THE UNIVERSITY OF CALGARY

TELLING THE STORY: A TEACHER'S IMAGES IN SS

by

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A THESIS
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF
MASTER OF ARTS

DEPARTMENT OF CURRICULUM AND INSTRUCTION

CALGARY, ALBERTA
NOVEMBER, 1991

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ISBN 0-315-75252-1

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FACULTY OF GRADUATE STUDIES

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ABSTRACT

This study explored the personal practical knowledge of a teacher as she taught a unit of study in a junior high school social studies classroom. The study used qualitative research methods: participant observation, unstructured interviews, and narrative accounts of interpretations. The images which grounded the teacher's personal practical knowledge emerged through collaboration and their impact upon classroom practices were explored.

Benefits of reflective collaboration as a research technique were discussed as the study concluded. The two purposes for this research project -- to determine how the images and metaphors of a teacher impacted upon curriculum within the classroom and to contribute to the body of documented knowledge about the teaching of social studies at the junior high level -- were achieved. From this information, both theory and practice of teaching may ultimately be transformed.

ACKNOWLEDGEMENTS

The opportunity to immerse myself in the thoughts and images of my teachers during a sabbatical year was a phenomenal experience. I especially thank Dr. Gary de Leeuw and Dr. O. Bilash, for all the hours spent guiding me towards my goal.

Gratitude is expressed to Dr. D.J. Clandinin for giving me the confidence to tell my story within an affirming environment, to Dr. G. Benson for sharpening my ability to argue for what I believe, and to Dr. O. Bilash for helping me express my stories and beliefs explicitly.

Special thanks are extended to my friend, the teacher who participated in this study with me. Her generous gift of time, friendship, and support made this study possible.

To my husand, Dave, and daughters, Kirsten and Rebekka, thank you for giving me the encouragement and support to pursue my dreams.

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CHAPTER ONE

INTRODUCTION

The Study: Its Beginnings

During the past three decades, I have attended university three times, my first visit right out of high school. University classes were designed to offer me "formulae" for success in teaching. However, in my first classroom, I learned that these formulae rarely worked. My second visit offered similar claims to the first, but, after several years of teaching, I began to question what I was being told. The rift between theoretical ideas and my practice was widening. The result? I emerged with feelings of powerlessness and self-doubt. My current visit, after nearly twenty years of classroom experience, has been dramatically different -- an affirming experience. My classroom reality -- a host of expectations, interruptions, emergencies, and relationships -- is finally being acknowledged.

What has happened in education to allow me to experience a more meaningful, personal, and practical perspective on teaching? Carr and Kemis (1986) referred to a paradigm shift in which the way the "... research community interprets 'reality' and defines such notions as 'knowledge', 'theory' and 'truth'" (p. 72) is changing from a positivist, static, and "simplisticly" objective frame of reference to an evolving, constructivist world view. Connelly and Clandinin constructivist world view. Connelly and Clandinin (1988) referred to a dialectic vision of theory and practice as inseparable reflections of each other and to theorists and practitioners as "co-participants in inquiry". (p.95) Within academia, teachers are now being acknowledged as constructors of valid knowledge about teaching.

What transpires in the classroom is being recognized as the heart of education and the teacher -- the leader, the master learner, the guide, and the model -- is being viewed as the conduit through which ultimate learning takes place. My knowledge as a teacher -- my evolving practical and personal knowing -- is now seen as the grounding for my understandings about teaching. The approaches to education to which I was recently exposed in university allowed me to construct -- to become *convincingly* aware of -- these understandings.

My educational chronicle (excerpts of which are included in Appendix A), relating repeated returns to the halls of learning, is a testament to an on-going inquiry into what I understand to be the essence of teaching. Through that inquiry, I have become aware that my developing knowledge about teaching is driven by a desire to know how I, as a teacher, impact upon the learning in my classroom. Concepts developed by other teachers -- the dialectic between theory and practice developed by Connelly and Clandinin (1988), the conceptualization (in images) of practical knowledge by Elbaz (1983) and Clandinin (1986), and the concept of history as the purposeful pursuit of self-knowledge put forth by Collingwood (1946) -- have affirmed my belief that teachers have a potential for impact upon children.

This process of affirmation came about through the recounting of stories -- *my* experiences in the classroom as both child and adult, as teacher and learner, and as director and facilitator. (See Appendix A) These stories (and their telling / writing) have led me me to appreciate how "narrative" -- a specific, concrete, personal, chronological form of discourse (Dillon, 1989,p.233) -- functions in the social construction of knowledge in education.

Narrative research in education seeks to discover how teachers' stories explicate their knowledge and what their stories reveal about the dynamics operating in their classrooms. Searching for answers to these queries became the focus of my program at university, first with reference to myself and, later, through exploration, into the practice of a junior high social studies teacher, Janice. Stories were revealed and shaped as Janice and I worked together through a process of participant observation, discussion, journal writing, interviews, and interpretive analysis.

What transpired in her classroom has become a resource for a detailed description of "teaching" in
social studies.

The Terminology

Personal practical knowledge, practical knowledge, images, knowledge, inquiry, and narrative -- everyday words and phrases -- take on a special meaning as they relate to narrative research. As well, the concepts of caring and connectedness as they relate to the classroom warrant explicit treatment due to the importance given to them in this study. Therefore, before commencing with the story, I shall attempt to express my understandings of the concepts upon which this narrative about teaching is based.

Personal Practical Knowledge

Clandinin (1985) has developed and refined a definition for personal practical knowledge as being knowledge found in practice -- "knowledge which is experiential, embodied and based on the narrative of experience." (p.363) Further, Connelly and Clandinin (1988) have described personal practical knowledge as being "a moral, affective and aesthetic way of knowing life's educational situations". (p.59)

What and how we know and how we express what we know is foundational to this research. The concept of personal practical knowledge lends meaning to what "minds" (Clandinin, 1986, p.166) -- orchestrates -- classroom interactions. Teacher and students coming into that dynamic relationship bring their personal practical knowledge which in turn impacts upon and is impacted upon by the nature of the classroom relationships.

Practical Knowledge

Elbaz (1983) referred to the wide-ranging knowledge that teachers exhibit as their experience broadens. Their experiential knowledge (including firsthand awareness about student learning styles, interests, needs, strengths and difficulties, instructional techniques, classroom management skills, and community and societal structures and concerns) is informed by theoretical knowledge about subject matter, child development, learning, and social theory. (p.5) Elbaz referred to these categories of integrated knowledge as practical knowledge.

Clandinin (1986), building upon the concept put forward by Elbaz, stressed the cultural context of knowledge.

> I came to see knowledge as embedded in culture. It is in the cultural context, both the individual's place in her own history and the history of her settings, that knowledge is embedded. (p.178)

Clandinin (1985) suggested that a teacher develops and uses a special kind of knowledge which is theoretical (in the sense of theories of learning, teaching, and curriculum) and practical (in the sense of knowing children) -- blended by the personal background and characteristics of the teacher and expressed by her in particular situations.

> By knowledge... is meant that body of convictions, conscious or unconscious, which has arisen from experience, intimate, social, and traditional, and which is expressed in a person's actions. (p. 362)

Images

Elbaz (1983) envisioned three levels of structure in practical knowledge all of which are interrelated, unidirectional, and sometimes difficult to differentiate, but in service to each other. A teacher's rules of practice (specific directives), practical principles (generalities), and images (broad metaphoric statements) "reflect the relationship to practice, to the teacher's experience and to the personal dimension". (p.132)

Clandinin (1986) and Connelly and Clandinin (1988) focussed on what Elbaz termed "image".

> ... a brief, descriptive, and sometimes metaphoric statement which seems to capture some essential aspect of (a teacher's) perception of herself, her teaching, her situation in the classroom or her subject matter, and which serves to organize her knowledge in the relevant area. The image is generally imbued with a judgment of value and often expresses in a particularly clear way some purpose (a teacher) works toward in her teaching. (Elbaz, 1983, p.137)

They offered a conceptualization of image ...

> ... (as) a central construct for understanding teachers' personal practical knowledge and for linking such knowledge to past experience and to ongoing practical expressions. (Clandinin, 1986, p.19)

... a personal, meta-level, organizing concept in personal practical knowledge which reflected a blend of moral, emotional, professional, and practical dimensions.

It is through the notion of images that we can best come to an awareness and interpretation of personal practical knowledge. Jensen (1989), extending Clandinin and Connelly's concept of image, concluded that images were ...

> ... coalescence(s) of experience, with moral, emotional and personal overtones reflecting the quality of the experiences on which they are based. (p.5)

The teacher's language, mannerisms, and actions reveal her vision of the world, which she shares implicity with those she comes in contact. Reflection upon her thoughts and actions and the naming of the metaphors and images, which serve to direct her, raise the dimension of knowing from the implicit to the explicit. Ultimately, this awareness affords her a position of power with the freedom of choice to effect change or to affirm her vision of the world.

Knowledge

The search for knowledge, practical and personal, can be discussed from within at least two frameworks: positivism and constructivism. For Janice and me, contemporaries at school, our childhood experiences were profoundly shaped by a positivist tradition, rooted in the pragmatic, materialistic environment of the early 1960's. Our teachers and peers shared a confidence in simple empiricism -- in a fixed, unchallenged body of information. In each subject area, "facts" were presented from a single textbook, memorized chapter by chapter, then measured for retention. On the basis of a few examinations, we passed or failed our courses.

Neither Janice nor I recall being asked to state a personal position on any issue in social studies in our school days. We were taught facts and truths which we, in turn, were expected to pass along to those who would follow us. We accepted twelve textbooks, one for each grade, as the basis for 'knowing'. Our knowing was controlled by those in authority; large blocks of information were neglected and other blocks emphasized to meet the cultural values of the time. We were taught about the glories of the Commonwealth without hearing the voices of the colonists, and about the generosity and wisdom of our government without hearing the voices of the interred Japanese-Canadians or the disenfranchised Chinese-Canadians. Positivistic and materialistic thinking, accompanied by the prevailing ethnocentric attitudes of the time, required that we retain, recall, and represent authorized information upon demand.

The concept of personal practical knowledge which is foundational to this study rests upon a more contemporary definition of knowledge which is constructivist. Through negotiation, cooperation, and compromise, we construct knowledge true for us at one time and place (always fluid and evolving). Given the motivation to share our personal knowledge with others and to adjust, alter, embellish, and refine it as the sharing process takes place, our knowing is socially constructed. Berger and Luckman (1966) referred to this knowing as a "common-sense knowledge" which is shared socially in the routines of everyday life. Products of our own society, we "externalize what we know, objectivate it into reality, and then internalize it". (Clark, 1991, p. 63)

In Janice's classroom, I watched and participated in the evolution of socially constructed knowledge on a daily basis -- knowledge about cultural change in Japan and about local, national, and international news happenings. Team partners for ten years prior to this research, Janice and I had developed units, designed learning situations, and written test items. Separating Janice's knowing from mine was one of the challenges I faced in this narrative research. The lines dividing her understandings from mine were obscure. Our respective understandings of learning and teaching had been impacted upon by similar experiences in both a personal and practical way. Clandinin (1985) referred to this blending of thought as "intersubjective meaning" --

> ...the meaning created in the process of working together... of offering interpretations and of talking together, is a shared one. (p.365)

Inquiry: The Search for Knowledge

Inquiry is the vehicle through which knowledge is constructed. My search has evolved from a reliance on external authority and expertise to a quiet self-confidence in my ideas, in collaboration with thinkers seeking resolution to a shared or common inquiry.

In my experience, the expression of constructed knowledge has taken on a unique style -- narrative. This form of communication is not new; its importance is being rediscovered as constructive thinkers articulate what they believe to be truth and knowledge for today. Inquiry becomes narrative as intersubjective meaning is given voice. It is in the telling of our stories that what we "know" about teaching is discovered. Through our story images, given definition and voice in the telling, our personal practical knowings are made explicit.

Caring

Noddings and Shore (1984) introduced the concept of "educational *caritas*" -- the love of education, of teaching and learning. The caring teacher "receives and accepts the student's feeling toward the subject matter; she looks at it and listens to it through his eyes and ears". She acts "as if for herself", but in the interest of the student's projects, realizing that the student is independent, a subject. (p. 177)

Caring in education has been a focus of inquiry by Belenky, Clinchy, Goldberger and Tarule (1986) who quoted Noddings ...

> It is time for the voice of the mother to be heard in education. (Belenky et al., 1986, p.214)

... and Gilligan (1984) who voiced her feelings about women, mothering, caring, and education.

> In contrast to the image of women as either self-absorbed or self-effacing, the study of women may bring to psychology a language of love that encompasses both knowledge and feelings, a language that conveys a different way of imagining the self in relation to others. (p.91)

The concept of caring grounds both the thinking and findings of the study.

Connectedness

Connecting teachers, according to Belenky et al. (1986), are "believers who trust their students' thinking and encourage them to expand it". (p.227)

> Educators can help women develop their own authentic voices if they emphasize *connection* over separation, understanding and acceptance over assessment, and collaboration over debate. ... Thinking connectedly rather than separately would go a long way toward eliminating alienation and repressive division. (p.229)(Italics are mine.)

Belenky et al. suggested that a disconnecting, distrustful,and doubting model in education, which is based on adversity, is wrong, especially for women. Like the concept of caring, connectedness is foundational to this study.

Narrative Research

The teaching of Clandinin, supplemented by her writings, introduced me to a paradigm of research that promised to bring together my story with the stories of others. Connelly and Clandinin (1988) have described in detail what constitutes, for them, narrative research (or narrative inquiry). Narrative research is perceived as ...

> ... the expression of personal and social narrative history, where schooling is viewed as a story in which inquiry focusses on the developing text... (A) wide range of diverse data on specific school practices is collected over time ... then arranged in such a way that an account of practice is given in the form of a narrative. (p. 109)

Interviews, participant observation, questionnaires, and document analysis are used to inform the narrative as it evolves. Questions asked focus on the meaning that specific actions hold in terms of the participants' personal and social history.

> ...(S)chooling is treated as a collection of personally and socially meaningful acts. (p.109)

An essential element of narrative research, according to Connelly and Clandinin (1984), is narrative unity, which they defined as ...

> ... a continuum within a person's experience (which) renders life experiences meaningful through the unity they achieve for the person. What we mean by unity is the union in each of us in a particular place and time of all we have been and undergone in the past and in the tradition (the history and culture) that helped to shape us. It is a meaning-giving account, an interpretation, of our history and, as such, provides a way of understanding our experiential knowledge. ... narrative unities emerge from our past, bring about certain practices in the present, and guide us toward certain practices in our future. (pp. 74-75)

Narrative unity binds the images and metaphors held and used by the teacher in and out of the classroom.

The narrative researcher is concerned ...

> ... with the social and personal history of schooling and its participants, seeing the school as a temporal entity and attempting to identify the personal, social, and historical narratives at work. (Connelly and Clandinin, 1985, p.105)

Narrative research describes the lives of its people, collects stories of the people, and relates their storied experience.

> The test of (such) successful inquiry is the degree to which it plausibly renders participants' experience meaningful. (Connelly and Clandinin, 1989, p.1)

Drawing upon the art of story-writing, Connelly and Clandinin (1988) claim that narrative research creates a climate conducive to the social construction of knowledge. As the meanings from one research story are blended "intersubjectively" with other research stories, truth and knowledge are constructed. Compared to research in general, the value of narrative research is in the comparison of findings across locations and time in similar situations. The reader's personal interaction with the study can lead to deliberate reflection and result in changes in education.

The purpose of narrative research, according to Milburn (1985), is to reconstruct the meaningfulness of an act, carried out in terms of personal and social narrative history. While this does not negate the possibility of reform evolving from the narrative perspective, reform is not a goal. Insights resulting from reading such a narrative, possible identification with the characters involved in the narrative, and the personal practical knowledge of the reader all come into play in determining the consequence of narrative.

Narrative research, like any other form of research in education, should help teachers teach. It evolves from the collaboration of teacher and researcher -- a collaboration which brings theory and practice into a wholeness. Through narrative research, the personal practical knowledge of the teacher can be made explicit. The use of the narrative form in educational research is intended to give biographical expression to the phenomena of schooling. Through one teacher's story, the reader's personal practical knowledge may be affirmed and / or modified.

The debate over the costs and benefits of narrative research continues. Two costs demand acknowledgement: the difficulty in quantifying the usefulness of an individual's story to the aggregate knowledge of education and the justification of the extensive time required to collect data. The benefits are only beginning to impact upon the theory and practice of education. As reflective comparisons of narrative studies are made across locations and time (Elbaz, 1983; Clandinin, 1986; Hoffman, 1988; Jensen, 1989), major changes in education may evolve -- beginning in the classroom.

Further reference to narrative research as it is viewed in educational literature can be found in Chapter II, whereas information about the methodology of narrative research is included in Chapter III.

Having dealt with the language of narrative research and of caring and connectedness as they apply to my thinking about education, I will turn to an element basic to the integrity of a research of this type. As a thinking, feeling human being, my subjectivity acts as a frame of reference for everything that comes into my awareness. In the next section, I will articulate my subjectivity. I invite the reader to join me in a search for intersubjective meaning, and hopefully, to affirm or modify his / her personal practical knowledge.

Subjectivity

Peshkin (1988), examining the role that subjectivity plays in qualitative research, contended that the influence of the researcher's subjectivity on the research must be attended to.

> ... (R)esearchers should systemically seek out their subjectivity, not retrospectively when the data have been collected and the analysis is complete, but while their research is actively in progress. (p.17)

Further, he stated that researchers ...

> ... bring to their sites at least two selves -- the human self that we generally are in everyday situations, and the research self that we fashion for our particular research situations. ... Because of the unknown and unexpected aspects of the research field, we do not know which of our dispositions will be engaged. (p. 272)

Connelly and Clandinin (1989) spoke of "multiple 'I's'" in their discussion of narrative inquiry and the subjectivity of the researcher.

