (Austin & Senese, Chapter 32)

To attempt to resolve this situation, it seems that the issue lies in the nature and purpose of the reflective questions, rather than the use of reflection, *per se*. Perhaps the last two questions in his list above are the most telling, as he highlights the breadth of purpose of reflection in self-study as leading "to self-improvement for individuals, groups, and institutions."

Using other terms, Beck, Freese, and Kosnik also emphasise the breadth of self-study and its attention to the social and educational milieu of teaching:

> Self-study is also "critical" in that it is applied to all aspects of the educational situation, including accepted goals and ways of doing things, authority structures, prejudices, and inequities.

> It focuses on problems, puzzles, inconsistencies, tensions, and conflicts.

> The self-study movement, in our view, has gone beyond the literal meanings of "self" and "study" to conceptualize an interconnected set of components including study of one's own practice, life history and personal narrative, critical inquiry, constructivist pedagogy, respect for experience, collaboration, community building, and inclusiveness … drawing especially on the insights and practices of such movements as action research, ethnography, social constructivism, feminism, poststructuralism, and postmodernism. (Beck, Freese, & Kosnik, Chapter 33)

For Manke, also, broad reflection is a necessary characteristic of self-study by educational administrators:

> Key themes in administrative self-studies include issues of power (its source, purpose and use), issues of community (its development and purpose), efforts to incorporate social justice in teacher education, and the impact of teacher education reform.

> Fundamental to self-study is the practice of *reflection on context and practice*. Self-study does not simply describe the context in which teacher education practices take place or the practices themselves. The self-study practitioner is one who seeks, through reflection, deeper understanding of context, practice, and their interaction.

> The self-study practitioner must *reflect* on practice, not simply describe it. The self-study practitioner must also reflect on *the context of practice*, a context of which the practitioner's self is a part, but not the whole.

Deer's study was presented under the aegis of the self-study of Teacher Education Practices Special Interest Group at AERA. However, she defines self-study as "working out how to proceed and then reflecting on how my chosen course of action works."

One reason for including it in this chapter is to highlight the contrast between a study like this and the more revealing self-study that actually looks at the self, at one's own beliefs, actions, relationships and the like, in trying to understand events and processes. Without this aspect of self-study, it is difficult to know much about the underlying aspects of actions described and processes used by the administrator. (Manke, Chapter 36, emphasis in original)

Thus it is clear that reflection is perceived as centrally involved in self-study, but it is equally clear that perceptions vary as to the focus, purpose, scope and practice of this reflection. I now turn to research as a key concept for framing reflection in self-study.

Self-Study, Teacher Research and Action Research

Self-study is commonly perceived as involving, in part at least, approaches and processes of educational research. The nature of this relationship is the subject of this section. As described earlier, teacher self-study places clear additional demands upon those of teaching. Mitchell, for example, considers that teacher research extends everyday teaching through changed practices:

Teachers in many systems are at least strongly encouraged and often required to regularly explore, if not develop, new classroom approaches and to share the results of these (including student work) with colleagues.

The issue of when good teaching becomes research is not easy to define … but I agree that teacher research does contain elements of 'something other than normal (teaching) practice'. Cochran-Smith and Lytle (1993) define teacher research as involving systematic, intentional inquiry. As Zeni says, this typically involves "more systematic documentation and data gathering, more self reflection in writing and more audience collaboration, presentation, publication." (Mitchell, Chapter 36)

Several authors emphasise connections among self-study, teacher research and action research. Senese, for example, states: "The methods of self-study and action research, in fact, bear striking similarities, as others have noted" (Austin & Senese, Chapter 32).

If similarities between teacher self-study and educational research exist, these similarities might be interpreted either by viewing self-study as a type of educational research, or as research, among other aspects, constituting a necessary component of self-study. If the former is perceived as the case, the practice of self-study should be evaluated in terms of standard criteria for defining research

and its essential processes (for example, systematic data collection, analysis, interpretation and dissemination). Alternatively, the latter interpretation allows for broader and less prescriptive consideration of self-study approaches and practices.

For instance, Beck, Freese, and Kosnik argue that the relationship between self-study and research may be that self-study is a broad area of professional enquiry in which research has a part:

> Because of the reference to "study" in its name, self-study could be understood just as a research orientation. However, we use the term to refer to a broad approach to teaching and learning that, while including research and reflection as a central dimension, does not necessarily involve formal data gathering. (Beck, Freese, & Kosnik, Chapter 33)

But they also emphasise theory generation as a crucial purpose of self-study, as it is for teacher research:

> Another aspect of the self-study approach is its valuing of experience … Theory is certainly very important to the self-study view, but its generation must be integrated with practice: neither should occur without the other. Also, practitioners, as much as academics, should be seen as generating theory. (Beck, Freese, & Kosnik, Chapter 33)

Austin relates self-study, teacher research and action research in a similar fashion:

> The S-STEP group not only incorporates elements of both teacher researcher and action research, but also moves beyond these two practices. Using a cyclic approach to inquiry, similar to action research, as well as assuming the role of teacher researchers examining their own practices, those involved in S-STEP look beyond the immediate surface of research. A critical element of self-study is the awareness of the underlying values that guide personal teaching practices. (Austin & Senese, Chapter 32)

Her co-author, Senese, distinguishes the practices using a more singular criterion – the explicit emphasis on self in self-study:

> For me, the difference between self-study and action research lies not so much in the methods or even in the purposes of the two approaches. I believe the difference lies in the focus of the two experiences.

> In my mind, action research is more about what a teacher does and not about who a teacher is. When I reframe my research as self-study, I enter through another door, the door of the self. Self-study is much more challenging for me because it requires that I put myself, my beliefs, my assumptions, and my ideologies about teaching (as well as my practice) under scrutiny.

> Action (or teacher) research is not necessarily undertaken so that teachers can understand themselves as persons.

On the other hand, in self-study, the focus of the research *becomes* the person of the teacher: who the teacher is, how the teacher acts, what the teacher says, how the teacher thinks and responds, and how the teacher decides. (Austin & Senese, Chapter 32, emphasis in original)

Later in the chapter, however, Senese is less clear in distinguishing self-study from teacher research:

Knowing themselves as individuals and uncovering their assumptions and beliefs are mandatory for today's teachers. Turning that self-knowledge into best practice for students is obligatory for today's teachers. Self-study, just like teacher research, requires that teachers depend on themselves in their particular situations to collect data about themselves and their practice in systematic ways. These data inform teachers' decisions as they design and execute the best structures for student learning. (Austin & Senese, Chapter 32)

The boundaries between teacher research and teacher self-study are further blurred when, for the purposes of his chapter on ethical issues in self-study, Mitchell collapses the two practices:

In keeping with the focus of this handbook, I try, as far as possible, to restrict myself to 'insider' research. This means that I restrict practitioner research to research done in a practitioner's own workplace that either solely or partly includes those (students in most cases) with whom the practitioner has a direct professional role and responsibility. By far the most common examples of this are classroom teachers researching their own classroom practice with their own students – henceforth referred to as teacher research or teacher self study. (Mitchell, Chapter 36)

In summary, it seems that the "study" in self-study connotes a "broad approach to teaching and learning that … [includes] research and reflection as a central dimension" (Beck, Freese, & Kosnik, Chapter 33), and the "self" in self-study highlights the key focus of this research and reflection.

A View of the Essential Nature of Self-Study in Teaching and Teacher Education

The perspective shown in Figure 38.1 diagrammatically relates three aspects of teaching and being a teacher (Baird, 1999b; Baird, 2003). These aspects involve personal and professional *thinking*, *feeling* and *acting*.