> The 'I' can speak as researcher, teacher, woman, commentator, research participant, narrative critic, as theory builder outside the research process. ... But in the writing and in the reading of narrative, it becomes important to sort out whose voice is the dominant one when we write 'I'. (p.19)

Bearing in mind the thoughts of these writers, I felt directed to go beyond acknowledging my subjectivity and to seek it out systematically, to analyze it, and to state it explicitly in my research. During my graduate course work, I had explored my "subjective I's". Through the analysis of my class journal, the chronicles of my educational milestones, and an interview transcription retracing my education story, I was able to detect the images which ground my personal practical knowledge. Specific experiences have impacted upon my teaching style and are foundational to my subjectivity. My analysis, a synopsis of which follows, will give the reader an opportunity to encounter my "subjective 'I's".

Four images seemed to stand out in my life time of teaching: Teaching as Community -- where the milieu is collaborative, cooperative, one of giving and receiving; Teaching as Journeying -- where the subject matter is evolutionary with knowledge being constructed by those travelling together; Teaching as Learning -- where the student is a struggler, making meaning out of observation and experience; and Teaching as Gameplay -- where the teacher is a coach and the students, players and where the process of teaching occurs in a setting of enjoyment and challenge. These images organize and lend meaning to this "constructing" teacher.

Examined individually, each image created a possibility for impact upon my research. With the metaphor of *teaching as community* operating in my thoughts and actions, I watched for community in Janice's classroom and when I perceived its presence, I made note of it. Community in the classroom positively affirmed my subjectivity. The image of *teaching as journeying* has helped me shape this study into becoming part of a journey toward an undetermined destination. The image has had an implicit impact upon my objectivity and according to Peshkin (1988) must, therefore, be declared in the interest of quality research. The *teaching as learning* metaphor (when I see it enacted in the experiences of others) stands out as an affirmation of my value system. In this research, I observed Janice learning from her students and delighting in the process. This "subjective-I" needs to be declared, and overridden at times for me to interpret the teacher's practice from her own images and not from mine. Imaging myself as a coaching teacher (*teaching as gameplay*) involved in the game of learning provides me with many metaphors for the interactions that occur in my classroom and heightens my awareness of game play as it is seen in the actions of others. The reflections that grounded the determination of these four images are included in Appendix B.

Having systematically sought out my subjectivity prior to beginning this study, as advised by Peshkin (1988), I was in a better position to determine whether my "human self" or "research self" was engaged as I observed, reflected, collaborated with Janice, and wrote our story.

In the narrative process of determining my images of teaching, I was able to reap the rewards of autobiographical writing in which "one re-interprets an historical record to make meaning of the present". (Connelly and Clandinin, 1987,p.33) Bilash (1989) stated, in discussing the autobiographical nature of her doctoral dissertation, that her autobiography was ...

> ... a means of seeing, hearing, and feeling the teacher-process -- the process that goes on in the mind while teaching and the process of becoming a teacher -- an on-going, never-ending process. (p. 113)

Tripp (1988), referring to the writing of life histories and autobiographies, extended the hope that ...

> ... the outcomes of such methods ... gaining status and impact, would ... raise the professional status of teaching by demonstrating the complexity and, for the clients, the life-long importance of teaching decisions. (p. 8)

With so much data from which to draw, I, like Bilash and Tripp, was aware that I could see, feel, and hear my teaching process in all its complexity. Interpreting that data to identify the images that grounded my decision-making, my planning, and my knowing about teaching did not happen quickly; it required time and extensive reflective thought.

Summary

The focus and purpose of this study is to conceptualize one social studies teacher's personal practical knowledge, grasped and given definition by her images. The research draws upon *her* past experiences and their ongoing expression in *her* daily professional life, upon *my* personal practical knowledge, and upon *our* collaborative interpretation of the data collected. The thesis is the telling of our story.

This chapter has presented an overview of the theoretical foundations in education which have given voice to my experiences in the classroom. Narrative research has emerged as the format most complementary to the paradigm from which I experience the educational process, knowledge, and inquiry. The research work of educators like Elbaz (1983), Clandinin (1986), and Jensen (1989) has given me guidance in thought and action.

The evolution of my thinking about caring and connectedness in the classroom was given impetus, affirmation, and expression in the writings of Noddings and Shore (1984), Gilligan (1984), and Belenky et al. (1986). In my reflective journey prior to and during the writing of this chapter (included in Appendices A and B), I was able to start inwardly with what I was most familiar, my own story, before beginning to look outward at Janice's story.

In Chapter II, I will focus upon literature which details the current attention in education to qualitative research, giving special attention to the narrative style in education, in general, and social studies, in particular.

CHAPTER II

REVIEW OF THE LITERATURE RELATING TO THE THESIS

This chapter presents a selective review of literature relevant to the research methodology used in this thesis. More specifically, it places a distinctive style of qualitative research in education in the context of three dominant paradigms found in social studies. It then describes the narrative research style put forward by Clandinin and Connelly.

Contemporary Research in Social Studies

Paradigmatic Analysis

The writings of Armento (1986), Brown (1984), Thomas and Parsons (1984), Larkins and Puckett (1983), Leming (1986), Nelson (1982), Westbury (1988), and Palonsky (1987) have characterized current social studies research.

Research in education generally falls into two broad categories: quantitative and qualitative. Armento (1986) drew upon the paradigmatic analysis of Van Manen (1975) to analyze current social studies research. The empirical-analytic paradigm incorporates the quantitative approach to research whereas the descriptive-interpretive and the critical-theoretic paradigms prefer the qualitative research approach which offers resonance in lieu of generalizability, transferability in lieu of external validity, and credibility in lieu of internal validity.

> In social studies, research from the empirical-analytic paradigm focusses on the description of correlational or causal patterns that explain social studies teaching and learning. Research from the descriptive-interpretive paradigm focusses on the understanding of social life in classrooms and the examination of how teachers and students build meanings about themselves and social phenomena. Research from within the critical-theoretic paradigm explicates assumptions, meanings, and dynamics that underlie social phenomena and attempts to liberate participants from social domination. (Armento, 1986, p.942)

According to Armento (1986), most social studies research tends to emerge from the empirical-analytic paradigm, though her survey of social studies research occurring from 1977-1982 detected a shift to a more critical-theoretical focus. Descriptive-interpretive research was also found to be gaining acceptance as a viable alternative. It takes the teacher's ways of knowing into account, leads to an understanding of human behavior, and reflects the knower and the known in its scope.

> The view of the classroom that emerges is a mini-society where teachers and students are interrelated in an intricate maze of social transactions. (Armento, 1986, p.948)

Thomas and Parsons (1984) reviewed research published in three leading Social Education journals over a thirteen year period -- 1971-1984. Of the 159 studies they surveyed, less than half -- predominantly textbook analyses -- were empirical-analytic in nature, while the majority of studies were a combination of descriptive-interpretive and critical-theoretic studies.

Commentary and Recommendations Regarding Social Studies Research

The need to blend qualitative and quantitative research was supported by Nelson (1982) who contended that placing one paradigm against the other was a misdirection of energies. He challenged researchers to get on with the examination of the concerns of social studies teachers, using multiple frames of reference and modes of research, concluding that only then could research become truly relevant to the practitioner in the classroom.

Larkins and Puckett (1983) compared empirical-analytic and scientific research in social studies with what they called interpretive research. They indicated that empirical-analytic research assumed a "mechanistic world view (where) social reality is seen as ultimately similar to physical reality". (p.25) By contrast, interpretive research was viewed as an expanding unlimited research style where the teacher's experience, intellect, and emotion became the subjects of analysis. They contended that "by focusing on the subjective experience of teachers, the charge that research is abstract, meaningless and trivial might be mitigated." (p. 31)

Brown (1984), reviewing a broad range of social studies research, suggested that qualitative research provided an alternative to the experimental-statistical approach because it offered a different philosophical base, inquiry paradigm, purpose, stance, framework, and design. Rather than controlling variables, the focus was on exploring as many variables as possible to explain the phenomenon being studied. Rather than identifying causes of educational phenomena, she envisioned the purpose of this type of research to be understanding human behavior and interaction from the "actor's" own frame of reference. (p.2)

Leming (1986) called for a rethinking of social studies research suggesting that ...

> ... a primary focus of social studies research should be on the study of exemplary programs as judged by the enthusiasm of students, teachers and community. (p.150).

The best way to carry out this type of study, he suggested, was for the researcher to describe how the program works, why it was perceived as successful, and how the curriculum effected the students, drawing upon classical empirical-analytic methodology to adjudicate differences of opinion. Leming concluded that, because current short term experimental procedures showed only minor benefits, longitudinal research was preferable for studying exemplary programming. He also concluded that a blending of qualitative and quantitative research was a more practical solution to the need for expanding views about social education (as opposed to the empirical-analytical approach).

Palonsky (1987), who has conducted enthographic research in the social sciences, described the attitudes of qualitative researchers as follows:

> We maintain that ... separat(ing) the knower from the known ... is misleading dualism; we celebrate the inevitable mutual influences of researcher and subject. (p.78)

Concluding that there were multiple constructed realities in the social world that could not be studied outside of their naturally occurring context and that human behavior could only be understood by examining the social meanings that inform it, Palonsky suggested that the educator could enjoy the complexity and celebrate "the entangled webs of meaning found in everyday life", (p.78) recorded in the rich descriptions of qualitative research.

Westbury (1988) envisioned a place for the three research paradigms in social studies, suggesting that the rich detail emerging from ethnographic studies be combined with the scientific knowledge of rules and principles from empirical-analytic research.

Three generalizations seem to emerge from this overview of social studies research: qualitative research (which emerges from the descriptive-interpretive and the critical-theoretic paradigms) is relatively recent, qualitative research informs the reader in an alternative way, and qualitative research can complement quantitative research in the construction of knowledge in social studies education.

Narrative Research

Milburn (1985) defined the narrative perspective of research in education as ...

> ... an expression of personal and social narrative history. A school at any point in time is viewed as a story in which inquiry focusses on the developing text such that the present is seen in terms of experiential reconstructions of the past. (p. 13)

Drawing upon daily observations, interpretations and reflective accounts of them, and dialogue with participants, the narrative perspective focusses upon the experiences which impact upon events observed in the classroom. Milburn (1985) suggested that ...

> ... the justification for the use of any item depends upon the plausibility of the written narrative, and this plausibility depends, in part, upon the way in which a complex web of observation and interview data was shaped in the account. (p.14)

Bruner (1986) identified two distinct modes of thought: argument (leading to "truth") and narrative (leading to "lifelikeness"). Dillon (1989) expanded upon what Bruner was saying. There were ...

> ... two modes of thought, one of which Bruner calls the logico-scientific world of argument, the other the narrative world of story. These two worlds complement one another yet are completely different operating on (their) own set of criteria for well-formedness and for verification. A good story and a well-formed argument are ... both ... used as means of convincing another. Yet what they convince of is fundamentally different: arguments convince one of their truths, stories of their lifelikeness. The one verifies by eventual appeal to procedures for establishing formal and empirical proof. The other establishes not truth but versimilitude (similarities across time and location). (p.815)

Dillon (1989), commenting on current research in education, suggested that although there were many ways to look at learners and stories, one of the most recent we are beginning to deal with is story as a way of knowing -- to make meaning, to place a shape on our experience.

> ... we have not embraced (narrative) in a way for us to know professionally, or perhaps have not even considered it. Can we grow professionally, can we become more insightful teachers through this kind of discourse and this kind of knowing? As Rosen (1984) has pointed out, schooling has placed much greater value on (the) impersonal, generalized, abstract, explanatory, rational than on narrative -- specific, concrete, personal, chronological -- as a form of discourse and a way of knowing. (pp.232-233)

The style of research that is being used in this study emerges from the descriptive-interpretive paradigm.

Ethnography, hermeneutics, phenomenology, and narrative (members of the qualititative research family) offer various ways to explore educational phenomena, but for the purposes of research that I sought to fulfill, narrative research (defined in Chapter I, pp.12-15) seemed to offer the best potential. Through narrative research Clandinin (1986), Hoffman (1988), and Jensen (1989) demonstrated how a teacher's personal practical knowledge could be defined and conceptualized. The discovery of a teacher's images became my intentional goal.

Examples of Narrative Research

Studies by Danley (1982), Kickbusch and Everhart (1985), and Jensen (1989) demonstrate aspects of the research methodology. Narratives, like the "Salute to the Classroom Teacher, Becky Crossett" written by Danley (1982), provided the reader with a ringside seat in a grade six social studies classroom. Having the opportunity to "watch" Becky in action, the reader was able to meld Becky's experiences with his or her own personal practical knowledge. In this way, the voice of the researcher can open up possibilities for change in the reader.

Kickbusch and Everhart (1985), in their qualitative study, spent extended lengths of time with two social studies classes taught by teachers who employed very different teaching strategies. The researchers, through narrative, described the physical and emotional environments of the classrooms. Narrative unity was achieved through observation and interaction with both conforming and nonconforming students. Interpretation of field notes and extended discussions with the teachers led the researchers to an understanding of the participants' feelings about teaching and the strategies they elected to use.

Kickbusch and Everhart linked curriculum, class ideology, and class contradictions as they interpreted the data they had collected. Their six months in the classrooms as "observers-as-participants" (p.285) gave them insight into all the events of daily classroom life as well as into the meanings students gave to these events.

The images and metaphors, referred to by Jensen (1989) in her narrative study of a high school social studies teacher, provided a vantage point from which to view a teaching-learning experience. The text of the resulting narrative was based on collaborative teacher-researcher interpretations and the determination of images which influenced the teacher's actions.

Narrative research, according to Jensen, opened up the classroom to share a unique story with the reader and, in so doing, possibly added to the understanding of "the very human and complex act (of) teaching secondary social studies". (p.148) Jensen stated her belief that ...

> ... teachers engaged in collaborative research become researchers on their own practice. Teachers ... feel validated and become more confident in their practice. Anne was not the subject of research but a partner in it and she came to own that research. (p.146)

Jensen's (1989) study of Ann revealed four images: teacher as guide, teacher as humanist, teaching as an image of responsiblity, and teaching as caring. How these images minded her curriculum in the classroom became the essence of the research which described how her personal practical knowledge impacted upon her classroom.

Critiques of Qualitative and Narrative Research

Brown (1984) stated that the focus of descriptive-interpretive research was ...

> ... to understand actualities, social realities, and human perceptions of reality that exist without the obstrusiveness of formal measurement, preconceived questions, or a prestructured matrix for findings. ... Slices of life episodes or events are documented through natural language and represent as closely as possible how people feel, what they know, how they know it, and what their concerns, beliefs, perceptions, and understandings are. (p.2)

One of the most important aspects of qualitative research according to Brown was that it identified the paradigm of the person or people being observed. She cited as examples of this research Wolcott's *The Man in the Principal's Office* and Cusick's *Inside High School: The Student's World*. Addressing Wolcott's self-criticism that the subject as a total person was not revealed, she contended that qualitative research in education represented the whole world in the educational setting in such a way that ...

> ... the reader goes away with a deep understanding of what it is to be teacher in a particular setting or identified process. (p.5)

Osborne (1987) stated that "much educational research ... remains an activity indulged in by those outside the classroom for the benefit of those outside the classroom". (p.2) That serious indictment defies a commonly-held stereotype (found in the larger research community from its empirical-analytic paradigm) of the researcher as the informed individual who contributes to education.

Osborne contended that traditional educational research was of little help to teachers. The restricted or limited scope of much educational research failed to offer practical resolutions to classroom problems. The terminology and methodologies used in traditional empirical-analytical research have been more intimidating than useful, re-emphasizing the divisiveness between theorist and practitioner -- between those who "know" and those who "teach!" (p.3) Osborne's conclusions affirmed my own feelings about conventional research with its firm reliance on positivist thinking. More often I felt disappointed or restricted rather than informed and assisted by quantitative research findings in education.

The demarcation line between the classroom and the world of experimental and control groups is being challenged by an emerging perspective -- a perspective of teamwork. Theory and practice are brought into a wholeness where practice "minds" theory in a cyclical process. Skau (1987) described collaborative research as a systematic search for meaning in which teachers were involved as researchers and the roles of researcher and teacher alternated frequently as time passed. Collaborative research is only one member of the family of qualitative research methodologies which seeks to improve practice and to advance professional development. Classrooms are being explored in a form of research which attempts to discover what is behind learning and teaching in a non-clinical, active process.

Not all writers are enthusiastic about the potential of qualititative research in education. Social studies researcher Stuart Palonsky (1987) found his research style (which he referred to as educational or school ethnography) to be the subject of much discussion, but acknowledged that few researchers followed in his footsteps. He suggested that it was a matter of contention whether or not conclusions reached in one study of social studies teaching could be applied to or by teachers in other settings. A second concern he raised related to the extensive time required to do a thorough job of data collection. Field studies required extensive participation in the daily lives of those being studied. Selecting the ecologically-bounded individual classroom as a base of research rather than the more culturally-inclusive school itself had its own limitations. The researcher was unable to detect whether classroom behavior was continuous or isolated. Palonsky concluded, however, that the benefits of qualitative research outweighed the drawbacks.

> School ethnography is a difficult, sensitive, time consuming research approach ... that can provide a view of schools and teaching that cannot be obtained by other means, and for social studies educators it must continue to be considered as one of the methods of choice. (p.85)

Palonsky suggested that social studies educators needed to develop better understandings of the daily patterns of social studies teaching, the ways in which social knowledge was considered by students and teachers, and the "longitudinal construction of social and political attitudes". (p.85) He mentioned that the job of informing the society (and not just the world of academia) was an additional responsibility for qualitative researchers. He advocated that the researcher had the obligation to ...

> ... intervene in the culture, to recommend and help implement changes, and to address problems suggested in his or her study. To do otherwise is an act of irresponsibility.(p.85)

Discussing qualitative and quantitative research, Westbury (1988) has suggested that both can broaden knowledge about teacher effectiveness. Like Palonsky, she considered the drawbacks of qualitative research -- the extensive time and money required to implement ethnographic methodologies, the problem of researcher bias and its impact upon the description of the classroom, and the formidable and unrealistic task of the researcher to interpret thoughts, feelings and acts of participants holistically while producing a fully elaborated classroom model. Do benefits outweigh costs? She concluded that the "resonating" power of "story" to modify behavior and thought makes qualitative research worthwhile.

> In other words, ideally, the rich detail emerging from ethnographic studies is best combined with existing process-product research.
> ... (E)thnography has much to add to process-product research. It would be reasonable to conclude that there is no cookbook teacher -- no universally-recognized, single, best teacher -- who is better than all other types for all students in all contexts. (p.155-6)

Milburn (1989), critiquing the research of Connelly and Clandinin (1988), alleged that superficial assertions, implicit rather than explicit definitions, and conceptual vagueness made narrative research as ...

> ... a way of talking about a teacher's experience -- difficult to comprehend. ... (I)f teachers are to analyze their own narratives of experience, the dangers of preselected analytic categories are obvious. (p.199)

He suggested that more explicit attention to the researchers' own narratives of experience might help the reader in understanding the research -- a suggestion echoed by Peshkin (1988) in his argument for the necessity of the researcher to identify his or her "subjective I's". (see Chapter I, p.17)

Willinsky (1989) questioned the tendency of narrative research to isolate the teacher, failing to acknowledge the institutional and societal elements which impact upon schools. He criticized the methodological and conceptual aspects of this form of qualitative research. Methodologically, he pointed out its limitations; without positing the teacher with her "larger, inherited script", the narrative lacked the means "for situating the individual within the social formations that sustain and give meaning to these personal and practical ways of knowing". (p. 251) He found fault with having actions speak louder than words in interpreting and applying research findings.

> I remain concerned that this focus on the individual's actions limits the basis of collaboration and conceptually isolates the teacher's practices from their inescapable institutional element. (p.251)

He suggested that ...

> ... it is the privilege and duty of the researcher, in serving the teacher in a collaborative project, to describe the history of the script and set within which the teacher is busily improvising and performing. (p.252)

Conceptually, he questioned the narrative researcher's use of collaboration as a means of getting at the essence of the research, which is effectively denied by the limitations of anonymity on the part of the teacher. Not only does the teacher fail to get professional credit for his or her contribution to educational research and, by consequence, is left on the outside of the narrative, but as well, collaboration ...

> ... entails the suppression of the very individuality that (narrative research) works hard to recover. (p.255)
>
> Individuality may be ploughed under in laboring for a collaboration of voices and the production of shared meanings. (p. 255)

Willinsky argued that, in pursuit of the individuality of the researcher and the teacher, contradiction, rather than "collaboratively" induced narrative unity, would more likely lead to change. Willinsky challenged narrative researchers to ...

> ... re-insert the teacher within the realities of the personal, practical ideologies of power in educational systems as part of the researcher's contribution to the collaborative process... that the subject be considered as more dynamic ... in making a life out of the social formations of classrooms. (p. 262)

Ironically, the challenges and concerns raised by educators like Palonsky, Milburn, and Willinsky become part of a universal research narrative. Subsequent research projects must be cognizant of the criticisms being directed toward narrative research and make adjustments to methodology as warranted. My response to their criticisms, as they apply to this study, is found in Chapter V, written at the completion of the project.

Summary

The recurring theme in much of the literature comparing qualitative (descriptive-interpretive and critical-theoretic) and quantitative (empirical-analytic) research styles in social studies returns to whether or not these two styles are compatible. It seems that while the majority of research reflects the empirical-analytic paradigm, (Armento, 1986) increasing attention is being given to research that emerges from the descriptive-interpretive and critical-theoretic paradigms (Thomas and Parsons, 1984). Nelson (1982), Larkins and Puckett (1983), Lemings (1986), Westbury (1988), Brown (1984), and Palonsky (1987) have concluded that qualitative research yields increased understanding in social studies -- a conclusion that Dillon (1989) and Bruner (1986) have made about educational research in general.

The narrative research expertise of Milburn (1985), Clandinin (1986), Danley (1982), Kickbusch and Everhart (1985), and Jensen (1989) was drawn upon to further define narrative research and to provide examples from research in social studies. As well, the critical comments of Brown (1984), Osborne (1987), Skau (1987), Palonsky (1987), Westbury (1988), Milburn (1985), and Willinsky (1989) provide frames of reference for viewing this and subsequent studies.

The review of literature has attempted to examine narrative research from within the descriptive-interpretive paradigm, giving close attention to the thinking of both advocates and critics in the field of social studies and educational research. The next chapter will describe the methodology used in the process.

CHAPTER III

METHODOLOGY

Having established the groundwork for this research in Chapters I and II -- its beginnings and the terminology which supports it, in this chapter I will discuss the processes of exploration that were used to carry out the research, commencing with how I came to conceptualize my personal practical knowledge, and subsequently, how I applied my own experiences to conceptualize Janice's personal practical knowledge.

Personalizing the Process

During my graduate work with Dr. Jean Clandinin (Ed.C.I.-605), I had the opportunity to accept the challenge that narrative research offers. Her guidance lead me to recovery (internalization) and reconstruction (externalization) of my meanings of teaching. Writing my "Chronological Milestones" (Appendix A) was one step in the process. I narrated remembrances from my school experiences. In conjunction with chronicle writing, I kept a weekly journal which Jean read faithfully. Her affirming comments and leading questions nudged me towards even more in-depth retrospection. Personal writing was balanced by in-class activities. In group discussions, centered around various readings, we arrived at "intersubjective" understanding, and in the process, "challenge(d) our assumptions, reconstruct(ed) our experience," (Clandinin, 1986, p.166) and articulated our newly constructed knowledge. Interviews, later transcribed, became a fourth source of data to be used in the next phase of the process -- determining and fleshing out my images of teaching.

With my classmates in Ed.C.I. 605, I developed a working concept of personal practical knowledge. With my chronicles, journal, recollections of discussions and related projects, and interview transcriptions before me, I was invited to reread each source, seeking out patterns in language, mannerism, and action. Carefully guiding us, Jean modelled a dialectic relationship between theory and practice (McKeon, 1952, pp. 79-100) in which practice became theory in action. In the collaborative milieu of the classroom, we had been following the seven working principles initially proposed for narrative research by Connelly and Clandinin (1980):

1. Negotiation of Entry and Exit
2. Reconstruction of Meaning vs Judgment of Practice
3. View of Participant as Knower
4. View of Participant as Collaborative Researcher
5. Openness of Purpose
6. Openness of Judgment and Interpretation
7. Multiple Interpretations of Text

Having experienced the process of conceptualizing my personal practical knowledge, I was developing skills to be applied later in the narrative research into the actions and practices which expressed the images of another teacher -- my teaching research partner, Janice. The details of how the seven working principles found fruition in my own experience in Jean's class are included in Appendix C and a description of each principle follows.

Seven Working Principles

The seven working principles (outlined initially by Connelly and Clandinin in 1980, used in subsequent research by Clandinin, and discussed in detail, 1985 and 1988) have undergone recovery and reconstruction over the decade. Their "ideas grew through the research process and ... the events noted added depth to (their) understanding of what it mean(t) to work collaboratively with schools". (p.271) They (1988) cautioned narrative researchers that ...

> ... the application of principles do(es) not guarantee a fruitful study. The reason, of course, is that collaborative research constitutes a relationship. In everyday life, the idea of friendship implies a sharing, an interpenetration of two or more persons' spheres of experience. Mere contact is acquaintanceship, not friendship. The same can be said for collaborative research which requires a close relationship akin to friendship. Relationships are joined ... by the narrative unities of our lives. (p.281)

Formally explained, *Negotiation of Entry and Exit* refers to the process by which entry to and exit from the research is to be achieved. It is through a fully negotiated process in which all parties participate and benefit.

> Establishing trust and co-worker relationships with teachers and other parties in this (type) of study (is) a delicate, time-consuming process governed by negotiations which extend throughout the study. (p. 271)

By the principle of _Reconstructing Meaning vs the Judgment of Practice_, Connelly and Clandinin sought to emphasize that the research intention is ...

> ... to reconstruct the meaning in acts of schooling *from the point of view of the author* rather than to judge the act from an external point of view. (p.271)

Judging the teacher's work and attempting to implement curricular reforms are both counter to this second working principle.

Basic to principle three, _View of Participant as Knower_, is the notion that the research subject is a person with ...

> ... feelings, values, needs, and purposes which condition her participation in the research and which can enrich and validate the study. (p.271)

The context in which the data is collected in narrative research is "both existential and personally historical in the study of personal practical knowledge". (p.272) Because of the intimate nature of the method of data collection, Connelly and Clandinin (1985) stressed the importance of the relationship between the teacher and the researcher. They referred to the relationship as being friendship-based and dialectic, where both were co- participants in inquiry, the degree of which affected the data collected and the interpretations rendered.

Noddings (1986) expressed a similar point of view, suggesting that an ethic of caring where faithfulness to the teacher's trust (in a setting of equality, mutuality, and partnership) was necessary. To enact this ethic, when points of difference arose, she maintained that the researcher had to make every effort to seek the teacher's interpretation of the situation and, if resolution of understandings was not achieved, then both interpretations had to appear in the final report of the research. The desire was that both "teacher and researcher might learn from the other in genuine dialogue". (p.509) She contended that ethical research for education should take place in a climate where concern for the maintenance of community, the growth of individuals, and the enhancement of subjective aspects of the relationship were the guiding principles.

Hoffman (1988), in her discussion of the ethical concerns raised by Noddings, concluded that the aim of educational qualitative research was "to improve teaching practice while still valuing a healthy and cohesive educational community". (p.72) Hoffman dealt with the special relationship of the researcher and teacher, suggesting that "... it has a powerful influence over the data collected and the interpretations rendered". (p.74)

> The more a participant one can become and less an observer, the more one can begin to truly understand. (p. 77)

Her interpretations were shared in determining the methodology of this research.

Principle four, *Participants as Collaborative Researchers*, emphasizes that the researcher be prepared to take an active interest in the classroom, offering assistance and even advice, if called upon to do so. In this reciprocal arrangement, the teacher is prepared to read and evaluate the written comments of the researcher, acknowledging the researcher's need "to conceptualize and understand the problem of practical knowledge". (Connelly and Clandinin, 1988, p.272)

Hoffman (1988), focussing on the collaborative nature of narrative methodology, described it as that which allows for "the telling of a shared story, one that allows the voice of the teacher as well as the researcher to be heard". (p. 70) She offered the following criteria for studying teachers and what they could tell about their personal practical knowledge. It requires ...

> ... an extended period of data collection ... to meet face to face with practitioners and deal with them as whole people in the daily sharing of a practical situation. (p. 70)

In the development of narrative methodology, the emphasis has to be on collaboration as opposed to individuation and to caring and connectedness as opposed to segregation.

The fifth principle, *Openness of Purpose*, requires that there be no hidden interpretations or masked agendas. The researcher and the teacher must be able to focus on their common purpose -- their research. Collaboration, caring, and connectedness (Belenky et al, 1986) are found at the core of this type of research and become the keys to understanding as the personal practical knowledge of the teacher and researcher strive for narrative unity. In shared commitment to the interpretive process, they inform each other and, ultimately, inform the research.

Care for the participants of the research and for the research, itself, is crucial to _Openness of Judgment and Interpretation_, principle six. It requires that any work published as a result of the study be discussed with teachers and other appropriate participants. Hoffman (1988) found in her research that the collaborative element to interpretation of narrative research was imperative -- that if the practitioner was to be given voice in the process there had to be cooperation, co-investigation, and co-interpretation. (p. 75) Connelly and Clandinin (1985) added co-participation to the first three requirements, contending that shared meanings emerged from the negotiation of two people's narrative unities or the interpretation of their histories.

> Following upon the dialectical view of the relationship of theory and practice, we may imagine that researchers and practitioners would be co-participants in inquiry. A reflexive relationship would be established in which the researcher becomes part of the situation thereby reflexively altering its character as inquiry proceeds. (p.11)

Finally, the seventh principle, *Multiple Interpretations of Text*, is achieved through the demonstration of the link between interpretation and phenomena.

> Interpretations should be grounded in data made in the context of assumptions and preliminary conceptions and should be offered with an argumentative, deliberative logic. The criteria of plausibility and persuasiveness are important in judging the adequacy of an account. (Connelly and Clandinin, 1988, p.273)

Kyle and McCutcheon (1984) confirmed in my mind the importance of principles six and seven when they suggested that "the teacher can be viewed as the expert on the classroom and the researcher as the expert on theory, research methods and other matters". (p.174) As the teacher offers the insider's view (including perceptions influencing teaching, reflections on classroom events, and explanations of goals), the researcher offers the outsider's view, sharing her perceptions of classroom happenings and evidence of what was occurring in the classroom, thus giving an holistic overview of the situation.

The interpretive process has been elaborated upon by those who have used it. Hoffman (1988) suggested that the process made meaning from observations. Jensen (1989) wrote that the results of interpretive research were of special interest to teachers, who, sharing similar interests with the researchers, were concerned with specifics of local meaning and local action. "That is the stuff of life in daily classroom practice." (p.156) Clandinin (1986) recognized many elements of her ongoing experiences as influencing the interpretive process of her research including theoretical readings and discussions with colleagues and students. The influences were concurrent with similar developments taking place in the life of her teacher partner. She found that the actual written documents served as aids for recall of co-participant experiences; reconstruction took on a dynamic dimension during the interpretation phase of the research due to the changing lives of the participants.

The seven working principles for caring, collaborative narrative research served as signposts along my research journey. The underlying inquiry was to discover how Janice's personal practical knowledge was reflected in her curriculum -- in her daily experiences in the classroom with her students and with social studies (the content and process). The methodology facilitated the discovery of her way of knowing -- her rules of practice, principles, and images. Our collaboration became the vehicle through which this knowledge was discovered. The fact that Janice and I had long ago developed a relationship, based upon trust, caring, and connection, was foundational to the success of the narrative.

Drawing upon the research experiences of Clandinin (1986), Hoffman (1988), and Jensen (1989), guided by Dr. Clandinin in Ed.C.I. 605, and following the theoretical findings of Connelly and Clandinin (1980, 1984, 1986, 1988, 1989), I selected the seven principles of ethical collaborative research as a guide to my work with Janice. I have used these same principles as a basis for organizing Chapter IV -- The Study.

The Research Narrative: Telling the Story

My return journey to university was motivated by a desire to connect my classroom realities with mainstream educational theory -- seeking a broader base for constructing knowledge about teaching. I had confidence in my personal practical knowledge but wanted to move beyond it to a shared, constructed knowing. Selecting social studies as an area for further specialization, part of my consideration as narrative researcher (and social studies teacher) was to familiarize myself with current research in the field. However, little qualitative research in social studies was available to guide my research. Jensen's (1989) narrative of a senior high school social studies teacher was particularly informing.

Commencing the actual research, I engaged primarily in three activities: an extended period of observation in the classroom, acknowledged participation in the school as an accepted member of the staff, and triangulation, involving several modes of observation and reflection to increase the dependability of the collected data. I wanted to provide a rich description dependent upon careful documentation, thorough and holistic coverage of the situation, and continuing engagement with Janice. Several underlying assumptions are foundational to this research: first, I saw Janice as an autonomous and significant figure in the education process; second, I viewed her practice as a direct outcome of her personal practical knowledge; and, third, I believed that theory and practice informed each other.

The challenges raised by Willinsky (Chapter II, pp. 34-35) were considered in the evolution of this research. At the onset of the participant-observation period, Janice and I questioned the reason behind the standard practice of anonymity of the research teacher and her school. We agreed that although it made little difference to either of us, we would conform to the tradition of the research style and that an anonymity clause would be part of our negotiated entry. With both of us enjoying relatively high profiles within the junior high teaching community, it seemed unlikely that our research roles would be unidentifiable.

However, because the narrative was pointedly non-evaluative, it served little purpose to emphasize personalities.

Summary

In this chapter I have described a methodology for narrative research as experienced in my graduate studies class, highlighted Connelly and Clandinin's seven working principles for ethical collaborative research, and, then, presented a chronological account of how this study progressed. My assumptions about research in social studies (that research must inform the teacher in the classroom), about the relationship between theory and practice (that practice informs theory in a dialectic relationship), and about teachers' personal practical knowledge (that the teacher's curriculum is guided by the images which conceptualize her personal practical knowledge) grounded every step of that progression. I assumed that this research would help Janice and me become better teachers through the realization of how our thinking impacts upon our curriculum. By collaborating, Janice and I would bring practice and theory into the classroom -- she as teacher-practitioner and myself as researcher-theoretician. Janice's personal practical knowledge would be conceptualized through the revelation of her images about teaching and my personal practical knowledge would be clarified in the process. Our story would give biographical expression to our understanding of schooling. These assumptions were faithfully incorporated into our research.

Chapter IV gives the narrative account of the study.

CHAPTER IV

THE STUDY

... the negotiation of narrative.
(Connelly and Clandinin, 1988, p. 281)

In this chapter -- the narrative account of the study -- the story will be linked together with the seven working principles of Connelly and Clandinin (1980,1985,1988) proposed for Narrative Research and discussed in Chapter III, pp. 41-48. Although Connelly and Clandinin never intended the order of the seven principles to be sequential, their order seems to correspond with the chronological development of this narrative.

The images described in Chapter I, the conceptualizations of my personal practical knowledge, are the subjective-I's with which I entered into this research process. Through the images of community, journey, learning, and gameplay, I viewed a classroom under the direction of a teacher with her own images, her own personal practical knowledge, and her own thoughts, feelings, and interpretations. Chapter IV weaves a tapestry of observations and interpretations, together with the relationships which united them.

1. Negotiation of Entry and Exit

> ... a delicate, time-consuming process governed by negotiations which extend throughout the study.
> (Connelly and Clandinin, 1988,p.271)

This first principle of narrative research prompted me to describe with as much detail as necessary the setting in which I found myself at the onset of the observation period. Much of the interpretation arising from observation and collaboration is dependent upon that setting. What follows is a description of the context and the details of the actual negotiation of entry into that setting.