This perspective seeks to define quality in teaching as coherence among the three aspects shown. This coherence is achieved when a teacher is aware of and can defend personal educational beliefs and values, when he or she determines intentions and purposes for personal teaching consistent with these values and

Aspect 1: Personal and Educational Beliefs and Values

Aspect 2: Teaching Intentions and Purposes

Aspect 3: Teaching Approaches and Practices
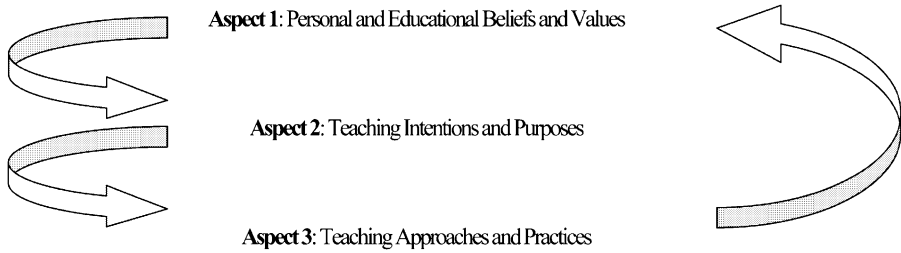
Figure 38.1.   A perspective regarding quality in teaching.

beliefs, and then enacts classroom teaching approaches and practices that exemplify these beliefs, values, intentions and purposes. Forging coherence among these three aspects requires both reflection and action, with a key professional outcome being that the teacher exhibits metacognitive knowledge, awareness and control of both the nature and process of teaching and of self (as teacher and in teaching). Figure 38.1 provides a framework for interpreting the perceptions of the nature of self-study described in the preceding sections.

Earlier, I raised the issue of whether research such as PEEL and TLSS, which pre-dates "self-study" as a scholarly area of enquiry, could reasonably be included within the self-study area. Elsewhere, I have described both PEEL and TLSS as collaborative action research. My reason for this is that the *research is in the action*, that is, the teacher-researcher learns more *about* teaching (and learning) *by* teaching, in a way that is driven by a process of reflection centred upon the planning, acting and evaluating cycle of action research. The research is collaborative, as these reflections are shared with other teachers and/or other educators in regular group discussions. Collaborative action research involves both consideration of existing practices and search for practices to enhance quality of teaching and learning.

The perspectives outlined in the sections above help to clarify this issue. In terms of Figure 38.1, the nature, purpose and process of action research such as PEEL and TLSS are focused principally upon relationships between Aspects 2 and 3, with commonly less focus upon Aspect 1 and its relationships with the other two aspects. Thus this type of research differs from self-study in neither reflection nor collaboration (as both are crucial in each case), but in the balance of focus of enquiry.

As discussed earlier, self-study is a multiple and diverse cluster of related practices. This multiplicity and diversity is evident in the various possible interpretations of "self" in self-study (Table 38.1). The five interpretations summarised in Table 38.1 will drive differences in research focus, approach and method. For instance, for research consistent with interpretation 1 (where the focus of the study is the phenomenon of *my teaching*), the research will concentrate upon teacher actions, and is likely that this research will exhibit a strong teacher research or action research bias. In comparison, for interpretations 2 (where the phenomenon is *me as teacher*) or 3 (the phenomenon is *me doing self-study*), the

focus is more clearly centred upon personal thinking and feeling. For interpretations 4 (with the phenomenon being *teaching, teacher education*, or *educational research)* and 5 (where the phenomenon is *self-study*), the foci are perspectives, events and activities that extend beyond the researcher's lived experience. Because of this diversity, it is difficult to generalise about differences between self-study and other teacher-led research. In my comments below, therefore, I limit my discussion of self-study to interpretations 1, 2 and 3 only (self in teaching, self as teacher, self as researcher of my teaching or of me as a teacher), singly or in combination. Within these limits, I concur with Senese's emphasis that the core distinguishing feature of the practice of self-study lies not with method but with focus (self). Given this limited scope of interpretation, self-study can be distinguished from action research (and teacher research more generally) by virtue of a more express focus upon aspect 1 of Figure 38.1, and thus of the relationships (and extent of coherence) between aspect 1 and the other two aspects.

An alternative balance of focus among the aspects exists for the teacher-based phenomenological research that I mentioned earlier, and for much teacher research based on narrative. I do not pursue here the often-complex enquiry that underpins phenomenological research; such enquiry is best represented in Figure 38.1 as having aspect 1 as its primary focus. The nature of much phenomenological and narrative research is such that they are seldom characterised by systematic (or cyclical) reflection upon, and manipulation of, the interactions between aspect 1 and the other two aspects.

I represent these comparisons diagrammatically in Figure 38.2. I reiterate that this figure is indicative rather than prescriptive; I freely acknowledge that the multiplicity of perspectives, purposes and processes in each field of enquiry limits the extent to which this figure validly distinguishes within and among research in each field.

I now move from the nature of self-study to a consideration of why people engage in self-study, and some of its major methods.

Why Do Teachers and Teacher Educators Undertake Self-Study?

Here I explore the range of reasons given by the authors as to why they and their colleagues engage in self-study and then interpret these reasons according to my conceptualisation of positive, productive challenge.

Benefits for Teacher Educators

For Clift, the benefits of engaging in self-study are firmly grounded in improvements in personal practice:

> The related and overlapping purposes of self-study research are to either understand better the effects of one's instruction or to improve a course or a program.
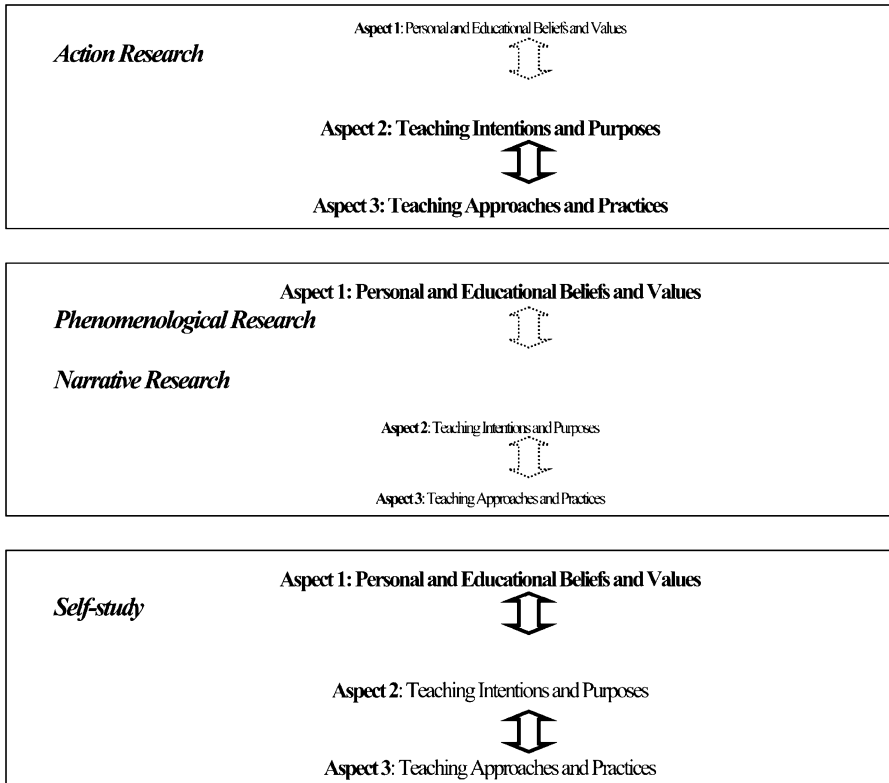
Figure 38.2.   Self-study, action research and teacher phenomenological research.