Context of the Study

Connelly and Clandinin (1988) introduced the concept of 'recovery of meaning tools' (p. 96) to be used for analyzing curriculum situations. I will use the tool referred to as commonplaces of curriculum (Schwab, 1962) -- teacher, milieu, learner, and subject matter -- to describe the setting in which this research took place.

The Teacher. Janice started her career after two years of teacher training. Her first assignment as a physical education teacher at the junior high level included teaching health, social studies, language, and literature. For the next two years, she taught and coached -- working long days in the classroom and gymnasium.

Choosing to stay home with her children after two years of teaching, she took a leave, returning to the classroom in the fall of 1975. During her time at home, she attended classes at the University, completing her requirements for a B.Ed. degree while in her first year back in the classroom. Again her assignment was in physical education. Transferring to her current school, where she has worked for the past twelve years, her teaching assignment has been in the area of social studies. She has been the coordinator of social studies since the inception of that administrative level. During these years I have come to know Janice as a colleague, a coordinator, and a friend. She has co-authored a 'Survival Manual for First Year Social Studies Teachers' and, on the Olympic Education Committee, co-authored a grade seven unit study. She has presented and been involved in various workshop experiences.

In addition to being a grade nine home room teacher and a member of the junior high administrative team, in 1989-1990 she was also on the Professional Development Committee, served as chairperson of the Grade Nine Grad Committee, and acted as executive producer of the major school drama production. She coached girls' basketball. In other years, she has acted as the advisor for Students' Council, worked as the teacher-editor of the Year Book, and served as a school representative for local teacher government.

Her volunteer work in Little League over the years has added another dimension to her involvement with young people.

The Subject Matter. The Topic B unit for grade sevens entitled *Cultural Transition: a Case Study of Japan* seemed most fortuitous for me to observe for the purpose of this research. I was familiar with the unit having piloted it the previous year. The unit began on January 15, 1990 and concluded April 27, 1990, during which time I was in the classroom on a daily basis.

A specialization in social studies at university and a positive school experience with respected social studies teachers have given Janice a solid foundation in the discipline. She has taught all three grades of social studies in Division III, concentrating in recent years at the grades seven and nine level. She singled out the Multicultural Topic C unit in grade seven and the unit of the Soviet Union in grade nine as her favourite units, however, her first love and emphasis in the classroom was current events. Her students shared her enthusiasm and came into the classroom with their arms waving -- anxious to share their understandings of world happenings with her.

Skills of processing, communicating, and participating (outlined in Appendix D) were emphasized in Janice's curriculum through the content provided by current events. She guided the students toward the formation of concepts, frequently incorporating information from current events or from the personal experiences of her students or herself. Attitude objectives -- tolerance, empathy, an appreciation of change, willingness to consider other opinions and interpretations, and sensitivity to customs and beliefs of other cultural groups -- were more frequently modelled than expounded.

She used decision-making and problem-solving models of inquiry in the classroom and during the unit that I observed, used a variety of approaches to accomplish the objectives set out in the Program of Studies. Activities which seemed to appeal to the varying learning styles of her students included library research, small group and large group research, origami, listening to guest speakers, viewing displays, videos, films, audio-tapes, and sharing artifacts and pictures brought from the homes of her students.

The Students. The class of twenty-six grade seven students was spirited and enthusiastic. Equally split between boys and girls, the students represented a multicultural mosaic -- one boy came from Trinidad, two were Japanese-Canadian and three were Chinese-Canadian. The unit on Japan was of particular interest to several of the students who brought to the class a broad background of experience. Several had travelled to the Orient and all had artifacts and pictures from their ancestoral homes which, during the unit, they shared with the class.

The class was one of six grade seven classes in the school of eighteen classrooms. The school, with an enrolment of 485 students, was in a fairly high socio-economic area of a large city in Alberta. This standard manifested itself in the nature of the travel experience that the research class had enjoyed. Most students came from families of white collar workers including many professional and business people. Although many mothers had jobs outside the home, the incidence of single parent families was not very high.

A large influx of people into a newly developed suburb had changed the student population from a local to a bussed population. Each morning 350 students were picked up by yellow school busses and delivered to the school by 8:15. School was over by 2:55 p.m. with early dismissal on Friday. The halls emptied quickly as students ran to catch their bus.

The Milieu. The school was located in the north west area of the city, on a large plot of land that housed three other schools, a sports' complex, and a community centre. Recent renovations included a new cafeteria, music room, and drama room. The library was well-equipped for a school of its size. Some of the audio-visual machines were beginning to show their age, however a continuing replacement program was in operation.

The school had a reputation for high academic standards. During my observation time, two sets of report cards went home and interview times for parents were part of both reporting periods. Turn-out at interview time generally ran at 50 per cent. No interviews were requested by the teachers, rather all parents were invited to attend a five-minute meeting to discuss the progress of students. Interviews were conducted in the gymnasium with volunteer parents helping to limit the interviews to the established time limit. Regularly scheduled Student Resource Group meetings dealt with individual student concerns and teachers were encouraged to engage in frequent contact with parents. Special programs on study skills were provided for the students throughout the year. Two guidance teachers worked with individuals and small groups to meet apparent needs.

A full range of intramural and extracurricular activities was available including band, drama, art, home economic, and industrial arts programs. The computer lab had 30 stations and each mathematics and language arts classroom had its own computer. The physical education program was well-equipped, offering a complete sports agenda.

The population of the school was stable with most students having attended feeder schools in the elementary years and moved onto the nearby High School upon completion of their junior high experience. Many of the teachers have been at the school for more than six years; the school has had only had two principals in its twenty-five year history. Community support was strong in this cohesive neighbourhood.

A large urban shopping centre was within easy walking distance of the school with a smaller local one situated across the street. Both hindered the success of noontime activities.

The school philosophy was stated in a handbook provided to each student at the beginning of the term. Much was expected from the students; responsibility for behavior and achievement and the quality of the school atmosphere rested primarily with them. Homework was built into the regular program. There were close connections between home and school; open dialogue was encouraged.

Janice's room was situated near the centre of the second floor with her doorway facing the open staircase, yielding heavy traffic. The room was enclosed with a bank of windows facing the north. Janice was the only teacher who used the room, so its decor reflected her taste and collectables. Colourful posters (some featuring pictorial references to the unit topics and others featuring statements like "When I do good, no one remembers. When I do bad, no one forgets") and displays (usually brought from students' homes) hung on the walls. To the north, a map of the world drew attention to her interest in Current Events. Industrialization (Grade Nine) and Japanese Culture (Grade

Seven) posters covered the rear wall. More maps hung on the south wall as well as her Elvis calendar. Her students enjoyed and supported her interest in Elvis as they brought memorabilia to school for her.

The room was comfortable, bright, and welcoming. The large table just inside the door was covered with a variety of items that changed with the units; artifacts from Japan were replaced by 8x11 car illustrations as the table adapted to the current focus.

Overall, the atmosphere or setting of this junior high school was aesthetically pleasing. Display cases held trophies and changing art, poetry, and home economics projects. Posters advertising school activities gave a vibrancy to the hallways, where teachers and students passed amicably. The expressions on the faces of students entering the classroom were reliable indicators of their feelings about the school. A good place to be!

Negotiated Entry

Prior to the actual observation period, Janice and I met weekly (or more often), usually over lunch. Our negotiations for entry of the research were informal and were arrived at gradually over the fall months. We read various books and articles related to narrative research and discussed these, again informally. I shared my writing and thinking with Janice and we discussed our roles, expectations, procedures, and doubts as the months of my sabbatical progressed.

A formal document outlining the research process, roles, and expectations was drawn up and signed by the school principal, Janice, and myself. (See Appendix E) It was decided that we would begin the observation period after the Christmas holiday, coinciding with her commencement of the unit on Japanese cultural change. The projected length of the observation period was three months. I would attend the classes of one room of grade sevens whose timetable would provide the most convenient opportunities for discussion sessions with Janice prior to or following the scheduled classes. Each class would meet for forty minutes each day on a rotating six day schedule. Four of the six classes would be morning classes and on three of those four days, the class would come to Janice's room for first period.

Because I had piloted the new Topic B program of studies the previous year, I had a practical familiarity with the resource material. I shared the course materials I had developed with Janice and because we had developed material together in the past and taught our classes in close communication with each other in previous years, I had a general idea (confirmed over the three month observation period) as to how she might approach the topic of cultural change in Japan.

Principles 2-4.
Relationships Basic to Collaborative Research

Like the other principles of ethical collaborative research, (2) the reconstruction of meaning versus judgment of practice, (3) the view of participant as knower, and (4) the view of participant as collaborative researcher have been applied throughout the data collecting and writing process. I have chosen to link them together with the story of how the field notes, journal, interview transcripts, and connecting letters came into being.

Fidelity to these principles guided Janice and me as we worked together. My interpretation of what the reconstruction of meaning involved depended upon viewing Janice as a "knower" and a "collaborative researcher". Through participant observation (confined to a three month time period) and interpretations arrived at independently and / or collaboratively, during and subsequent to the observation period, Janice and I were able to reconstruct the meaning of actions and events unique to 7-19.

Participant Observation

My role in Janice's classroom had several dimensions: Janice viewed me as friend, colleague, and observer; the students viewed me as former teacher, helper, and participant; I viewed myself as learner, assistant, theoretician, and observer -- from the perspective of friend and colleague. During my three months at the school, I often spent the mornings before or after class visiting with Janice or helping out around the school in various ways. In the classroom, I quickly became one of the group, sitting in the last desk of the second row from the north wall. The students were interested in my field notes -- written as the class progressed -- and periodically, they would glance over my shoulder to see what I'd written. I often copied the daily current event notes into the official log book as I listened to (and sometimes participated in) class discussions. Over the course of my stay, I copied notes for students who had to leave the room or who had missed classes, proofed marks for Janice, wrote exams and quizzes, did assignments, and circulated to help students with their work. Two students, in particular, received much of my attention. I made sure that they were on track -- understanding what they were expected to do -- and on task.

Interpretations

To achieve my deliberate goal to triangulate the interpretations arising from the data collection, I kept a reflective journal that paralleled the daily field notes. Janice reviewed both the field notes and the journal periodically, adding her comments and background stories in writing. Formal interviews and informal discussion provided two further sources of data and had more time been available in Janice's busy schedule, she might have been able to keep her own journal -- the possibility of which was discussed.

My field notes were quite detailed -- most useful for recalling situations. As Clandinin (1986) has stated,

> Written documents are not the main text. Rather the text is the experience of the participants recalled through the reading and analysis of the written documents. (p.29)

The written documents -- field notes and reflective journal -- served as "aids to reconstruction of the experience coloured by emotion and moral judgment". (p.29) In my journal I tried to access the generalities and images arising from the situation and through this reflective and collaborative process, various themes began to emerge. The transcripts of our three formal interviews proved to be a third valuable resource.

Connelly and Clandinin (1988) had stressed the importance of *reconstruction of meaning over judgment of practice* as a principle of research. I was in Janice's classroom to interpret, collaborate, and understand, not evaluate. At the onset of the process, Janice had to trust that I would follow that principle but, as the routines of the participant observation and interpretation fell into place, Janice began to see how narrative research described and interpreted rather than judged.

Our conversations after class often dealt with our perceptions as to what had happened -- what were the operative factors behind behaviours observed? Because Janice had discussed with me the background of the class and its members, before long I felt that I knew the students extremely well. After ten years of shared experiences, our collaborative interpretations frequently agreed.

Our taped interviews were conducted after school in an informal setting. Although novices to the interview procedure, we soon became engrossed in our discussion. Later, while transcribing, I discovered how focussed we were -- we had continued our first interview for several minutes after the tape had ended! For the first time in our relationship, as researcher, I had to listen to her answers and her stories without responding with some story from my experience. We laughed over my quiet attentiveness -- quite a change from our normal discourse where story begat story.

The questions that I asked during interviews were relatively open- ended, and designed to give Janice free reign to discuss teaching and learning as she wished. Between the interview sessions, I wrote Janice letters which dealt with emerging themes in her personal practical knowledge; contained within the letter were suggestions as to where the next interview session might lead.

The second interview was more focussed than the first. Having received the transcript and my letter several days prior to the interview, Janice had a clearer indication of how the interviews would be used. We discussed the content of the new unit -- comparing it to what it had replaced and its relevance to the goals of social studies. She told me what she had liked and disliked about the unit and how she planned to change it for next year.

The transcript of Interview #2 grounded the second letter. Using excerpts from the interview, I drew Janice's attention to patterns in thinking that had emerged from the first interview. We were aware that our ultimate goal was to discover her images about teaching. These images were identified tentatively and included in the second letter. As well, a set of questions accompanied that letter, so that Janice could think about and even jot down her thoughts in preparation for Interview #3.

With the transcribed interviews, the letters, the field notes, and the reflective journal, I was beginning to see Janice's images of teaching unfold. Clandinin (1986) stated that there was "no linear relationship between readings, discussions, events in the classroom or in interview and the construct of image". (p.29) Each influenced and contributed to the interpretive process.

During the observation and interpretive part of this research, I was frequently asked to explain the process to others. An interesting outcome of these discussions was the clarification of my own thinking. Personal practical knowledge, images, narrative research, and methodology were topics of discussion on many occasions. Each telling built on the last as I constructed my knowing about the research process. Theoretical readings, comments from colleagues and professors, discussions with Janice, and private realizations made while writing in the reflective journal took on all the elements of narrative -- the story of constructing knowledge and conceptualizing my personal practical knowledge. Like Clandinin (1986), I discovered that ...

> ... when I returned to my interpretive tasks, new insights into the personal dimension of image were gained and my conceptualization of image as having a personal professional dimension were seen to reflect, in part, the readings. (Clandinin, 1986, p.31)

A final letter of interpretations and a concluding reflective session between Janice and me drew our project to a close. Anticipation, preliminary preparation, observation, interviews, letters, and reflection had added a dimension to our year that was rewarding, especially to me. Janice's role in the project had taken valuable time out of her already overtaxed schedule and I appreciated her contribution to research in education.

5. Openness of Purpose

> ... one of the first consequences of this openness is that preliminary discussions with participants center on their purposes as much as ours.
> (Connelly and Clandinin, 1988, p.272)

It was during this phase of our study that a mutual awareness of our intentions began to take on a more explicit form. "Openness of Purpose" as a guiding principle meant that there be "no masked intentions or hidden interpretations".

Trying to give expression to what had taken place in the lives of Janice, the research teacher, and myself was like trying to stop a motion picture playing at full speed. Pausing to describe several frames of the action provided a glimpse of the whole. Brown's (1984) reference (in her definition of descriptive-interpretive research) to "slices of life" (p.2) was apt.

> Rather than seeking to identify causes of educational phenomena, the purpose is to understand human behavior and interactions from the actors' own frame of reference. ... The attempt is to present "slice-of-life" episodes or events documented through natural language and representing as closely as possible how people feel, what they know, how they know it and what their concerns, beliefs, perceptions and understandings are. (p. 2)

This segment of the narrative gives a flavour of the situation and insight into the dynamics of multilayered relationships at one point in time.

The story of our shared experiences and their reconstructed meanings was presented in letter form. References made to the data use the following notations:

FN, p. 21 ... Field Notes, page 21
RJ, p. 206 ... Reflective Journal, page 206
I#2, p. 18 ... Second Interview, page 18

My reflections upon what Janice said in the interviews, supported by reference to the field notes, could have been recorded in various ways but the choice of a personal letter seemed most fitting for the emergence of our shared story. Clandinin (1986), Hoffman (1988), and Jensen (1989) in their narrative researches had used letter writing as one aspect of their narrative format. Connelly and Clandinin (1989) had suggested that ...

> ... (l)etter writing, a way of engaging in written dialogue between researcher and participants is ... an important data source in narrative inquiry. For many narrativists, letter writing has become a way of offering and responding to tentative narrative interpretations. (Connelly and Clandinin, 1989, p.11).

My preconceptions of Janice's practice and my own subjective "I" 's -- described in Chapter I -- were very present in the first letter. However, Letter 2 began to demonstrate how our narrative unities were melding. As Hoffman (1988,p.92) discovered, in the evolution of the process of searching for meaning, the interpretation of our common experiences became shaped more and more by the dialectic between our mutual personal practical knowledge.

Because I feel that it is important for the reader to have access to the letters, I have included them in Appendices F and G. While their length may detour from the essence of the study, they may be important to the reader in capturing the flavour of our dialogue and the details of the progression of the study.

In preparing to write to Janice after our first interview, I read the transcript several times -- looking for trends of thought and patterns of emphasis. Like Hoffman and Jensen in carrying out their narrative research, I applied Elbaz's (1983) ordering devices as a tool for "recovery of meaning"; rules of practice (specific directives), practical principles (generalities), and images (broad metaphoric statements) gave me three levels of conceptual organization towards which to strive.

Narrative Number One

The first letter described my feelings about the project four months after meeting the class for my first observation session.

> ... you introduced me first to those whose big brothers or sisters had been at the school while I was there as a teacher. You told me interesting things about the other students and, within two or three days, I was part of the class. (Narrative Number One)

I summarized our ten year collegial relationship and the roots of a project that had given me access to her classroom.

> We knew we could work together -- we have done so for ten years as we shared with a third colleague the responsibilities for teaching social studies in our school. From our relationship, and without really knowing what the research would entail, you agreed to work with me. (N.#1)

I referred to the text of the interview for Janice's voice. Her words, "... that we probably see ourselves as mothers." (I#1,p.17) demonstrated how text would be used to conceptualize the images that determined her curriculum. Out of the analysis, seven pathways (that would eventually lead to the essence of Janice's practice) emerged. To Janice, I wrote ...