> The research is important to those who do it because they feel it is making them better teacher educators. (Clift, Chapter 35)

Earlier, I quoted Trumbull's argument that teacher educators engage in self-study because they, "have a deep desire to improve their work, to contribute to the improvement of their students' learning and development and, by doing so, to contribute to productive societal change" (Trumbull, Chapter 31). Thus Trumbull acknowledges wider educational and societal benefits that may result from self-study research.

Similarly, Berry believes that the benefits of self-study extend from a desire to improve personal practice to a commitment to contribute to educational improvement more generally:

> Self-study grew out of teacher educators' concerns for the learning of their student teachers and for the learning of the future students of these student teachers.

> Teacher educators engaging in self-study commonly share a broad motivation to improve the experience of teacher education through improving their own teaching practice. (Berry, Chapter 34)

Berry cites Hamilton and Pinnegar's "levels of concern" to represent this spread of purpose:

> An alternative way of categorising the purposes for self-studies is according to the 'levels of concern' that the study addresses (Hamilton & Pinnegar, 1998). 'Microlevels' are local; they begin from the immediate context of the classroom and involve questions such as, "How do I encourage participation of all students, rather than allowing a few to dominate?" Self-studies that begin from 'macrolevels' are initiated from more global concerns such as, "Can I help promote social justice in schools through my work with student teachers?" (Berry, Chapter 34)

In so doing, Berry reinforces the comments made in "Self-study and Reflection" above regarding the characteristic breadth of purpose of reflection in self-study practice. Berry also identifies particular reasons why teacher educators engage in self-study. Most of these reasons are clearly intrinsically motivated:

> Some teacher educators seek to better understand the various influences that guide their thoughts and actions, so that more developed understanding may lead to more informed practice.

> The desire to investigate practice can also be linked to a personal need to ensure that one's teaching practice is congruent with expectations of student teachers' developing practice.

> Some self-studies are focused more specifically on the influence of a particular approach or task on student teachers' thinking about or approach to practice.

> Teacher educators wanting to make explicit to their student teachers their approaches to learning about teaching may use self-study as a means for so doing. (Berry, Chapter 34)

These types of reasons generate clear intrinsic benefits:

> In fact, what is frequently learnt from self-studies of teacher educators' practice is the importance of acknowledging, living within, and even embracing the ambiguity in one's work. Instead of interpreting the tensions as situations that evoke despair and frustration, and trying to eliminate them from one's work, teacher educators begin to reframe them as elements that are necessary and pleasurable for the growth and learning that they bring. (Berry, Chapter 34)

Berry does, however, include one reason that is driven more by extrinsic motivation:

Some teacher educators seek to find ways of representing their practice to their institution for the purposes of promotion or tenure that are more meaningful than the data that standard teaching evaluations provide.

By choosing to evaluate practice through self-study, teacher educators may be in a better position to more faithfully represent their intentions for practice to others. (Berry, Chapter 34)

Benefits for Classroom Teachers

Austin and Senese believe that, by teachers undertaking self-study, "there is no better way to strengthen teaching practices, to recognize the influence of personal values and beliefs, and to enrich students' learning." Austin uses the term "empowerment" as a key benefit of self-study:

For me, self-study is the single most effective way I can create change, not only in my classroom, but also with other educators in my school district, state, and around the world. Self-study is the all-time "Empowerment Bar" for me.

If I wish to be a credible educator, I need to know why I teach the way I do, how my beliefs influence my actions, and how to best align my beliefs with my practice. Self-study is my vehicle to reach this end.

I have found that when I better understand myself, I can better understand my practice and be a better educator for my students. Through this process, I have gained confidence in explaining my teaching practices to students, parents, and other educators.

I have found that by regularly engaging in self-study, I have become truly empowered. (Austin & Senese, Chapter 32)

Senese agrees with Austin that empowerment is a crucial benefit of self-study for teachers:

In my experience, both teacher research and self-study empower teachers as no other professional development can.

Perhaps the greatest benefit of self-study for teacher-practitioners resides in the personal and professional growth that self-study generates. This does not simply mean that teachers who conduct self-study learn more about themselves as people or as teachers, although that is certainly part of it. It does mean that teachers become better at what they do as teachers because of a deeper understanding of self, both as teachers and also as persons. (Austin & Senese, Chapter 32)

For Senese, the personal benefits of self-study seem to have been powerful and all-encompassing, yet these benefits are subordinate to a greater advantage:

> From my personal experiences, I can state that it has forged my vision of school, shaped my professional growth, inspired my personal view, and activated my personal sense of truth and value … [however] The strongest reason for conducting self-study as a teacher is that self-study has applications that make schools better. If a teacher only conducted self-study to become more inward looking or contemplative, I would know that she or he did not understand the purpose of self-study. (Austin & Senese, Chapter 32)

In the conclusion to their chapter, Austin and Senese propose a range of reasons why teachers should engage in self-study. These reasons centre upon personal enhancement, but with the purpose of more general school-level or system-level improvement:

> The reasons for teachers conducting self-study range from the practical (self-study imparts an endorsement and authority for practice) to the personal (self-study informs teachers about who they are) to the professional (self-study invites teachers to join a community of learners). Self-study urges teachers to find their voices, to deepen and multiply their relationships, to improve their practices, and to discover their capacity as leaders of change. (Austin & Senese, Chapter 32)

Mitchell firmly grounds the benefits for teachers in improved, more satisfying practice:

> Teachers, in my experience, are not drawn to research to make an abstract, generalisable contribution to the knowledge base of education. On the contrary, they are driven by a desire to improve their teaching and their students' learning. In other words it is the teaching role that drives and is always pre-eminent over the research role.

> The primary reward for teacher researchers is that their classroom becomes a better, more satisfying place to work. (Mitchell, Chapter 36)

Benefits for Teacher Professional Preparation

Beck, Freese, and Kosnik describe the benefits of a curriculum for intending teachers that reflects self-study principles:

> In our own preservice programs, we have found that when student teachers experience a practicum designed in accordance with self-study principles, they tend to acquire a greater sense of ownership of their learning. They also obtain support and insights from each other, achieve a more collaborative relationship with their faculty supervisors and mentor teachers, and view the practicum as an opportunity for personal and professional growth rather than as application of pre-determined teaching strategies. As a result, teacher candidates generally experience a high level of satisfaction and

achieve considerable professional learning. (Beck, Freese, & Kosnik, Chapter 33)

Benefits for Educational Administrators and Teacher Leaders

Manke emphasises that self-study by educational administrators may generate deeper self-understanding that, in turn, can be used to address wider educational and societal issues:

> I recognize that self-study can lead to deep self-understanding when it involves reflection on context and practice, review of past reflections, and collaboration with fellow self-study researchers or critical friends.

> This self-understanding can raise and consider critical questions about the ways people in education work together (issues of power and community) and about the goals they set (social justice and teacher education reform, for example) that may be unique to self-study by administrators. (Manke, Chapter 36)

Thus, What Prompts Educators to Do Self-Study?

Bringing together the comments above, certain reasons for why educators engage in self-study are evident. With its focus on self, many of the reasons for doing self-study and many of its benefits centre on self. The reasons for doing self-study mentioned in the preceding quotations include aspects such as addressing personal interests and concerns and a desire to improve personal practice and, thereby, to make schools better.