> Applying Jensen's thoughts about image to our first interview, several patterns of thought emerged. In keeping with my personal image of teaching as journeying, I have referred to these generalities as pathways -- the first of which was the pathway of enjoyment. (N.#1)

At this stage of the study, I was not ready to direct our conversation to the naming of images. I had been looking for patterns of thought, action, mannerism, and language in Janice's practice over the duration of the observation. The interviews were intended to help identify the rules of practice and practical principles (observed in her practice but now expressed by Janice in conversation) that would give definition ultimately to her images of teaching.

Using the metaphor of journeying, I envisioned seven pathways that Janice and I could take that would lead us closer to our goal -- conceptualizing her personal practical knowledge through her images of teaching. In addition to the pathway exploring the importance of enjoyment in Janice's life, I had discovered frequent references to sensitivity, love of people, learning, pursuit of excellence, storytelling, and love of laughter in the transcript of our first interview -- qualities that we might focus upon in continuing the search for images.

Janice responded to my first letter prior to and during our second interview. She "walked" with me down the pathways discovered during our first interview -- forcing me at times to be more explicit ...

> Brenda: How did you see the use of inquiry in this unit?
>
> Janice: (pause) I think I saw more in ... their research skills were really developed, because they had to look through and find information in the book. Inquiry. I'd have to think about it. I need these questions before. (I.#2,p.4)

... joining with me in laughter at other times as to how close I had come to expressing her personal feelings about herself as a teacher.

> Janice: You're always pulling and trying to give them little hints so that they'll come to that common end (gently) but number one is probably bonding. I feel like they are my ... grade seven classes. You get some ...
>
> Brenda: (chuckling) Of course, I could never relate with that feeling!
>
> Janice: (laughter) No! Never! (reference to nicknames of our students. Mine were Wallababies, Janice's were ___- ites.) (I.#2, p.6)

Narrative Number Two

Writing my second letter to Janice, I had a more complete set of resources from which to draw. Field notes, the reflective journal, two transcribed interviews, and one letter were now supplemented by a thorough grounding in narrative research for the purpose of investigating the concept of personal practical knowledge. The writing process had become my primary focus with graduate course work completed. I had settled into a daily regimen that incorporated reading, thinking, and writing. An image was emerging of the research process as a huge, yet manageable, mass -- beginning to take on form and definition. I could now be more explicit in my writing -- providing support data in detail and with confidence.

In the second letter I analysed the transcript data according to the four commonplaces of education referred to by Clandinin and Connelly (1988): teacher, learner, subject matter, and milieu. In so doing, I viewed the transcript from four different perspectives and, as I did, the supporting data for the tentative images of teaching as parenting, feeling, and learning indicated that I was on the right track. Through continuing interaction with Janice, our words and thoughts were melding -- the images of her personal practical knowledge began to take on definition.

Jensen (1989) found that the images of Anne, her teacher-participant, emerged from the analysis of data -- "each a rich image illustrative of knowledge both personal and practical". (p.70) Janice's images, like Anne's, seemed to be related, evolving, and multifaceted.

> The importance of your personal enjoyment of teaching (because of the opportunities it provides for developing caring relationships and for making connections) is expressed repeatedly. Your enjoyment seems to arise from viewing teaching as parenting -- grounded by your love of young people, teaching as feeling -- grounded by your sensitivity and your love of laughter, and teaching as learning -- grounded by your desire to learn, your search for excellence, and your talent for storytelling. These three predominant images seem to revolve around a sense of caring and connecting -- so fundamental in your classroom. (Narrative Number Two)

The letter in Appendix G summarizes the content of our interview, ...

> Out of our interview which covered everything from the concrete aspects of the unit to the more abstract qualities of excellence in teaching, the pathways introduced in my first letter became even more definable. (Narrative Number Two)

... but draws as well from the complete data collection. The tentative set of images is described with reference primarily to the second interview.

> What seems to be emerging from the triangulation of data from our interviews, the field notes, and the journal is your image of teaching as an enjoyable experience that encompasses caring (feeling and parenting) and connecting (learning). (Narrative Number Two)

Through the two letters (and the interviews which fueled them), Janice and I came to a better understanding of this study and the sharing of purpose that it required.

Reflecting upon her research, Jensen (1989) suggested that the notes, the journal, and the transcripts worked well together -- creating a rich tapestry of practices and reflections on those practices. This finding was echoed in this research. Bringing the strands of documentation together, a unique picture of teaching evolved from my perceptions of Janice's images about teaching. Her practice as documented and our mutual interpretations of what we observed gave meaning and definition to the curriculum enacted in her classroom.

6. Openness of Judgment and Interpretation

> ... researchers will not be dispassionate, objective observers of the situation, but will, as a consequence of participating in the situation, care for it. Values come into play ...
> (Connelly and Clandinin, 1988, p.272)

With Janice's images taking on increasing definition, it became all the more important that how I was "telling the story" melded with her conceptions. This segment, labelled Narrative Number Three, required an "openness of judgment and interpretation". The passion, subjectivity, and caring proposed for ethical collaborative research by Connelly and Clandinin arose out of my my immersion in Janice's words (recorded in the field notes and interview transcripts), actions (recorded in the field notes and reflected upon in my journal), and the thorough familiarity of the data required for triangulation.

A visualization of Janice's images began to take shape in my mind as I wrote the narrative letters and met with Janice, formally during our interviews and informally during our discussions. From her images of the classroom as family (with the teacher as parent), the classroom as community of learners (with the teacher as co-learner), and the classroom as life in microcosm (with the interests of students and teacher creating an intellectually and emotionally unified perspective), her love of people, of laughter, and of storytelling were embraced by a model that would serve to focus interpretations as the study drew to a close.

The presentation of this visualization, together with my interpretations from our third interview, again took the form of a letter to Janice. I wanted to accomplish three purposes. Firstly, a summary of what we had discussed in our third interview would serve as a reminder for continuing interpretations. Secondly, I wanted to address the overarching importance of caring and connecting that was everpresent in Janice's relationships with her students, fellow-teachers, the subject matter of social studies, and the physical and emotional environment of her classroom. To maintain an *openness of judgment and interpretations*, principle six, I believed that I needed to put in writing for Janice what we had shared in conversation, namely the theories of Belenky et al. (1986 -- women's ways of knowing), Gilligan (1982 -- uniqueness of the female voice), and Noddings and Shore (1984 -- educational *caritas*) if the conclusions of this study were to be truly collaborative. Thirdly, I wanted to triangulate the data and to verify with Janice that the images I had named were appropriate interpretations of her actions, language, and mannerisms.

Like the first two letters, the third letter, Narrative Three, is lengthy and possibly distracting from the essence of the study. Therefore, only relevant segments of the letter follow. The complete text is found in Appendix H. Our collaborative interpretations arising from this letter in its entirety -- like its predecessors -- became part of the overall narrative.

Narrative Number Three

The letter opened with an overview of the study to this point in time nine months after beginning participant observation in her classroom. I introduced her to the model that had helped me to visualize her images and, in general, set the stage for further interpretations by reviewing the topics upon which our third interview had touched.

I have blended actual segments of the letter with highlights (in the form of practical principles and summaries) evolving out of our third interview. The model, a visualization arising from an analysis of the transcript of that interview, served initially to define the relationships between the qualities I sensed present in Janice's words and, secondly, to interpret the data supplied by the field notes and my journal.

I began by introducing Janice to the model.

Dear Janice,

I know you would be disappointed in me if I couldn't visualize in a model what I've learned so far about your personal practical knowledge. Such a model, capable of demonstrating the dynamics operating in your classroom, would have to be capable of motion, of evolution, and of interaction. Three multifaceted bands revolving around an inner core seemed to grasp the image that was developing from a review of the field notes, the journals, the transcripts of our interviews, and from our ongoing informal discussions. The three bands relate to each other in a balance and, in their interaction, a central force comes into being. My visualization looks like this.

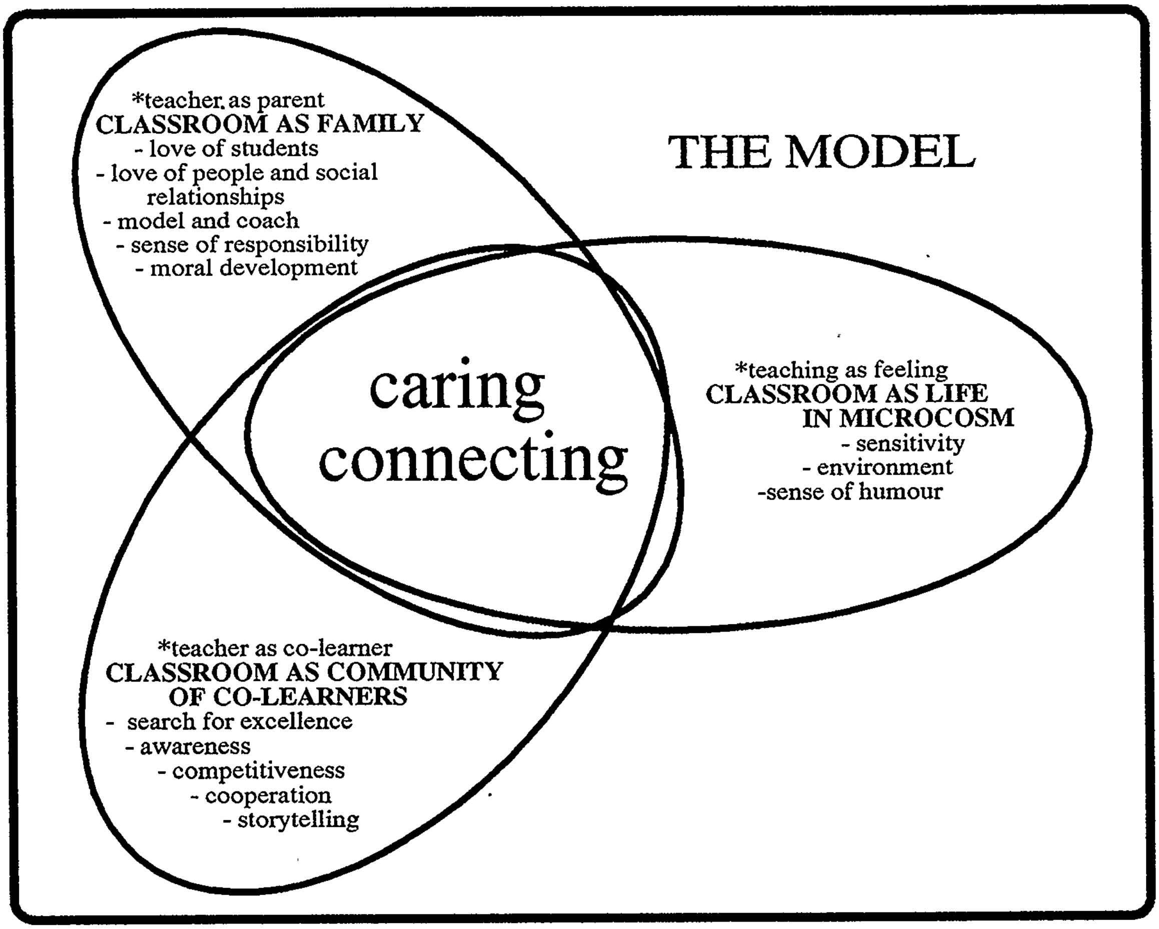
*teacher as parent
CLASSROOM AS FAMILY
- love of students
- love of people and social relationships
- model and coach
- sense of responsibility
- moral development
THE MODEL
caring
connecting
*teaching as feeling
CLASSROOM AS LIFE IN MICROCOSM
- sensitivity
- environment
-sense of humour
*teacher as co-learner
CLASSROOM AS COMMUNITY OF CO-LEARNERS
- search for excellence
- awareness
- competitiveness
- cooperation
- storytelling

Figure 1

> Our third interview was approached with a tentative concept of this model in mind. Certain generalities were constant in the narrative which had been developing from the observation days in your classroom to our subsequent interviews conducted during and after the observation period. Your use of storytelling to share experiences and understandings and of humour to soften issues, handle unforeseen events in the classroom, mirror behavior, change mindset, or just to lend warmth to your classroom, your sense of responsibility to your students, the subject matter, and your social community, and your continual drive to learn and to share that enthusiasm for learning with your students were documented throughout the research. The third interview was used to give further definition to what seemed to be emerging -- your love of education, of teaching and learning, of caring and connecting. ...
>
> ... Earlier in the summer, I had given you a list of topics to think about in anticipation of this interview. I wanted on record your views about various aspects of education: departmental and other standardized testing, parental attitudes and roles in education, teaching qualities and professional image, learning and excellence, rewards, conflict resolution, classroom discipline and rules, societal influence, relationships, and finally, perceptions of this research and its impact upon us. My third letter initially follows the pathway that our interview took, topic by topic, then explores some other ideas about how we as teachers and women go about "knowing".
>
> With the sketch of the model before us, we were both aware that the views you expressed in the interview would either substantiate or contradict the conceptualization of your personal practical knowledge...

Practical Principles

Janice's practical principles ...

> ... statements of what one should do, or how to do it, in a given range of practical situations, ... originat(ing) in and giv(ing) us a means of profiting from, experience. (Elbaz, 1983, p.136)

... were given expression as our discussion followed the topic list I had given her during the summer. The principles closely aligned themselves with the model that served to direct our interview. Each principle is stated in Janice's words.

> *About excellence through standards, Janice said*:
>
> Parents want exams because they always want to see how their child compares to other children. We're competitive that way and we have to have some standard by which we compare one another -- that's the way our society functions. (I#3,p.1)
>
> *About parents*:
>
> The number one role is being supportive of the teacher. It is sometimes difficult to be that way when you are a teacher yourself, but in front of the child, you should always support the teacher -- giving the child the feeling that you have confidence in the teacher's program. Speak to the teacher directly rather than in front of the child. (I#3,p.1)
>
> *About a teacher's influence and moral development*:
>
> One of the most important areas where a teacher can influence a student is morally ... I think that it is so important. We have to be so careful with them because we can really teach them the morals that are important to us in the culture in which we live and what is morally right or wrong. (I#3,p.2)
>
> *About sensitivity*:
>
> Brenda: ...you know what another person's limits are and you expect your students to know what your limits are.
>
> Janice: Yes! Because they can perceive. I've had them even verbalize, "Her face is getting red," and that is usually an indication "Don't push any further because she is going to blow up!" They recognize that limit. (I#3,p.10)

About love of learning:

I like to watch them learn. I like their little bright-eyed look when they've done well on something because I know what they are feeling. (I#3,p. 5)

That's why I like having student teachers. I really like it when they come up with what I consider to be a very risky lesson and I'll say to them, 'Would you like to try that? It is not an easy objective.' I really admire that in them. (I#3,p.12)

About teaching as learning:

I think that, if anything, I've learned ...(to) take risks and that I don't have to feel that I'm a failure when things don't work out. I'm trying this grouping. I may not like it. I may not function well in it but I'll risk that. I don't mind saying to someone that I can't work that way. I think that it is really important taking those risks. (I#3,p.11)

About commitment to learning and excellence:

I think that one of the biggest problems with teachers is that they don't perceive their job as an important one. ... Teachers are their own worst enemies. They look down upon themselves and say, "I'm a teacher; I'm not as good as someone who is an electrical engineer." (I#3,p.6)

About classroom environment:

What I really like to have is something very secure for them... so that none of them will ever fear making a comment -- being ridiculed, saying what they feel. That's my most important job -- to make them feel secure. I don't want to ever put them down... I don't like it if they are unpleasant to one another or if they use what I consider improper language. That goes along with the moral tone I want established in my classroom. (I#3, p.9)

The most important thing to me, as far as daily performance, is to be really cognizant of the time of day and make a concerted effort to make sure that the students are not cheated out of a learning experience just because of the way I feel at the time or the way they do. I try to be as energetic as possible at the end of the day as I am at the first. That isn't always easy but it is something to aim for. (I#3,p.17)

About modelling problem solving in the classroom:

Because I am extremely sensitive myself and my feelings are hurt so easily, I'd rather 'pussyfoot' around and think of another way to solve a problem than be sharp with someone... (I#3,p.10)

About inappropriate behavior:

I act shocked, that I couldn't believe that someone would behave that way. Usually the student responds quite quickly. It's when they are blatantly rude to me that I might say, 'I have never been rude to you and will not allow you to be rude to me!'... I like the last word. I'm the teacher and if I don't get the last word (a chuckle in her voice), then we have a major problem. I remove them rather than have them in the class. (I#3,p.11)

Basically I'm a reasonably dramatic person myself so I use a lot of facial expression to get people to behave. I also change my voice level. When I am angry, the first stage I'm usually quieter and I move closer to the person, and then, if reconciliation fails, my voice will get louder and eventually, I'll move further away and that person will also move further away from me... out of the room. (I#3,p.17)

About classroom rules (environment):

Not throwing anything and ... the use of proper language... To be kind to one another -- not ever to put anybody down. Those are my rules. (I#3,p.17)

About caring:

Caring is number one. I do care a great deal about those kids and about my colleagues. (I#3,p.16)

About connecting: (from the letter)

Your son's comment about social studies' teachers is a tribute to your ability (and the ability of your colleagues) to make connections. "They can make a story out of anything and keep talking." (I#3,p. 15) He was teasing you but the grain of truth hidden in his jest is profound.

About self-rewards:

When you tend to be thinking so much about other people, you put yourself very low on the totem pole. So your rewards, I guess, are really intrinsic -- with whether you're happy, then you have reward enough. (I#3,p.16)

About the study and its effect on our relationship:

I don't know if I've mentioned this to you before, but I don't think I did a very good job of teaching when you were in my room. ...(I) wasn't used to it and I tended to think a lot about what I said. I felt that you were a much warmer person than I was and that I was nastier to the students. I would think about maybe I shouldn't have said what I said to them, which influenced how I taught. I felt a certain amount of stress that shouldn't have been there but I felt something peculiar -- something wasn't quite right. (I#3,p.14)

... we are so sensitive that we don't like to think that anybody would be critical of us. Particularly a friend. You don't want your friend to be critical of you. You want to be good but I don't know why teachers, of all people, feel so threatened. (I#3,p.14)

... *and on the positive side*:

... we're on the same wavelength. (I#3,p.14)

Maintaining a low profile in Janice's classroom, I sometimes felt like a fifth wheel. It was very difficult not to make comparisons, but, believing in the wisdom of the guideline, *reconstruction of meaning vs judgment of practice*, I resisted the urge to take an outsider's perspective to make comparisons; instead I focussed on what Janice said and did.