The benefits of self-study are far-ranging, and they include improved thinking, feeling and acting. *For thinking*, a central benefit is enhanced metacognitive knowledge, evidenced by greater (self) understanding regarding teaching and being a teacher, and improved metacognitive awareness and control of the process of personal teaching. In Austin's words:

> When I look closely enough at my practice, actions, and beliefs to question myself then I am taking charge of my on-going education. When I creatively formulate a plan to gather data to see what is actually happening and then spend the time to openly consider all that is there, then I am enlarging my knowledge. When I include others in my questioning and looking, then I am broadening my perspective and views concerning my questioning. And finally, when I require myself to articulate and record my journey, offer it to others to consider, reconsider my views based on their feedback, then I am sharpening my personal understanding. All of this makes me a better educator. (Austin & Senese, Chapter 32)

For the affective domain, that of feeling, a variety of words are used: confidence, a sense of empowerment, personal and professional growth, a feeling of ownership, satisfaction, and pleasure.

In terms of acting, benefits are described in terms of more desirable and effective practice. Returning to Figure 38.1, self-study provides an opportunity to engage in focussed reflection and action that has the potential to illuminate aspect 1 and to forge coherence between aspect 1 and the two other aspects.

The reasons for doing self-study, with its attendant processes and outcomes, can also be interpreted in terms of my notion of personal, productive *challenge*. I have written about such challenge elsewhere (e.g., Baird, 1994, 1998; Baird & Penna, 1997) and I simply outline it here.

My notion of challenge comprises both a cognitive/metacognitive (thinking) *Demand* component, and an affective (feeling) *Interest/Motivation* component. Productive challenge is generated only when the learner perceives both Demand *and* Interest/Motivation to be at desirable levels. Often, however, one or both of these components is not perceived this way, and the resultant lack of challenge leads to boredom or frustration. Much of the research that led to this conceptualisation of challenge was based on personal challenge for pupils in their learning, but the notion is equally applicable to challenge for teachers in their teaching and in their research. From the accounts above, it seems that many teachers and teacher educators experience positive, productive, personal challenge when doing self-study. Intellectually, there is considerable cognitive and metacognitive demand in the reflection and action that underpin self-study. As importantly, however, self-study generates significant interest and motivation for the participating teachers. As mentioned, most commonly, the motivation to do self-study is intrinsic, as are the benefits that are realised. A sense of enhanced personal competence and control generates the feelings such as the enhanced enjoyment, satisfaction, and sense of empowerment considered above. It should be remembered, however, that practising and advocating self-study in the attempt to present more meaningful evidence of professionalism and scholarship for promotion or tenure procedures also constitutes significant personal challenge, even though in this case the motivation is more extrinsically centred. There is also an enhanced sense of personal challenge when the endeavour is shared with like-minded colleagues in a spirit of shared purpose, and this generates the importance attributed to collaboration.

In summary, therefore, I assert that people invest time and effort in self-study because the practice provides significant personal challenge, while also providing powerful personal benefits that are not achieved through everyday professional practice. Additional benefits, not expressly centred on the individual, can arise from the findings of self-study practice; these benefits extend to the school, educational system, and society more generally. Next, I consider some approaches (both individual and collaborative) used in self-study.

How is Self-Study Enacted?

In this section, I summarise some typical ways to undertake self-study by considering approaches for engaging in self-study and for reporting the outcomes of self-study. I do not attempt to collate *findings* of self-study research, however,

as this type of synthesis has been done well elsewhere in this section. For example, Berry presents diverse findings (expressed as "tensions"), all of which enhance teacher educator knowledge, mainly about desirable and worthwhile teacher educator practices and the correspondence between these practices and underlying beliefs. Clift reviews findings from research studies in teacher education grouped according to different foci ("orientation to practice," "method of teaching and learning," "prospective teachers' actions in field settings," "issues of diversity," "collaboration" and "entire programs"). Also, Manke reviews self-studies in administrative practices in teacher education and organises findings according to the major issues of power, community, social justice, and reform in teacher education and teacher professional development.

Approaches to Doing Self-Study

Trumbull argues for a particular approach to self-study practice: "The approach that I argue is most valuable for self-study of teacher education practices is the constructivist research approach as outlined by Guba and Lincoln (1994)" (Trumbull, Chapter 31). Austin and Senese provide detail of the approaches and methods that they have found productive. They argue for collaboration in practice and in thinking, and for diversity of method:

> My classroom is my laboratory and my students are my research partners. They live my practice. When I step back and offer them a partner role, my ability to see my actions widens and becomes sharper.
>
> Within my classroom, I write a weekly letter to all my parents in which I share not only the events of the week, but also (thanks to confidence from self-study) my thinking about educational issues and my teaching practices.
>
> Anecdotes, opinion surveys, observations, and case studies are all valuable sources of information. Researchers should recognize and acknowledge the authority and limitations of each of these data-collection methods. No one method will suffice. The types of information that teachers collect should be correlated to what they are trying to study. (Austin & Senese, Chapter 32)

Beck, Freese, and Kosnik argue that teacher educators and preservice teachers jointly contribute towards a self-study approach within the preservice teacher education program.

> Not only should the classroom and school settings exhibit a self-study approach, but also the activities in which the student teachers engage during the practicum should allow them to explore and pursue such an approach.
>
> Both university staff and mentor teachers must allow and encourage flexibility with regard to teaching content and method and must foster an experimental, reflective approach. (Beck, Freese, & Kosnik, Chapter 33)

The distinction between the methods that Beck, Freese, and Kosnik consider

and that of self-study itself is not always clear, further than each in its own way contributes to an overall self-study orientation for the program:

> Self-study advocates argue that ... those personally involved in a setting are more likely to understand it; hence participant observation is important for knowledge generation.

> From a self-study point of view it is crucial that student teachers be involved in dialogue about the philosophy of the program ... They should be "co-researchers" in the program.

> Having action research as a major component of a teacher education program can help student teachers adopt an inquiry approach to teaching. ... there is a large component of explicit reflection by faculty and student teachers during the practicum: A major role of the faculty is to promote reflection by the students.

> Both the university staff involved in the program and the mentor teachers have to develop forms of practicum assessment that make the student teachers feel secure in developing a self-study approach to teaching and learning. (Beck, Freese, & Kosnik, Chapter 33)

Berry mentions some approaches that she and others have used to promote self-study in teacher education:

> An important goal for many teacher educators is to help their student teachers become more aware of their processes of pedagogical decision-making, so that they might be more thoughtful about the pedagogical choices they make. One way of helping to work towards this goal is for teacher educators to model their own decision-making processes for their student teachers.

> Berry and Loughran wanted to find ways to help student teachers to see into their practice, and sometimes they did this by confronting their students with problems or possibilities as they were teaching.