Janice's *practical principles* were quite explicit, "related to all areas of her knowledge, and certainly were used regularly in every facet of her work". (Elbaz, 1983,p. 137)

Outside Influences

An exciting element of narrative research for me was the acceptance of the evolving nature of the thinking that minded it. There is never a time in narrative research when the thinking is frozen in place; rather the temporal element is constantly changing as the people involved change. While I was working on the thesis, my thinking about how we know, care, and connect continued to evolve. Rereading the data after being informed by the writings of Belenky et al. (1986), Gilligan (1982,1984), and Noddings and Shore (1984), I found myself approaching the field notes, the journal, and the transcripts in a different way. As researcher, teacher, and woman, I felt that somehow my contribution to education had to incorporate my new frame of reference. In the process of researching Janice's personal practical knowledge, my personal practical knowledge was evolving. I explained my stance to Janice in the following way.

In my first letter to you in May I wrote,

> During the past weeks I have been living, breathing, and dreaming this thesis and a very intriguing thing seems to be happening. Thoughts are coming to mind -- thoughts in phrases like 'teaching as making connections', or 'teaching as developing relationships', or 'teaching as parenting', or 'teaching as socializing' or 'teaching as story-telling'. ... I read an article in the newspaper or in a magazine and I connect it to our research. I listen to a friend and I see an image within it -- an image that embodies what I have observed in your classroom or have recognized as unique to you in our relationship. I watch a television show or a movie and I see you or I or both of us in characters or events. This saturation might seem to some to be overwhelming but it is exciting. The awareness sometimes comes gradually and at other times almost explodes into my thinking. It seems that I'm being given the special opportunity of witnessing the development of our personal practical knowledge as the participant-observer but this time it is happening to me.
>
> Tonight it occurred to me that what is, in fact, happening to me is what I hope will be a result of this research to which we have devoted so much time -- that as someone reads our story, they too will make connections and see themselves or their situations in what we know as our reality. I pass by the time concept quickly but not glibbly -- I was in your classroom for three months but it took much longer for your images and mine to develop, much longer for our respective personal practical knowledges to take shape. (Narrative One, p.4)
>
> Whenever a thought came that impacted upon this research, I jotted it down. Whenever I listened to a speaker address a topic related to this research, I made notes. Whenever I had a chance to discuss or learn about teachers, teaching, teacher knowledge, teacher thinking, I discussed and learned.

> And every once in a while, something monumental came along. Such a case occurred during our participant observation period, I attended a workshop on "Women's Ways of Knowing" which focussed on a book written by Belenky et al. (1986). I remember coming back to school very excited about what I had discovered. We discussed the ways of knowing as it applied to the women teachers that we knew and to ourselves. As the research interpretation evolved, I began to grasp the significance of this book as to how it might inform the body of knowledge we call education.
> (Narrative Number Three)

Because I had been so intrigued with the direction my learning was taking, I shared my thoughts with Janice -- informing her and "teaching" her. The reality was that in the process of informing and teaching, I was explicating my own thinking, giving voice to what was up to this point a blend of unstated ideas. To Janice, I wrote ...

> Belenky et al. (1986) have stated that ...
>
> > ... our basic assumptions about the nature of truth and reality and the origins of knowledge shape the way we see the world and ourselves as participants in it. (p.4)
>
> In their qualitative research involving the stories of 135 women, they came to recognize five different perspectives from which women view reality and draw conclusions about truth, knowledge, and authority: silent knowing where women experience themselves as mindless and voiceless, received knowing where women perceive themselves as capable of receiving outside knowledge and reproducing it, subjective knowing where women turn to the inner voice and heed their intuition, procedural knowing where women invest in learning and apply objective procedures, and constructed knowing where women view knowledge in context, and experience themselves as creators of knowledge who value both subjective (inner) knowledge and objective (outer) knowledge.

> The perspectives of procedural knowing and constructed knowing have informed my interpretation of what I observed in your classroom and what I heard you saying in our interviews and discussions -- helping me frame my observations of your thinking and its impact upon the curriculum taught in your classroom. I will try to capture the essence of what Belenky et al. (1986) meant by procedural and constructed knowing as they relate to education and show how the perspectives relate to your classroom. (Narrative Number Three)

The letter described in detail my understanding of what Belenky et al. had meant by procedural knowing and constructed knowing. What follows is a synopsis of my conceptual understanding. The actual text is found in Appendix H.

Connected Knowing. Briefly stated, procedural knowers, while retaining some trust in authority look to their feelings for answers they need and engage in systematic analysis in their search for truth. In so doing, they acquire and apply procedures for obtaining and communicating knowledge and understanding how others think and communicate in one of two ways: separate knowing where mastery over the object to be known is implied, and connected knowing where intimacy and equality with the object to be known is implied.

Connected knowing teachers and students listen to each other, expand their personal experiential base by acquiring vicarious experiences, share what they learn with each other, and, by observing other's responses, learn how other people make meaning of behavior. Understanding, the ultimate goal, comes about through patience, trust, mutual care, and respect on the part of the knowers.

In my letter I was able to demonstrate how connected procedural knowing was an apt descriptor for what occurred in Janice's classroom.

> In education, recent program of studies have been in-serviced to introduce new procedures and terminology. The procedural knower, once shown the proper procedure, adapts to it and functions within a knowledge informed by authority and personal feelings. Your discussion of the incorporations of cooperative learning into your repetoire of teaching techniques is an example of your procedural way of knowing.
>
> Of the two distinct ways procedural knowers arrive at knowledge (separate knowing and connected knowing), the latter shows up repeatedly in your curriculum -- in your current events programming and your course work. This example comes from the field notes. Your students, responding to your question about how religion makes people live differently, mentioned taboos about use of alcohol, cutting one's hair, and disobedience of parents. You responded from your own experience.
>
> > Even when you're as old as me, your parents will influence you. (FN,p. 4)
>
> You went on to tell about how important your mom's influence was in your life and from the nods of agreement among the students, they shared your understanding.
>
> Discussing the transfer of workers from Toronto to Calgary, you posed the question, "Where do we feel comfortable?" (FN,p.8). Your summation of the discussion that followed suggested that "at home, we have our mental needs met and we feel more comfortable." (FN,p.8) You were speaking from your own experience and knowledge and again from the common assent of your more vocal students, you seemed to be speaking for them, connecting your knowing with that of your students.

According to Belenky et al., procedural knowers have a personal way of looking at the world. A primary interest of theirs is to discover how others form their personal opinions, feelings, and ideas and to do so, procedural knowers develop ways to understand how others think and communicate. Through the vehicle of current events you have found the opportunity to arrive at those understandings. The field notes yield daily examples of your community of co-learners deliberately exploring the thinking behind news headlines and the reaction of parents and significant others to the current events of the day. A search for knowledge led you to explore Gorbachev's struggle to establish a policy of gradual individual freedom for the Soviet people ("How many feel sympathy for Gorbachev?" -- FN, p.171), Mendala's vision ("All he wants is his people to have a share in government -- equal representation." -- FN, p.76), or at a local level, the real estate agent's surprise upon discovering a stockpile of dynamite in a shed he was selling (FN, p.203). In the process of arriving at an understanding of developments outside of the classroom, you modelled looking through the personal lenses of actors in the news.

Connected knowing took place frequently in your classroom. You became a partner in the construction of knowledge, welcoming the contributions of your students. Even though you expressed a desire to "be the big cheese", (FN, p.193) you were willing to resolve classroom problems cooperatively.

> Janice: What remedies do you suggest to deal with people who talk out in class?
>
> Students: Write reports, detentions, write lines -- 'I will not talk in class', pick up garbage, clean gum off desks...
>
> Janice: I have tried most of those. I could embarrass you -- have you sing in front of the class. You'd like that. Or copy pages from the dictionary. I could make lines tough or make talkers do a special assignment. I'm just wondering -- it just seems that I'm spending so much time... I'll keep your suggestions in mind. (FN, p.117)

> Belenky et al. suggested that connected knowers, believing that "trustworthy knowledge comes from personal experience rather than the pronouncement of authorities", (p.113) develop procedures for gaining access to other people's knowledge. As your class struggled to come to grips with the emotions behind the actions of world leaders like Gorbachev and Mendala, their developing capacity for empathy allowed them to understand other arguments, points of view, and the reasoning behind various world views. The kind of truth valued by connected knowers, according to Belenky et al. -- truth that is "personal, particular, and grounded in firsthand experience" (p.113) -- came through in the daily routine of current events stories.
>
> In the classroom, you and your students listened to each other, and in your conversations, gradually arrived at an understanding of the reasons you felt the way you did. The classroom was a warm place to be where students were encouraged to develop their own curricula through the choice of their stories -- exploring their own self-interests, and using their own personal experience as a source of knowledge.
>
> Through learning to empathize, the connected knowers in 7-19 expanded their personal experiential base, acquiring vicarious experiences and expanding their knowledge in the process. They used the lens of others, not the lens of authority, to learn and what they learned they shared with each other -- sometimes talking about their own feelings but more often talking about other people. (Narrative Number Three)

Constructed Knowing. In our third interview, Janice and I had discussed the moral dimension of the images which grounded her personal practical knowledge. The contention of Belenky et al. that constructed knowledge (the fifth perspective of the ways women know) had a moral dimension helped us to understand what Clandinin (1986) had meant when she described personal practical knowledge as being "a moral, affective and aesthetic way of knowing life's educational situations". (p.59) I wrote:

> ... that sensitivity to the situation and context of the moral dilemma are reflected in the questions posed by constructed knowers.
>
> In the responsibility orientation to morality, (they) resolve conflicts not by invoking a logical hierarchy of abstract principles but through trying to understand the conflict in the context of each person's perspective, needs, and goals -- and doing the best possible for everyone that is involved. *The moral response is the caring response*. (Belenky et al., 1986, p.149) (The italics are mine.)
>
> From the field notes, three examples of the kinds of questions described by Belenky et al. come to mind. In reference to a hockey player charged with assault, you asked:
>
> > What's he really indicating by 'I make more in one minute'? (The response -- the hockey player felt that his victim was worthless.)(FN, p.57)
>
> You and your students continued by discussing the moral obligation of athletes to our society.
>
> On another occasion when some of the students ridiculed the answer of one of their classmates, you asked, "Why are you doing this?" This time, the answer being more obvious, you stated, "If there is one thing that really upsets me, it's that!" (FN, p. 41)
>
> A third example that demonstrates this moral dimension of constructed knowing resulted when students laughed at a Japanese custom of family bathing observed in a film. You asked,
>
> > What are we doing when we snicker (at a scene like that)?
> > Someone answered,"Being enthnocentric."
> > What does that mean?
> > "That we are more civilized."
> > Maybe in considering the human body, they are better adjusted than we are. (FN, p.79)
>
> (Narrative Number Three)

Janice's vocal enthusiasm was frequently noted in the field notes. When her students offered possible research questions for the unit on Japan, each suggestion was met with eagerness. "Do they have a good health system? Do they use acupuncture? What is the crime rate? Why do they still have so many traditions with their modern technology? What are they famous for?" ... (FN, p. 84) Janice's comments were supportive and encouraging with an underlying promise that the search for answers was going to be informing and rewarding for all.

Janice responded enthusiastically to stories that highlighted Japan or other course-related material. "It's always good to find news stories on Japan." (FN, p. 57) The students encouraged her stories by their attentiveness and participation. This attentiveness, demonstrated by mutual listening, went both ways. Belenky et al. referred to the quality as "attentive love". This terminology is not often used to describe the relationship between teacher and students in a junior high setting, however, the field notes record instances of such a quality. When Janice assumed her favoured position, perched on the front desk, they leaned forward attentively waiting for her stories. In turn, as they raced to be first into her room with their stories, her affirming responses won their continuing participation throughout the class.

Through oral, non-verbal, and written communications, the constructed knowers of 7-19 told their stories and listened and learned from their peers in a milieu that was empathetic and curious. Janice modelled sensitivity and the students were quick learners as together they tackled issues ranging form gum chewing to apartheid. This was the curriculum I observed operating in her classroom.

Reading Belenky et al. (1986) was an "unlocking" experience for me. The workshop I attended in March, 1990, which focussed on their analysis of the ways women know, gave me a new set of tools for recovering meaning. Janice was one of the first people with whom I discussed my new understandings. My understanding of paradigmatic thinking, dualism of theory and practice, and personal practical knowledge were informed by Belenky et al.. Without question, the thinking of Belenky et al. impacted upon my personal knowledge. I referred to this analysis of women's ways of knowing in many conversations; it just seemed to resonate so completely with what I had experienced.

However, there were other writers, as well, toward whose ideas I was drawn. As I continued my exploration into the way we, as teachers, think, three other writers kept coming to my attention: Gilligan(1982), and Noddings and Shore (1984). They helped me come to a better understanding of how people think and I found myself applying their theories to our research. The analysis opportunities offered by the conclusions of Belenky et al. about women's ways of knowing complemented by Gilligan's concept of the uniqueness of the female voice, and the concept of "educational *caritas*" developed by Noddings and Shore were most helpful in my interpretation of our narrative.

Connecting. When I first encountered the Noddings and Shore (1984) concept of "educational *caritas*" (love of education), I mentioned it to Janice in relation to various underlying philosophies of teaching, and in writing the third letter, I said:

> Noddings and Shore identified "*caritas*" as ...
>
> > ... a desire to come into direct, undiluted contact with the student -- to go beyond superficialities and become involved with the student. (p.157)
>
> They presented a strong claim for the teacher becoming a master of "connecting and regrouping" -- drawing upon intuition and analytical reasoning in her choice of material, questioning techniques, pacing, and classroom milieu. This narrative gives testament to your gift for connecting, exemplified in your comments.
>
> > I'm happy being here. (I#2, p.20)
> >
> > (connecting personal experience to the stories about John Zeigler and George Bush) You say things that you probably shouldn't say and they come back to haunt you. (I#2, p.2)
> >
> > We can see our own culture changing in front of our eyes and how the older generation adhere to certain traditional values ... we try to influence young people today with those values and that would be paralleled in Japan and how they've held onto the values. (I#2, p.2)
> >
> > They (young people) are intrigued with nuclear weapons -- I don't think that they worry about them the same way that our generation did. (I#2, p.4)

> > (About World War II, Japan and Chernobyl) They (students) were intrigued with listening to me talking about Chernobyl and what the doctors have found out about how much radiation the body can take. (I#2, p.4)
>
> Other examples of connecting (and the joy that it brought you) included attending live theatre with your new awareness about drama production (I#2,p.14), connecting the former unit on the Aborigines of Australia with the native issues in Canada (I#2,p.4; FN,p. 27), contributing to the development of responsible citizenship as seen through the graduation committee story (I#2, 17), and pooling information about Hutterites with your class (I#2,p.22). You seemed to celebrate connecting in a variety of ways. (Narrative Number Three)

A favourite medium for connecting was Janice's skillful use of humour. Laughter united the class in community. It was used to establish a common perspective. A sense of humour was basic to interpreting unforeseen course of events in the classroom. Janice met classroom interruptions, hallway construction projects, and seemingly impromptu changes in timetabling with laughter. She often met closemindedness observed in students and colleagues with gentle teasing. Although Noddings and Shore did not specifically mention the role of humour in "*caritas*", I found the connection too hard to resist. As a role model to her students, Janice laughed, teased, changed rules to fit situations and, in response, her students returned her laughter, teased her, and accepted a co-responsibility for the learning that took place in her classroom.

Caring: Gilligan (1982) contended that, for women, morality was centered around responsibilities and relationships rather than on rights and rules. In my letter to Janice, I referred to the "gum" incident to demonstrate my understanding of Gilligan's point:

> Cory, is that what I said? To the office? Get your books and go to the office. The student left. (After phoning the office, you added ...)
>
> It seems like a stupid thing to send someone to the office. I'm getting old and I forgot what I said. I just gave an ultimatum. I know. I guess you remembered. (FN, p.91-92)

Nine days earlier, in a moment of frustration, Janice had read the riot act about gum chewing.

> If I see gum in your mouths in the next week, I'll send you to the office -- not to the garbage can but to the office! (FN, p. 56)

She had expressed on this and previous occasions that she didn't like gum in desks, on the floor, and on clothing, and because students failed to chew gum responsibly, they would not be chewing it in her room. Cory had made a serious error in judgement and the students wanted justice to be carried out. Janice complied. I wrote:

> However, two weeks later you demonstrated Gilligan's observation about women and rules. This time Ron was caught chewing gum and as before, the class reminded you of the office ultimatum. Instead to Ron you said that he was to see you after school and to the class you said, "That comment I made to you I'm going back on. I don't want you out of the room. I just don't want you to chew gum in the class." (FN, p. 109) The formal abstract rule didn't fit in with your mode of thinking and you changed your mind without apology. Gilligan's suggestion that women's moral

> judgements, tied to feelings of empathy and compassion and arrived at within the situation rather than as predetermined policy, was very much operational in your classroom.
>
> Gilligan's conclusion that women's sense of self becomes "organized around being able to make and then maintain affiliations and relationships" was expressed repeatedly in our developing narrative. Your ties with former students and colleagues, in an ever-increasing network of relationships, were extremely important to you. You intentionally nurtured that "structure of interconnectedness" (p. 62) as you touched base with the grocery bagboy, the shoe clerk, and yours truly, your ten-year teaching partner -- to name only a few. In your own words, you stated, "It's important. That's what it is all about -- getting along with others." (I #3, p. 21)
>
> Gilligan maintained that it is in the words we use to express ourselves (how we tell our stories) and in the connections we make that we reveal the world as we know it. Your self-expression was dominated by words like "enjoy", "love", and "we". Your answers to interview questions and your responses to students were liberally interspersed with enthusiastic qualifiers -- really, never, most, extremely, blatantly. Your tone of voice reflected conviction in what you were saying, both in the interview sessions and in the recorded verbal interactions with your students. By rereading the transcriptions of our time together, I was able to arrive at a clearer understanding of the world as you viewed it, through the language you used.
>
> (Narrative Number Three)

The theories of Noddings and Shore informed my thinking about caring as it related to the model I had shared with Janice. Again, "educational caritas" -- the love of education -- gave expression to my thoughts. I quoted:

> There is a force...that can be the most powerful agent in the classroom, leaves the most lasting impressions, and touches lives most deeply. (p.157)

We recognized and respected the importance of that quality in our respective personal practical knowledges. In struggling to visualize your images of teaching, their concept seemed to give voice to my observations; educational *caritas* was an apt term to describe the overall image at work in your classroom. Your way of expressing "the love of education" in your experience could be heard in the following comments:

> They are waiting for me to smile at them ... and make them feel good about themselves. They know they'll have their chance to talk. (I#2, p.9)
>
> The one neglected student ... is always the one who is the well-behaved excellent student and I guess I don't have time. I think, "I've got to do something for that person." But they seem to always go on the back burner. (I#2, p.9)
>
> ... when I have something else that is really important to me in my personal life, I also know that I have to come back to the school because there is a band exchange going on and I have to see those kids! (I#2, p.12)
>
> The important thing for me is that the other person feels comfortable, not me. (I#2, p.16)
>
> (Meeting with students and parents at extracurricular activities) They are just so happy to have seen you and they come and chat with you and they introduce their parents to you and ... (I#2, p.12)
>
> When teachers don't come out and watch the kids, the kids don't see it as a very valuable activity that they are taking part in. (I#2, p.13)
>
> Caring is the number one. I do care a great deal about those kids and about my colleagues. (I#3, p.15)

(Narrative Number Three)

Writing this third letter was difficult because of the breadth and scope of thinking that grounded it. I had started with a visual conceptualization of the images which seemed to express Janice's personal practical knowledge. I summarized my thoughts by writing to Janice:

> The images of classroom as family, as a community of learners, and as all of life in microcosm find union in the enjoyment you express in caring -- "*caritas*" -- and in connecting. When you entered the classroom, you brought with you many perspectives -- wife, mother, daughter, friend, teacher, learner. There was little attempt made to exclude any of those roles from your relationship with your students. You shared personal stories -- interpreted as an act of caring by those who listened. You were prepared to risk your understandings of life with them. They responded to that risk by sharing their own understandings within the safe family-like milieu that you had established.
>
> You gained the respect of your students in many ways: your thorough knowledge of current events in sports and in news at the local, national, and international level, your phenomenal ability to recall events and names, your willingness to learn from students' experiences and knowledge, your confidence in the knowledge that was mutually constructed on a daily basis in class, your delicate balance between competition and cooperation in carrying out daily tasks, and your classroom rules based on rational and sometimes mutual foundations. Your contributions were to the community of co-learners called 7-19.
>
> You not only shared yourself with your students verbally, through your personal stories and anecdotes, but added a moral and emotional dimension to your interactions through your use of facial expressions, voice modulations and expressive body language. Observing this part of your expression helped me to sense your image of the classroom as all of life. Your willingness to risk this part of your self-expression gave a feeling of safety and security to those who entered the classroom -- the students and me.

> The model was something concrete for our use -- a reference marker for continuing exploration, and, once in place, it seemed to launch an avalanche of possibilities. Other thinkers, other analytical tools, other influences: the impact was felt sometimes in a orderly, logical way and at other times, in disordered array. What I've tried to do here is to explain the overall impact upon my general thinking and, more specifically, upon this research. Thank you for the opportunity to explore the commonplaces of our teaching experience: the teacher (you), the students (7-19) and the milieu (your classroom) in the light of contemporary thinking in education.
>
> Brenda
> September-October, 1990
> Narrative Number Three

In Narrative Three, using a letter writing format, I attempted to provide additional insights into Janice's personal practical knowledge. Her images of the classroom became windows to her personal practical knowledge and were expressed in her curriculum. Faithful to the sixth principle of openness of judgment and interpretation (Connelly and Clandinin, 1988), I had introduced Janice to theories that were new to me. In the process, we "constructed knowledge" (Belenky et al, 1986) that gave expression to our thinking. Through the use of a model, I organized my thinking, the data, and my interpretations for continuing collaboration with Janice. Beginning with a synopsis of our third interview (presented as practical principles), I then set the groundwork for what I saw at the heart of the model -- caring and connecting.

My next step was to examine the three images of the classroom that I saw operational in Janice's actions, language, and mannerisms, namely the classroom as a family, as a community of co-learners, and as the whole of life in microcosm, and how these three images impacted upon the curriculum I observed. The focus was on the commonplace of subject matter: the unit on cultural change in Japan and, more generally, on social studies.

Although there were no more formal interviews to record our interpretations, Janice and I discussed the third letter at length. To continue the process, assured that we shared similar interpretations, I once again turned to the field notes and journal to "triangulate" our findings -- to see if what Janice had expressed in the interviews and in her writing could be linked with her interactions in the classroom.

To accomplish this goal, I used the visual with which I had opened my third letter to analyze the field notes and the journal (drawing upon the interview transcripts occasionally). The data collection provided me with ample material to "demonstrate the link between interpretations and the phenomena" (Connelly and Clandinin, 1988, p.273) -- essential to the seventh working principle, *multiple interpretations of text*.

7. Multiple Interpretations of Text

> Transcript texts and interpretations of other practical events are multi-faceted depending on perspectives, intentions, and preliminary conceptions of the interpreters. It is necessary to demonstrate, through presenting the appropriate assumptions and interpretive logic, the particular course of the interpretations made. (Connelly and Clandinin, 1988, p.273)

This principle, like the others, applied to the three letters as well as it does to this culminating segment of the study. Affirmation is sought from the entire data collection, thus offering "plausibility and persuasiveness -- important in judging the adequacy of an account". (Connelly and Clandinin, 1988, p.273)

Janice's Images as Reflected in her Social Studies Classroom

The narrative, thus far, has dealt with the conceptualization of Janice's personal practical knowledge through her images of teaching. I have been interpreting the text of the study from the perspective of teaching; now I want to interpret that same text from the perspective of social studies teaching. I will began by exploring why Janice became a social studies teacher and then will demonstrate how Janice's images of the classroom may have been influenced by her curricululm experiences in social studies.

Why did Janice become a social studies teacher? With that basic question in mind, I reread the transcripts of the interviews and the field notes. I suspected that her answer to the question might help to set the foundation for this segment and lend further insight to her personal practical knowledge. I was surprised to discover that she had never given me an explicit answer; rather she had brushed over the social studies aspect of her career choice -- focussing instead on the teaching. Only as I was in the process of writing the final segment of Chapter IV, did I ask her for a direct response.

She offered the following, "Well, it was because I had good social studies teachers." She added that during her first two years of university, her goal was to be a physical education teacher. An interest in reading historical fiction, coupled with fond recollections of "doing maps" in school, led to later courses at university in history and geography. With the 1970's focus on teaching students rather than subjects, it was not unusual for a teacher to be given a diversified assignment including several subjects. Janice's assignment was no exception; teaching physical education, language arts, mathematics, and social studies became part of her practical knowledge. The development of a successful current events program in her novice years (patterned after her grade twelve social studies teacher's program) directed her eventual career choice.

> You know when I really liked current events, was in Grade 12. I had a little teacher, Miss C., who was about four foot eleven and she had a little

> stool that she stood on to write. She moved it down the board and we had to copy our current events exactly the way I do mine... she made
>
> everybody have a current event each day. She went up and down the rows. That meant that if somebody took your current event, you better have the other ones. You had to have, feasibly, 30 little items you could speak about that day and they could be really small little items and she accepted it. She never put you down and I liked that. (I#1,p.7)

Only in her present assignment has she been exclusively a social studies teacher. She has expressed a preference for the concrete applications of geography in her curriculum, however, her storytelling skills have helped to recreate historical events for her students to enjoy. From the perspective of social studies teacher, her personal practical knowledge "fits". Comfortable with herself, she enjoys changes in the program of studies:

> Brenda: Does change ... bother you?
>
> Janice: Not at all. I like it. That's a new challenge. It is something new for me to tinker with. (I#1,p.19)

She feels good about being a social studies teacher:

> ... I'm really happy being here! (I#2, p. 20)

The initial query resolved, my next focus was to explore Janice's images of the classroom as they applied to her curriculum in social studies. Here, the field notes and the transcripts yielded rich descriptions of her classroom family. The narrative of Janice and her social studies class was built from the images.

Classroom as Family

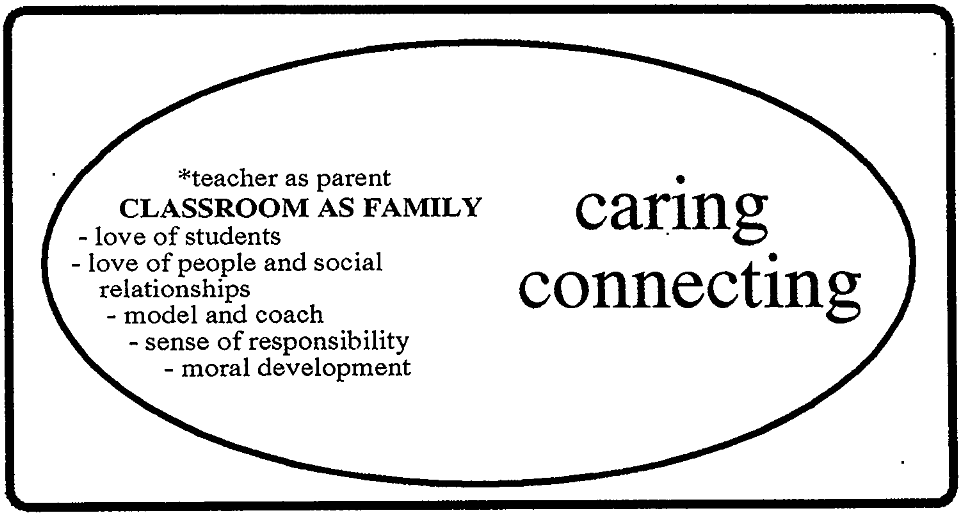
*teacher as parent
CLASSROOM AS FAMILY
- love of students
- love of people and social relationships
- model and coach
- sense of responsibility
- moral development
caring
connecting

Figure 2

The qualities that gave voice to Janice's image of the classroom as family included her *love of students* (evident in her relationship with the class and its individuals), her more general *love of people* (evident in a careful nurturing of friends), her use of *modelling and coaching* in interactions with students, her encouragement and expectation of a *sense of responsibility* as a guide in the classroom, and her emphasis on *moral development*. Through the image of classroom as family, the potential for achieving the overall objective of social studies -- the development of responsible citizens (Alberta Education, 1988) -- was met.

With *caring and connecting* at the heart of Janice's classroom, it was a welcome place. The smiles on students' faces when they met her in the halls or as they raced into the classroom with their news stories were indicators of the way the students felt. Her reaction to anyone who threatened that atmosphere was immediate. The influence of this haven was felt beyond the doors of 7-19. Janice had impacted upon the lives of older brothers and sisters (and even a 7 -19 student's father) during her teaching career. Their positive affirmation of the quality of Janice's classroom made the initial bonding between her and her current "family" almost immediate. Room 17 was a good place to be; the students who moved on from this environment at the end of the year were linked to her by reference as ____-ites (a play on her last name).

Janice's students were encouraged to take an active role in the classroom family. She was like a parent who modelled a life stance, coached toward achievement and, at times, excellence, and used her influence to guide students toward moral decision-making.

Building upon the participation and communication skills of social studies, Janice designed aspects of her classroom to resemble her own experience. As a child, she would rush home to share with her mom all the day's happenings. Her students, now, "rushed" to school with their current events stories, their music tapes, and their cultural artifacts to share with their teacher. The teacher and her students were like a family, only instead of being the young story teller, Janice became the attentive and encouraging adult as her mother had been years earlier. Her classroom was a place where participation and self-confidence were encouraged by a listening caring adult.

Janice viewed the classroom as a place where self-esteem was enhanced. A favourite strategy was to direct a question to a student who knew the answer. Her strategy encouraged one girl to become the class "apartheid" expert and eventually to volunteer other answers. This student, whom I will call Mary, rarely answered questions; rather when called upon, she would look down and shrug her shoulders. South Africa and the apartheid policy came up during the current event component of a class. To review and draw everyone into the discussion, Janice asked for a definition of apartheid but was met with blank stares. As this was not a new issue but one which had been written about, discussed, and tested during previous classes, Janice was upset. When one of the students volunteered the answer, Janice asked Mary to repeat the response. Mary's paraphrase was short and to the point, "White Supremacy." (FN, p. 47)

Next class, when the situation in South Africa was again raised, Mary was asked for the definition. Her answer was stated with assurance and Janice responded, "Boy, she really knew that answer" -- pride registering in her voice. (FN, p. 50; RJ, p. 28) Praise was often directed towards the class as a whole reinforcing the concept of family cohesiveness. Class 7-19 was a unique blend of individuals viewed as a unit.

> The class is in fine form this morning. Such a nice group of people. Hands are up -- notebooks open. Good! Look at that! (FN, p. 209)

Janice would often begin a class by commenting positively on the orderly entry or previous day's exit.

In response to laughter directed toward a student's answer, Janice scolded, "That's enough. I don't like that! Nobody does that in here. That's inconsiderate!" (FN, p.40) Later that same class, a similar situation developed. and Janice asked, "Why are you doing this? If there's one thing that really makes me mad, it's that!" (FN, p. 41) Janice worked toward creating a feeling of inclusiveness for every member of her classroom where everyone's statement counted and ridicule was not tolerated; her reaction to such behavior was consistent and immediate.

A similar situation was handled in the following way.

> Janice: O.K. We are really lucky today because Allan brought us things to see and touch. (A quiet comment is followed by laughter)... Maybe it's good I didn't hear something mean.
>
> (Each item is held up in turn and between Allan and Janice it is discussed. A student comment brings this retort.)
>
> Janice: I really encouraged Allan to bring these things so if you are going to be rude, you can wait outside while the rest of us see what is here. (Student exits.) (FN, p. 73)

Rumours about 7-19's bad behavior for a substitute teacher caused Janice to say the following.

> She might not know that you have good senses of humour and are well-behaved kids who sometimes get carried away. Later you feel sorry about your behavior but she doesn't know that. If I have to worry about 7-19 when I'm away, that's pretty bad. (FN, p.176)

Love of students, commitment to a sense of responsibility, concern for moral development, and dedication to teaching as a multiplicity of roles -- teacher as parent, model, coach, and guide -- were the illuminating characteristics of Janice's image. She revealed her image during our first interview session.

> Brenda: Are there certain images that you think you hold about yourself as a teacher?
>
> Janice: Probably the one you and I share is that we probably see ourselves as mothers. And...
>
> Brenda: Do you see that as being a negative?
>
> Janice: No, I like that. I can't think of anything that would be more of a compliment. And even in our school act when you are talking about the teacher, it says you can act in *loco parentis*. That means in the place of the parent and that is... What could be more important? (I#1, p.17)

Classroom as a Community of Co-Learners

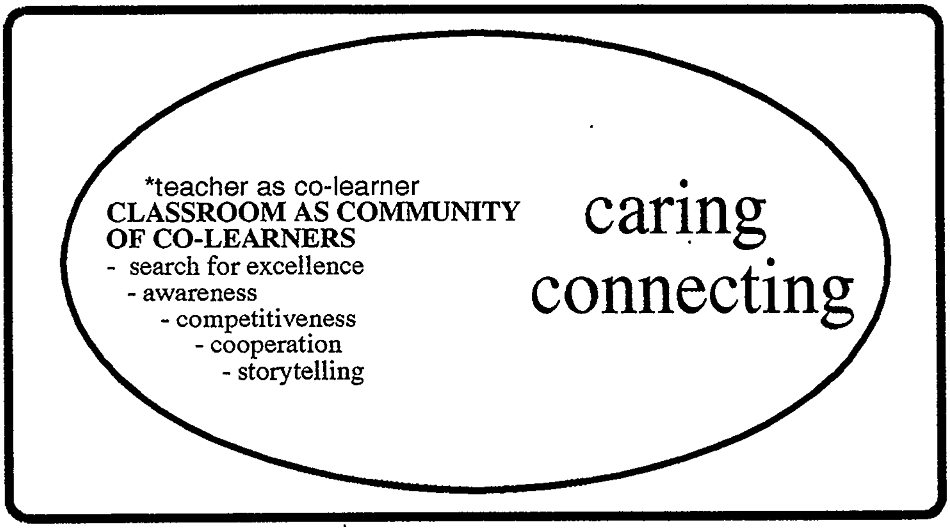
*teacher as co-learner
CLASSROOM AS COMMUNITY OF CO-LEARNERS
- search for excellence
- awareness
- competitiveness
- cooperation
- storytelling
caring
connecting

Figure 3

In determining Janice's image of the "classroom as a community of co-learners", several attributes of 7-19 came to the foreground. I observed Janice learning in the classroom. I watched students change as a result of opportunities to learn cooperatively; I recorded evidence of her search for excellence; I noted the delicate balance struck between competition and cooperation within her community of co-learners, and I was entertained and informed by the stories told by Janice and her students.

Co-Learning. In 7-19, students were encouraged to take very active roles in informing their fellows. Norma became the expert on international current events. Dave limited his contributions to high-interest news items and often supported his stories with appropriate clippings. Allan's trips to Japan plus his active involvement within the Japanese-Canadian community made him a content expert. Daryll's Japanese musical collection was offered hesitantly but, with Janice's encouragement, he made his contribution. Carl kept the class informed as to the latest happenings in sport (supported by Janice's input). Brad was the rock music expert. Matt followed sensational crime stories and frequently shared his interest. Andrew and Carol brought artifacts to school. Other students listened attentively, adding their own comments and stories as they came to mind.