> Teacher educators and student teachers using each other as pedagogical sounding boards, sharing personal experiences of teaching in such a way that each can encourage the other to identify and make sense of the knowledge gained through experience. (Berry, Chapter 34)

Clift presents some theoretical conceptualisations that she has found helpful for approaching self-study practice:

> I have found especially useful four prompts from Loughran and Northfield's (1998) framework for the development of self-study practice. The first and second are a focus on the context and nature of one's work as a teacher educator and a commitment to action as a result of one's study. The third and fourth are a commitment to checking data and interpretations with

others and a report of one's work that can be understood by the target audience. Finally, Rearick and Feldman's (1999) framework for action research, which shares many features with self-study research, indicates the importance of attending to theoretical orientations, purposes, and the nature of reflection that guides research intended for use in action settings. (Clift, Chapter 35)

Clift then highlights some considerations related to individual and group-based phenomenological research:

To conduct self-studies, researchers employ predominantly qualitative methods, typically drawing from a variety of data sources within a single study. For researchers working alone, triangulation across sources is often discussed as one means of establishing believability or some sense of validity; for research teams, triangulation is often only one strategy for establishing validity. The teams enable colleagues to collect data for an instructor, to conduct separate initial analyses of data, and to debate with one another over meaning. In some cases the debates seek to achieve consensus. In other cases the debates are published and enable the reader to access multiple viewpoints. It is very clear that self-study researchers are in the process of formulating research methodologies that preserve the valuable insider's view, but that also seek to diminish probabilities that the researchers are seeing what they want to see or that those who are being studied are producing data that are designed to please the researcher/instructor. (Clift, Chapter 35)

In her chapter, Clift reviews various recently-published self-study articles. In these reviews, she summarises many approaches and methods used by self-study researchers. I have not summarised these here, but the orientations outlined above are included. I refer the reader to Clift's chapter for a more detailed account of a range of particular self-study practices. A similar situation exists for Mitchell's chapter; it includes information about many different approaches and methods for undertaking self-study research.

Approaches to Reporting Self-Study

Trumbull argues that case study and narrative should be used to disseminate the richness of self-study findings:

Case study research demands that the research be presented to engage readers in the particulars of the setting and the actors … As teacher educators seeking to improve our own practices and to help others practice differently, we can, and must, write our research so that others can see themselves in that setting and can understand in emotional and practical ways what is going on.

When we communicate our work in case study and rich stories, we can

contribute to others' understandings of the processes of teacher education. It is crucial that we continue to explore how best to provide good case studies that attend to the features of our specific contexts and that help readers gain vicarious experience, experience that can support the development of our own phronesis. (Trumbull, Chapter 31)

Similarly, Beck, Freese, and Kosnik argue that personal narrative is an important means of reflecting upon and reporting self-study:

Personal narrative ... is a component of a self-study approach. Coming to understand one's own life history is essential in grasping what one believes and why and in making appropriate modifications to one's beliefs and practices ... Story is an important means of communicating the knowledge we generate. (Beck, Freese, & Kosnik, Chapter 33)

The Contribution of Self-Study in Teaching and Teacher Education to Educational Scholarship

In this concluding section, I consider authors' views on the place of self-study in the scholarship of education, and then summarise some aspects considered above to provide my view on the current and future contribution of self-study to the field.

Authors' Views on Self-Study and Scholarship in Education

Many of the authors argue strongly that self-study is a powerful practice that can and does generate new understandings and enhanced practices within teaching and teacher education:

Self-study is the most powerful instrument available to us in our efforts to transform teacher education. (Austin & Senese, Chapter 32)

We believe that the self-study approach, which is the focus of this handbook, has the potential to ... significantly enhance the value of the practicum to those learning to teach. (Beck, Freese, & Kosnik, Chapter 33)

The knowledge that directs teacher educators' practice through researching teacher preparation in concert with the needs and concerns of student teachers dramatically shapes that which is helpful and relevant to beginning teachers. The confluence of the knowledge and practice that can inform this relationship is important and is being better understood and articulated through self-study. (Berry, Chapter 34)

In his review of research in education between 1978 and 1999, Zeichner (1999, p. 8) identified the emergence of self-study as "probably the single most significant development ever in the field of teacher education research." (Berry, Chapter 34)

> Teacher educators have learnt a great deal that is worth sharing from the self-study of their practices. Their work makes significant contributions to our understanding of the pedagogy of teacher education. (Berry, Chapter 34)

> Whether individual researchers acknowledge it or not, research reflects the commitments, epistemologies, and values of the researcher(s) and is inextricably bound to histories, to other researchers and to teacher education program participants. In other words, self-study teacher education research can and does have implications for far more than the self who is conducting the study. (Clift, Chapter 35)

> From the studies cited above it is clear that self-study research has become an accepted form of teacher education research within the academy … The field of self-study research is beginning to provide a teacher education database, of sorts – a collection of qualitative, often complex, descriptions of teacher education goals and practices within a course or, increasingly, across a course and a related field experience. (Clift, Chapter 35)

This power of self-study is to provide a means of generating new understandings in a way that, for teachers and teacher educators, is considered more credible, feasible, and potentially fruitful than current practices:

> Self-study is creating a niche in today's educational world because the culture of schooling is undergoing a gradual but significant change. Teachers are no longer content to work in isolation. (Austin & Senese, Chapter 32)

> Teachers (and teacher educators) want, and need, more practically oriented knowledge than what has traditionally been made available through empirically driven research. (Berry, Chapter 34)

> For self-study practitioners, conventional social science methods have been unhelpful for the development of understanding of practice; hence the search for new forms of representation that can capture the complex and personal nature of the knowledge acquired. Self-study has built on this development of alternative approaches to framing knowledge as the need for more appropriate and helpful conceptualizations for researching, understanding and describing teacher educators' work have been sought (Berry, Chapter 34)

> The values and practices held by self-study researchers and the general teacher education communities, both of which have long championed the concept of data-based reflections on practice and who argue that qualitative investigations by "insider" practitioners give us access to knowledge that no other paradigm can or does (Clift, Chapter 35).

Trumbull provides a succinct evaluation of the emerging place of self-study within education, by drawing attention to the need to move from reporting individual studies to positioning theoretical self-study perspectives within the educational research literature:

Teacher educators can do quite personal and local work, greatly improved by collaboration with a critical friend, who can help them grapple with immediate issues. As we call in another, though, we begin to move the work from the immediately personal and to grapple with the demands of more public scholarship, scholarship that must meet accepted requirements for quality. As we think about more public work, sharing with wider audiences who are removed from our immediate contexts, we can turn to the paradigm dialogues in the educational research literature to provide a number of helpful insights to support how we do our research. In thinking about this scholarship, we grapple with some of the issues central in the educational research literature. (Trumbull, Chapter 31)

Clift develops this perspective by arguing that, in order to strengthen its influence within the field of educational scholarship, the focus and context of self-study practice must broaden to encompass more general educational and societal issues:

By focusing on individual instances of teacher education and by neglecting the broader context it appears, perhaps wrongly, that the researchers intend to speak only to themselves and like-minded colleagues … But if self-study research seeks to move beyond the particular and if the researchers seek to have influence beyond self, then we need studies that explore more issues that go beyond a course or a field setting. We need to ask questions that can only be answered across time and across contexts … In summary, the field of self-study research has developed an international cadre of proponents who are engaged in serious and important investigations of teacher education, but who have not yet begun to address their connectedness to the county, the state, the nation, or the world. (Clift, Chapter 35)

As with much of self-study, however, these views are not necessarily held by all. Mitchell, in discussing self-study performed by schoolteachers, asserts:

Hammack (1997) further argues that 'teachers' primary obligations are to their students, while researchers have obligations to the field to which they seek to make a contribution' (p. 250). I agree with both parts of this statement if by 'researcher' one means an outside researcher. Teacher researchers do not position themselves as members of the academy and do not feel such obligations. (Mitchell, Chapter 37)

In summary, the potential of self-study to contribute to scholarship in education is considered promising by virtue of what self-study has to offer practitioner-researchers. Further, many of the chapter authors consider that self-study has already started to position itself within educational research and that this position will strengthen as the focus of self-study findings transcends the specifics of context.

My Views on the Progress of Self-Study within Educational Scholarship

There is no doubt that within educational research there is an emerging field of "self-study," and that this field is gathering momentum in many countries. With increasing self-study research activity and the associated production of conference papers, articles and book chapters, it is timely to consider how the field might progress in regard to the nature and extent of its contribution to scholarship within education and educational research. I now attempt to do this in a way that reflects my self as author, where my interpretation of self (Table 38.1) is interpretation 5: Self as researcher of self-study (not expressly of my own self-study). In doing this, I return progressively to the perspectives used to frame my discussion through the chapter.

There is no one correct way to teach school pupils or intending teachers. There is no one definition of good teaching. The nature of teaching is pluralist and relativist, influenced fundamentally by such specifics as time, purpose, context, and content. One teacher will teach quite differently from another teacher; one teacher will teach quite differently when pursuing different teaching purposes; one teacher will teach quite differently with students of different ages, backgrounds, ethnicities, contexts and aspirations. Notwithstanding this pluralism and relativism, if the teacher is aware of each of the aspects as they relate to his or her personal teaching and strives knowingly for coherence among them, this teacher will be engaged in crucial personal and professional development. This is fundamental self-study. What is constant with self-study research is its greatest contribution to scholarship – this focus on self. Personal experience of attempting to generate insights to inform practice and theory within the complex, ill-defined milieu of factors, variables, and influences that characterise the art and craft of teaching provides a sound basis for authoritative contribution to scholarship.

It is possible that this personal experience – this struggle – will start with primary attention to aspect 3 in Figure 38.1 – teaching approaches and practices – and thus the research undertaken by the teacher could be classified as teacher research or action research (see Figure 38.2). Many research studies, including PEEL, demonstrate persuasively that motivation, momentum, collaboration and dissemination of information occur productively when educators focus upon personal teaching approaches and practices. Much can be and has been learned about the nature and practice of effective teaching, largely measured by the effects of such teaching on students' willingness and ability to learn, through research directed to inducing insights from particulars of personal practices. Teachers in the PEEL project have used this aspect as a significant focus for generating enhanced personal metacognitive awareness and control over practice, and they have demonstrated the power of the intrinsic motivation that derives from such metacognitive advances. So it may be that, for many teachers and teacher educators, focussed attention to this aspect is an important stage in the development of their self-study.

A problem will arise if attention to aspect 3 of Figure 38.1, and even to aspects

2 and 3 taken together, continues to be the pre-eminent focus for research and writing. My argument is that, consistent with the perspective illustrated in Figures 38.1 and 38.2, self-study research and writing should be characterised by a balanced, coherent attention to all three aspects. Thus it may well be that, for many teachers and teacher educators, the journey towards effective and productive self-study that will make a substantial and worthwhile contribution to scholarship may involve initial attention to aspect 3, with emerging understandings of aspects 2 and 1, and then achievement of theoretical and practical coherence encompassing all three aspects. The reflection and action that preference aspect 1 and that expressly link aspect 1 to the other aspects of professional practice will inform and improve personal teaching. With this improvement, significant cognitive/metacognitive, affective and volitional benefits of self-study for the individual teacher-researcher will be realised. It may be, however, that some teachers prefer not to complete this journey, and they may limit their research to aspects of interaction between aspects 2 and 3. If this is the case, the limitation in scope may not limit the extent to which teachers perceive personal, productive challenge in what is done, but it may limit their potential contribution to educational scholarship.

Figures 38.1 and 38.2 inadequately represent the nature, scope, and potential power of self-study for educational improvement. In order to transcend the individualism connoted by these two figures, self-study researchers need to move progressively, with their increasing experience and widening interest, among the different interpretations of self that are outlined in Table 38.1. Many of the authors in this section have moved in this way. Starting perhaps by perceiving self in their research as interpretation 1 (self in teaching) or interpretation 2 (self as teacher), they may move progressively to the other three interpretations and thereby contribute more widely to scholarship in education. In so doing, the nature and extent of their collaboration with colleagues and scholars in the field will change, consistent with their change in focus and the nature of the issues that are the subject of the research.

Guidance and support are crucial for this personal journey of personal and professional change and development, whatever its extent or direction. Many of the chapter authors have emphasised the crucial importance of on-going collaboration among the community of co-researchers and scholars. This collaboration will be continue to be needed in order to guide and sustain both personal development and development of scholarly understandings. Further, self-study researchers require opportunities to consider overarching theoretical and practical perspectives against which to critique and evaluate personal efforts. This handbook provides such an opportunity.

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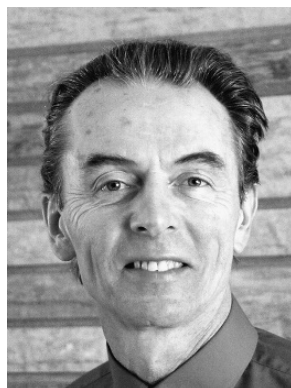
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Morwenna Griffiths is Professor of Educational Research at Nottingham Trent University. She has previously taught in primary schools in Bristol, and at the University of Isfahan, Iran, at Christ Church College HE in Canterbury, and at Oxford Brookes and Nottingham Universities. One of her central research interests is social justice both in and from educational practices. Her books include *Educational Research for Social Justice: Getting Off the Fence* (Open University, 1998); *Feminisms and the Self: The Web of Identity* (Routledge, 1995); and (with Carol Davies) *In Fairness to Children* (David Fulton, 1995). Her latest book, *Action for Social Justice in Education: Fairly Different* is published by Open University.

Karen Guilfoyle is an Associate Professor in Teacher Education at the University of Idaho. She has been involved in Self-study since beginning her role as a

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Vince Ham is the Director (Research) of Ultralab South. Ultralab is an independent, public good educational research institute based in the UK and New Zealand specialising in research on the application of new technologies in educational contexts. Vince's particular research interests include the identification of quality indicators for the use of ICTs in education, teacher professional development models, and educational research methods.

Mark A. Hicks is Assistant Professor of Initiatives in Educational Transformation Program at George Mason University in Arlington, Virginia. As a philosopher-activist, his scholarship and teaching seeks to surface the assumptions of educational practice in order to transform experiences of teaching and learning. He has a strong interest in matters of identity, cultural studies, philosophy and democratic learning. He is currently writing a book, *Becoming Who I Am Not Yet: Educating for Identity Freedom in Oppressive Contexts*, which addresses how the process of schooling impacts the development of individual identity. He holds a doctorate in philosophy and education from Teachers College, Columbia University where he was the Andrew Mellon Research Fellow.

Garry Hoban is a Senior Lecturer in the Faculty of Education at the University of Wollongong, New South Wales, Australia. He teaches science methods in the elementary program and his research interests focus on long-term professional learning for teachers and reflective practice for preservice students. He has a particular interest in using information and communication technologies so that his preservice students can share views about their learning and for his own self-study. His recent book, *Teacher Learning for Educational Change* is published by Open University Press.

Diane Holt-Reynolds at the time her article (reprinted in this Handbook with permission from the publisher) was an assistant professor at the National Center for Research on Teaching and Learning at Michigan State University. She specialized in preservice teacher learning and literacy at secondary levels. Diane was a founding member of the S-STEP SIG. Her work and her thoughtful, caring approach to students and colleagues will always be remembered. The paper reprinted in this Handbook is included as an illustration of the type of work that was a precursor to the development of Self-study of Teacher Education Practices.

Marilyn Johnston is a Professor in the School of Teaching and Learning at The Ohio State University with interests in teacher education, social studies education, and issues of equity and diversity in all aspects of education and schooling. She was a classroom teacher for 13 years and has published/edited three books: *Contradictions in Collaboration*; *Collaborative Reform and Other Improbable Dreams*; and, *Teaching Together: School/University Collaboration in the Social Studies.*

Ruth G. Kane is Professor of Secondary Education at Massey University in New Zealand. Originally trained as a secondary teacher, Ruth has taught in secondary schools in New Zealand and in Queensland, Australia. Her current research interests include self study of teacher education practice, teacher beliefs, narratives of beginning teachers, and critical examination of the place of social justice in preservice teacher education.

Geert Kelchtermans works at the Center for Educational Policy and Innovation of the University of Leuven (Belgium). His doctoral studies were concerned with teachers' professional development from a narrative-biographical perspective. He teaches different courses in teacher education (practical training), educational policy and school development. His research focuses on teacher lives and development, micropolitics in schools and interpretative methodology (biographical research). He has published in several international journals (in Dutch, French, German and English) and is an Associate Editor for Teaching and Teacher Education.

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Fred Korthagen is a Professor of education at the IVLOS Institute of Education at Utrecht University (chair: the pedagogy of teacher education), where he coordinates a research program focused on teachers and their professional development. Part of his teaching includes offering professional development courses for teacher educators. He has published on the promotion of reflection, the relationship between theory and practice, and the relationship between teachers' learning and behaviour. Dr. Korthagen is former president of the Teaching and Teacher Education Division of the Dutch Educational Research Association and his most recent book is *Linking practice and theory, the pedagogy of realistic teacher education.*

Clare Kosnik is an Associate Professor in the Department of Curriculum, Teaching and Learning at the Ontario Institute for Studies in Education, University of Toronto. She is Director of the Elementary Preservice Program and teaches and supervises in the Mid-Town preservice program. Her books include: *Primary Education: Goals, Processes and Practices.* She is Chair-Elect of the Self-Study of Teacher Education Practices Special Interest Group of the American Education Research Association. She was Co-Chair of the Program Committee for the Fourth International Conference on the Self-Study of Teacher Education Practices and she continues to use her research on her program to inform practice and policy.

Frederick French Lighthall roamed and skied the woods, and swam the salt waters of Darien, Connecticut, learned to study at Mount Hermon School in Massachusetts, read history and humanities at Oberlin College, Ohio, and, realizing he wanted to improve how teachers taught, returned to Connecticut for doctoral studies in Educational Psychology at Yale University. After co-authoring with Sarason and others *Test Anxiety in Elementary School Children* (Wiley, 1960), Fred took courses necessary for teacher certification and employment as a fifth grade teacher in Fairfield, Connecticut from which he and his wife, son, and daughter moved to Chicago where Fred joined the faculty of Educational Psychology at The University of Chicago, with colleagues Jackson, Schwab, Dunkel, Thelen, Bloom, and Glidewell. After teaching traditionally for a number of years, Fred concentrated on teaching student teachers while they were doing their apprentice teaching. Telling their day's experiences in teaching led Fred to fashion a curriculum and a pedagogy designed specifically to promote his and his students' systematic reflection on their respective teaching practices.

Mieke Lunenberg is an Associate Professor at the Centre for Educational Training, Assessment and Research of the Vrije Universiteit in Amsterdam, The Netherlands, where she co-ordinates a research program on the professional development of teacher educators. Recent work has appeared in *European Journal of Teaching Education* and *Teaching and Teacher Education.* Dr. Lunenberg is active in the Dutch Educational Research Association.

Nona Lyons is a Visiting Research Scholar at the National University of Ireland, Cork, Ireland. There she is engaged in a university-wide initiative working with faculty who are documenting their teaching through a reflective portfolio process. Results of these efforts by faculty from a variety of disciplines–medicine, public health, arts and sciences, civil and environmental engineering, accounting, economics, etc.–are reported in *Advancing the Scholarship of Teaching and Learning through a Reflective Portfolio Process: The University College Cork Experience*, co-edited by Lyons with Aine Hyland and Norma Ryan. Lyons's current research is focused on how professionals from various disciplines develop as reflective practitioners. Her recent publications include a volume edited with Vicki LaBoskey, *Narrative Inquiry in Practice: Advancing the Knowledge of Teaching* (2002); and, *With Portfolio in Hand: Validating the New Teacher Professionalism* (1998). This work advancing a scholarship of teaching and learning through a reflective portfolio process was initiated by Lyons as a teacher educator at the Harvard Graduate School of Education and, most recently, as Director of Secondary Teacher Education at Dartmouth College.

Susan L. Lytle is currently Associate Professor and Chair of the Language in Education Division, Graduate School of Education, University of Pennsylvania. She is also Director of the Program in Reading/Writing/Literacy and founding Director of the Philadelphia Writing Project. Dr. Lytle has published widely on literacy and urban teacher education. Her research interests include teacher learning and leadership, school-university partnerships, and practitioner inquiry. Her co-authored book, *Inside/Outside: Teacher Research and Knowledge* (Teachers College Press, 1993) received the AACTE Outstanding Professional Writing Award in 1995. Dr. Lytle is co-editor of the Practitioner Inquiry Series of Teachers College Press as well as a past-president of the National Conference on Research in Language and Literacy and the NCTE Assembly on Research.

Mary Phillips Manke is Associate Dean of the College of Education and Professional Studies at the University of Wisconsin-River Falls. Her academic interests include: self-study of her own practices in teacher education as faculty member and administrator; study of self-study methodology; and, study of power relations in and out of classrooms. Her perspectives arise from her background in social foundations of education, and she has published in journals related to that field, including *Educational Studies*, *Educational Foundations*, *Vitae Scholasticae*, and *Multicultural Education*, as well as numerous chapters in edited books.

Geoff Mills is currently a Professor of Education and the Associate Dean and Director of Teacher Education at Southern Oregon University in Ashland, Oregon. A native of Australia, Geoff completed his doctorate at the University of Oregon in 1988 prior to moving to Ashland. His professional interests and teaching responsibilities include: action research; anthropology and education; educational change; and, qualitative research methods. Geoff has co-edited two

books and is the author of *Action Research: A guide for the teacher researcher* (Merrill/Prentice Hall) now in its second edition (2003). Geoff has given invited addresses at conferences in the USA, Canada, Mexico, New Zealand, and his homeland, Australia.

Claudia Mitchell is Professor in the Faculty of Education, McGill University, Montreal, Canada where she conducts research in the areas of childhood and popular culture, arts-based methodologies, teacher identity, girlhood, and youth based approaches to understanding HIV/AIDS focusing in particular on South Africa. She is the co-author of a number of books including: *That's Funny You Don't Look Like a Teacher*; *Reinventing Ourselves as Teachers: Beyond Nostalgia* (both with Sandra Weber); and, *Researching Children's Popular Culture: Childhood as a Cultural Space* (with J. Reid-Walsh). Forthcoming edited books include: *Not Just Any Dress* (with S. Weber); *Just Who Do We Think We Are: Methodologies for Self-Study in Teacher Education* (with K. O'Reilly Scanlon and S. Weber); and, *Seven Going on Seventeen: Girlhood Studies and Tween Culture* (with J.Reid-Walsh).

Ian Mitchell is one of the co-founders of the Project for the Enhancement of Effective Learning (PEEL). Ian spent 23 years as a secondary teacher of chemistry and mathematics from 1975 to 1997. For 14 of those years he lectured half-time in the Faculty of Education at Monash University. This long-term, dual role provided opportunities for extended classroom research that linked theory and practice. In 1998 Ian accepted a full-time lectureship at Monash and has continued his work through his research interest in teacher knowledge and teacher-as-researcher. His most recent book *Learning from Teacher Research* (Loughran, Mitchell & Mitchell) is an edited collection of teacher research drawn from the PAVOT project (Perspective and Voice of the Teacher) which was funded through an Australian Research Council Large Grant and created opportunities for teachers to engage in longitudinal research projects based on their research interests in their classrooms.

Margo Paterson is an Associate Professor in the School of Rehabilitation Therapy at Queen's University, Canada. She works with undergraduate students learning to become occupational therapists (OT's) as well as graduate students doing research degrees in rehabilitation. Her teaching areas are clinical reasoning, communication skills, and qualitative research.

Patricia Cahill Paugh is an Assistant Professor, School of Education, at the University of Massachusetts. Her professional goals include working to promote an equitable education for all students through collaborative work between universities, teachers, and students. Most recently, she has worked on collaborative action research with teachers whose inquiry focus was rethinking the teaching of children who struggle with literacy learning. Her related research and

publication topics include: teacher collaboration; critical literacy; and, progressive literacy practices. Her university teaching has focused on theories of literacy and learning and children's literature. She has an extensive background working as a teacher and curriculum coach in public and private K-12 schools. She is involved as a presenter and author affiliated with the American Educational Research Association and National Council of Teachers of English.

Victoria Perselli is a Senior Lecturer in the school of education at Kingston University, United Kingdom. Her prior research includes a 5-year self-study of her practice as a co-ordinator for special educational needs. Her particular interest lies in the development of new research methods and methodologies, especially the representational and interpretive possibilities of the visual and performance arts. Recent publications include narrative fiction, poetry and dramatisation focusing on themes of equity and diversity in mainstream education.

Stefinee Pinnegar is an Associate Professor of teacher education at Brigham Young University where she teaches secondary methods courses. For the past few years, she has worked with Annela Teemant developing distance education courses for endorsing practicing teachers to work with second language leaners in their regular classrooms. She has most enjoyed the chance to develop Videoethnographies of strong teachers for use with the courses. She continues to be interested in studying the learning to teach process, particularly the development of teacher thinking. Her other research interests include using self-study as a way to understand teaching and becoming a teacher educator. She is interested in self-study research and methodology.

Peggy Placier worked with low income children and youth in education and community programs before attaining her masters in anthropology and doctorate in educational foundations from the University of Arizona. Since 1989 she has worked as a faculty member at the University of Missouri-Columbia, where she teaches the sociology and history of education, as well as education policy studies, to undergraduates and graduate students. Her research interests focus on discourse in education policy processes and teacher education practices. She has collaborated with the Arizona Group for many years on studies of the socialization and political lives of teacher educators. Currently she is at work on studies of the local effects of distribution of comparative school data, the discourse of multicultural teacher education, and fifth grade students' collection of family stories as part of a literacy curriculum.

Anastasia P. Samaras is director and Associate Professor of Initiatives in Educational Transformation Program, a Master's program for practicing teachers at George Mason University, Virginia. Her 32-year strong commitment to children's learning encompasses teaching, researching, and community service in junior and senior high schools, preschools, and universities. Anastasia's Vygotskian-based teaching was the context for her personal history self-study

and book: *Self-Study for Teacher Educators: Crafting a Pedagogy for Educational Change* (2000, Peter Lang). Anastasia's expertise in curriculum and instruction, early childhood education, and self-study of teaching practices, including her own, has led her to fascinating experiences in interdisciplinary teaching as well as appointments with federal agencies, The U.S. Department of State, Head Start, and universities. Her greatest joy has been raising, along with her husband, their three children.

Ann Schulte is an Assistant Professor in the Multiple Subjects program at California State University at Chico. She also teaches Masters courses in curriculum design and instructional theory. Her research interests include multicultural teacher education, action research, self-study, and middle school teacher preparation. A recent publication in Multicultural Perspectives is: *Exploring Race: Teacher Educators Bridge their Personal and Professional Identities.*

Joseph C. Senese has taught junior high and high school English for more than 25 years. For the last 11 years, he has been Assistant Principal for curriculum, instruction, assessment and staff development at Highland Park High School in Highland Park, Illinois. Since initiating the Action Research Laboratory at the school in 1995, he has shared this program of teacher research at local, national, and international conferences. Details are available at the school website, http://www.d113.lake.k12.il.us/hphs/action/table_of_contents.htm. Recipient of the award for Best Research in Staff Development for 1999 from the National Council of Staff Development, Senese has published several articles about the experience of working with and conducting his own action research.

Deborah Tidwell is an Associate Professor in the Department of Curriculum and Instruction at the University of Northern Iowa in Cedar Falls, Iowa, USA. An elementary classroom teacher for eight years, she completed her Doctor of Philosophy degree from the University of Arizona in 1990. Her academic areas include literacy education, assessment and evaluation of literacy, bilingual education and reflective practice. An advocate of theoretically grounded practice, her research has focused on reflection in practice, self-study of teacher education practice in literacy education, and effective literacy instruction for English language learners. In addition to her work in education, Deborah is involved in organic farming where her focus on reflective practice has converged in her work with classroom teachers and organic farmers through examinations of the use of holistic systems.

Deborah Trumbull completed B.S. and M.S. degrees in zoology and taught biological sciences in several community colleges. After more than 10 years of science teaching, she earned the Ph.D. in Educational Psychology at the University of Illinois with a special focus on qualitative methods for program evaluation. She has been at Cornell University for 17 years, where she serves as director of the Cornell Teacher Education program, which prepares secondary

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Sandra Weber is Professor of Education and a Fellow of the Simone de Beauvoir Institute at Concordia University. She is the author or coauthor of more than fifty refereed journal articles and book chapters as well as two books published in collaboration with Claudia Mitchell by Falmer Press: *That's Funny You Don't Look Like a Teacher;* and, *Reinventing Ourselves as Teachers: Beyond Nostalgia.* Much of her writing has focused on image-based research methods, the role of popular culture in teacher education, professional identity and self-study, and gender issues related to clothes and the body. In the last six years, her work has increasingly featured the use of drawings, photographs, videotapes, performance, and art installations. Co-founder of the Image and Identity Research Collective, Sandra Weber is currently directing funded research on body, dress, and identity as well as a major project on girls' leisure time use of the internet. Forthcoming edited books include: *Not Just Any Dress: Explorations in Body, Dress, and Identity* (with C. Mitchell); and, *Just Who Do We Think We Are: Methodologies for Self-Study in Teacher Education* (with K. O'Reilly Scanlon and C. Mitchell).

Jack Whitehead joined the Department of Education of the University of Bath in 1973 as a Lecturer in Education. His 30 year research programme has focused on the validation and academic legitimation of the living educational theories of professional educators and other practitioner-reserchers. His publications include: *The Growth of Educational Knowledge* (Hyde publications); and, the award winning web-site http://www.actionresearch.net. The focus of his present research is on multi-media representations of the process of transforming the embodied values of educators into living educational standards of judgment as these are clarified in educational enquiries of the kind: *How do I improve my practice?*

Susan Wilcox is an Associate Professor of adult and higher education at Queen's University, Canada. In the Instructional Development Centre, she works with faculty across the disciplines, helping them make changes that will improve the quality of teaching and learning at the university. In the Faculty of Education, she teaches graduate courses in self-directed and transformative adult learning.

INDEX