Janice established an environment where individual contributions could be highlighted. Artifacts were kept on display. Students could be counted upon daily to report the latest developments in international and local news and sports.

Examples of shared learning abound in the field notes. Janice teasingly chastised the class.

> Janice: Did you know where Allan went at Christmas?
> Response: Japan!
> Janice: Did you tell me?
> Response: No, you would have made Allan work on a journal! (Laughter) (FN, p.13)

Later, as Janice read Japanese words from the text, she asked, "Allan, how am I doing? Are you laughing? Can you tell me?" Allan helped her out and, to the class, she added, "Thanks! I'll be better when I read to the next class. I asked one person specifically, the one who knows.

I want to say this properly. Help me! Thank you." (FN, p.28)

Janice's learning to speak Japanese correctly led to a sharing of stories about mispronouncing foreign words. She concluded, "Sometimes when we learn things here, it's different where it is the usual." (FN, p.28)

Accurate spelling of placenames and news personalities was a cooperative effort. Students felt safe to correct Janice and their input was accepted with a simple "Thank you". She was not always the expert; she encouraged students to point out spelling discrepancies noted in the media. (FN, p. 81)

During daily student-initiated current events sessions, Janice responded with statements like, "Is that right. I didn't know that" (FN,p.105) or "I didn't read the paper this morning. You tell me the news". (FN,p.154) Janice's dedication to learning was modelled frequently in the follow-up lessons, during which she often added support data for the "new" knowledge, giving further acknowledgement to the co-learners of 7-19 for their contributions. What they had brought to the attention of the class had warranted further research on their teacher's part. Student reaction to her attitude reflected and increased a sense of self-esteem (for being able to inform the teacher and class) and a sense of responsibility for keeping abreast with the news.

Mary's development of sufficient self-confidence to volunteer answers in class (FN,p.47) and Allan's sharing of expertise about cultural change in Japan (FN,p.28) are examples of cooperative teacher and student learning within the classroom. Both stories reflected Janice's image of the classroom as a community of co-learners.

Janice encouraged the sharing of ideas, facts, and opinions, and although still the leader, by seating herself on the centre front student desk, she made herself one of the community.

Search for excellence. Another attribute of the classroom as a community of co-learners was Janice's emphasis upon excellence. Her search for excellence was rewarded by her students' enthusiasm. Arms waving at class beginning (to guarantee first turn to speak) and prize possessions arriving for display reinforced her successes.

Her personal stories sometimes gave voice to her search for excellence. Following Allan's account of Saturday school for Japanese-Canadian children, she told her students about taking German lessons -- equating it to grade one where counting and simple words are learned. (FN, p.110) Sports stories focussed on individuals overcoming difficulties and working toward success and victory. Time given to these stories indicated the importance of her image of the classroom as a community of co-learners. A second success for Janice provided positive affirmation of her curriculum. In response to my field notes, after a particularly intensive week, Janice wrote,

> The only thing that made my day today was when Lynn's dad told me that I impressed him because I knew Lynn so well. That helped! (FN, p.61)

Competition and cooperation. Competition and cooperation were balanced in this community. While working on a map activity, Janice reinforced her curriculum objective of *cooperation* by commenting on the settling sounds of a class at task. "There's a feeling of cooperation here." (FN, p.113) Quite often as the students worked on assigned activities, comments from Janice centred around working as a whole, keeping up with each other, and staying together. "We have to be really careful and work together." (FN, p.107) In this particular case, using the overhead to guide individual map work, the success of the lesson depended on the class working at a uniform speed.

Janice provided a working definition of *cooperative learning*.

> Inside the library, students very quickly settle in -- selecting books to use. We help students zero in on their topics. Janice comments as to their quiet, directed work. She mentions their "cooperative learning" as "helping each other and sharing". (RJ, p.109)

Janice made occasional favourable mention of how 7-19 was progressing compared to her other two grade seven classes.

> Thanks. We are just having a short Current Events today because we want to spend a lot of time on the other work. We are a little ahead. I don't see why we won't be able to get this done today. (FN, p.93)

The students seemed to like the idea of being further ahead. At other times the comparison was less positive.

> You kids are one and a half periods behind the other classes. The reason is because we need so much time for settling down. (FN,p.112)

With Janice's background in physical education, it was not surprising to hear her game-based metaphors.

> The first thing you have to do is number off in fours. There are six steps before you are ready to play the game. Game? Sounds exciting! (FN, p.22)

The *competitive element* of Janice's classroom came to light another day as she described to her curious 7-19's the grade nine Topic A Car Assembly Line Activity -- the results of which were posted on the front blackboard. She explained:

> When you have an assembly line, all of them (the hand-drawn copies of the original car) are the same. Each task was divided into little tasks. We compared the three classes. Each class strived to beat the previous effort and the third class was best. (FN, p.109)

Her conclusion was supported when the products of the three class assembly lines were examined. Janice noted, "I guess I'm a competitive person". (F.N. p. 109)

Yet cooperation was also emphasized. In praising 7-19's efforts on their library research work, Janice commented, "Other groups didn't have much. I hope that you have lots. I saw you working very hard in the library and sharing. Good!" (F.N. p.215) In this same lesson, Janice told the class why it was important for the groups to do effective research. It was so that their classmates and she could learn what they'd discovered. A previously prepared answer key was not available. Rather, she said, "I need your help. ... the other class had very little." (FN, p. 215) -- an instance of *cooperation* balanced by *competition*.

Awareness. Another attribute of the community of co-learners was the degree of inter-personal awareness to be found in 7-19. Janice had created a community of co-learners anxious "to help each other and share". (FN, p.94) Sports stories were avidly discussed and the data was detailed and complete by the time Janice and her fellow sports' fans finished a topic. Television and movie celebrities drew detailed comments and opinions from another subset of experts. Janice's background data supplemented most student-initiated topics.

As a master connector, Janice took advantage of opportunities to pull together students' facts to form understandings relevant to their lives and to the program of studies. When Robin related a story about the Saskatchewan Roughriders calling themselves the "Eighty-Niners", Janice connected the championship sporting event to exam writing.

> She adds to the story of the Roughriders' attitude to victory including tape on fingers (to be replaced with Grey Cup rings when they won) and name change from Roughriders to Eighty-Niners!
>
> The effect of attitude was brought directly to the classroom. "Same as writing exams. This exam is too hard for me is often how we view exams." Janice suggested rather to accept the exam as a challenge. She cautioned the class to remember this advice in two weeks when they were sitting here writing the exams. (RJ, p.80)

Storytelling. Storytelling was a significant part of the community of co-learners. The field notes record thirty-two stories told by Janice during the observation period. Considering that most stories were told in response to a student story, this observation underlines the importance of *storytelling*. The story of a prominent Calgary news commentator detained in the Middle East is but one example. There is time for one more mini-lesson before the film begins. One of the stories on the board started in the morning to say that (the news commentator) had been arrested. In period two, the story was changed to kidnapped and then in period three, to detained. (How about that for a load of legal concepts?) She equated the reporting in Room 17 to the reporting of the news by the media -- how things can change by how the story is told. (RJ, p.35)

Day after day, Janice and her students struggled to build a collective understanding of their world. The image that minded the process was that of a community of co-learners responsible for each other's learning, cooperatively sharing, criticizing, refining, and evaluating each other's understandings.

Classroom as a Microcosm of Life

A third image which guided Janice's personal practical knowledge was the classroom as a microcosm of life. The section from the model (Figure 1, p.64) which explores this image is depicted below.

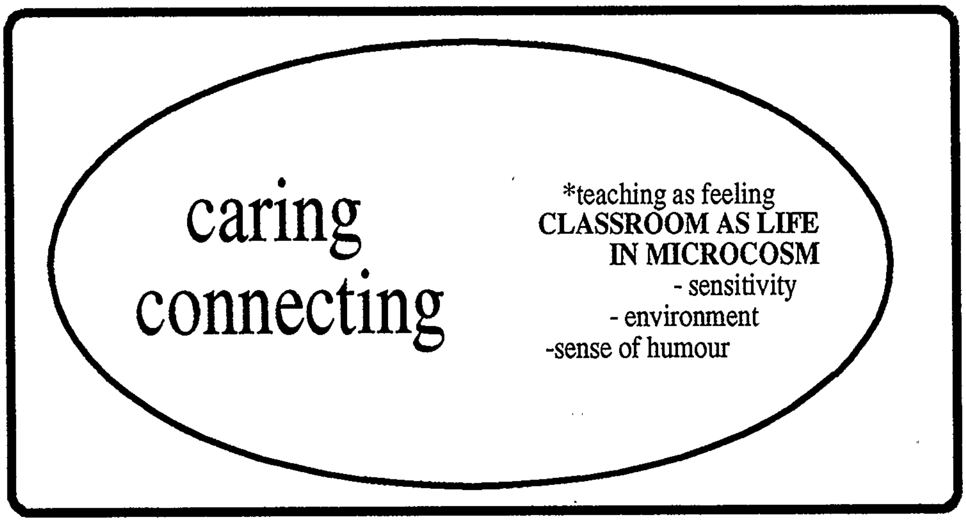
caring
connecting
*teaching as feeling
CLASSROOM AS LIFE IN MICROCOSM
- sensitivity
- environment
-sense of humour

Figure 4

Room 17 represented a cross-section of life -- everchanging yet familiar. It involved more than just Janice and her students in their daily forty minutes of time together. Rather, it was a melding of personal experiences and understandings.

As I struggled to recover a third image of Janice's classroom -- an image independent but supportive of the classroom as "family" and "community of co-learners", its character became increasingly apparent. There was an underlying *sensitivity* embracing individuals and subject matter, a physical and emotional quality about this junior high school family of co-learners, and an undercurrent of *laughter and enjoyment*. An example of each attribute will be shared.

As happened frequently throughout this writing, my ongoing university studies and related experiences provided insight into Janice's classroom. During the fall of 1990, I heard a lecture by Guy Doud, American teacher of the Year (1986). He described himself as a "feeling" teacher -- as one attuned emotionally and intellectually to his world. That image, although evident in Janice's classroom, did not totally capture what I had observed. The undercurrent of positive well-being in 7-19 was greater than that captured by the image of "teaching as feeling". Laughter, so basic to Janice's curriculum, needed to be located within the image as did the quality of sensitivity to social interactions. The phrase "microcosm of life" emerged. It embraced the broad spectrum of life in the classroom, the sensitivity, the laughter, and the physical and emotional environment.

Sensitivity. Repeatedly in the interviews, Janice mentioned the importance of sensitivity. Her intuitive awareness and personal response to another's emotional well-being was demonstrated daily, and her empathetic awareness extending beyond the classroom was expressed in a concern for people.

Frequently students were encouraged to hypothesize what world leaders or other people in the news might be thinking or feeling. In response to a student reference to problems in the U.S.S.R., Janice's concluding comment was that, "Gorbachev has a terrible job in front of him to try and keep the Republics together". (FN, p.21) By personalizing the dilemma of one man caught in a political struggle, the students' experience were deepened.

Student interest in political unrest in the Soviet Union gave Janice an opportunity to lay groundwork for the U.S.S.R. unit in grade nine. She often used the current events stories to introduce or reinforce generalizations, concepts, and facts from units of study outlined in the prescribed program of studies and frequently chose to personalize the characters involved and to challenge her students to be sensitive to the feelings and struggles.

Janice's concern, often expressed in her voice, indicated to her audience that somehow they were part of the story.

> Her tone of voice changes to concern over violence in Azerbaijan. Current events cover many topics lifting the kids above their outfits and the dance as they deal with issues in Hungary, Quebec, Namibia, Alberta, and Washington, D.C.. (RJ,p.12)

Norma claimed that Gorbachev was blaming extremists and vigilantes for problems in Azerbaijan. Janice responded:

> Extremists are really violent.
> (Her tone of voice changed to one of concern.)
> We could have that problem in Canada with one really violent group. (FN, p.16)

Janice provided further insight into her thinking about *sensitivity* and learning.

> I think I worry about hurt feelings a lot because my feelings are easily hurt. One small comment by a student or colleague could ruin my whole day. I can dwell on it. I think kids might be the same and when they are hurt, they can't perform as well. (FN, p.94)

Her recognition of the importance of sensitivity as a guide for forming and maintaining relationships within the classroom indicated that she viewed her classroom as an integral part of her life and the lives of her students. The classroom was greater than just a learning environment but a milieu which accommodated the whole child and the whole teacher.

Environment. Physically Room 17 housed an eclectic arrangement of pictures and laminated posters, student displays, bulletin board announcements, hanging maps, and shelves of books but this did not make it unique as a social studies classroom. There was a rhythm (Connelly and Clandinin, 1988, p. 76) to the room that made it special.

From a social aspect, the 7-19's arrived for social studies at various times during the day. If they started in room 17, they wore the hats of curriculum writers, responsible for helping to select the current events stories that would be emphasized. Notes, recording student ideas, were written on the board by Janice. Subsequent classes would discuss the news and when Janice raised the map concealing the 7-19 stories, students would copy the items into their notebooks. Twice in the six day cycle, the 7-19's shared being first to "do" current events.

Emotionally, when the class arrived at mid-afternoon, a different rhythm emerged. If individuals had misbehaved or neglected responsibilities, they faced a probable detention. If lunch had been selected more for flavour than nutrition, they would be fatigued or hyperactive; often their choice impacted negatively upon their performances.

Janice was aware of what to expect on Day Six when the 7-19's arrived just before lunch. One day in April, extenuating circumstances accounted for an undercurrent of excitement. The clocks had just been moved ahead to Daylight Savings Time and Easter holidays beckoned.

> Restlessness is noted. Janice says that it is really only ten a.m. so they shouldn't be so hungry. This period just before lunch required special care -- physical needs outweigh class mental needs! The class cooperates and current events continues. (RJ,p.120)

When Janice met the class, she was particularly organized, purposeful, and energetic. Her classroom environment compensated for the physical and emotional state of her students. In our discussion following the class, we agreed that in the interest of personal survival, classes prior to holidays had to be extremely well-planned. Janice's awareness of the rhythms of the school year indicated how important environment was to her image of the classroom as a microcosm of life.

Sense of Humour. Janice's room acted as a magnet for visitors. The common denominator that characterized collegial visits was *laughter*. Room 17 was not just pleasant, but a place where playful and constructive teasing and joking were an integral part of the curriculum. As an observer I looked forward to each visit, anticipating Janice's *sense of humour* and the positive environment that it helped to create.

In my first narrative letter to Janice, I referred to her love of *laughter*. (Appendix F, p.204) Janice commented how her love of laughter helped her create an atmostphere where students should sit back and just have every bit of joy they could. (Appendix G, p.214) In the third letter, I wrote, "Laughter united the class in community. It was used to establish a common perspective. A sense of humour was basic ... to the classroom." (Narrative Number Three) Such an environment seemed to maximize a potential for positive and guided learning.

The quality of "educational caritas" -- the love of teaching and learning (Noddings and Shore, 1984) -- can be achieved in environments where laughter exists, where student learning is enjoyable, and where laughter creates community. John Dyer ("Humour in the Classroom" Workshop, 1991) referred to the importance of laughter. He described it as a necessity and advised his audience to seek out happy teachers and follow their lead. Janice was a happy teacher, a teacher who used laughter in ways suggested by Dyer. "Humour in Room 17" was documented frequently. Janice's storytelling drew laughter from her students. Her ability -- in an good-natured way -- to mimic others, to manipulate her voice, and to see the gentle irony or satiric side of everyday life consistently brought about the same joyous response. The students seemed "to sit back and just have every bit of joy they could!" (I#2,p.19)

A common target for Janice's teasing was herself. Using an exaggerated tone of voice, she would look wisely at her students and say (as she did during an introductory lesson on cultural change), "Even when you're as old as me, your parents will still influence you." (FN, p.4)

Significantly, laughter seemed to unite the class. The reflective journal recorded what happened when the discussion turned to parental influence.

> The kids all have the opportunity to partake in a discussion about which parent seems to have the most immediate influence in the lives of the students. Janice says her mom still has influence over her and the majority of the students raise their hands to show agreement with her. Janice

> jokingly says, "Moms live longer!" and points to herself. Going full circle, someone responds, "That's old!" and as it began, the exchange concludes with laughter. (RJ, p.6)

As I reread this vignette, I was made aware of how laughter worked to bring the generations together **and** to make the concept of cultural change meaningful. To understand the concept of cultural change in Japan, the co-learners of 7-19 analyzed their own perceptions of cultural change from within their own experiences and constructed their own knowledge and understanding in the process.

Summary

My opening query in this segment was to ascertain why Janice had become a social studies teacher. It is true that she had social studies teachers whose footsteps probably deserved to be followed. She enjoyed reading and telling stories about historical figures to her students. She enthusiastically conducted map classes, highlighting the geography of Japan or plotting the locations of hot spots in the world news. However, the analysis of what she actually said in class, of what she chose to emphasize by way of content, and how she chose to present that content goes far beyond the rationalizations of having good teachers, liking historical fiction, and making maps.

Janice's personal practical knowledge was bound up in three predominant images of the classroom. These images, in all likelihood, drew her into teaching initially, and kept her in the classroom. Imaging the classroom as a family, responsible to and respectful of each other, Janice was the parent, the mom who cared for her charges and who helped to guide them through their difficult adolescent years. Imaging the classroom as a community of co-learners, students cooperating, yet also respectfully competing with each other, Janice became a co-learner -- a senior student who pooled her knowledge with that of her students and who facilitated the daily interactions that took place in her classroom. Imaging the classroom as a microcosm of life where the interests of all involved were of utmost importance, Janice was the director, the leader who established a physical and emotional environment where sensitivity and laughter were the defining characteristics. Social studies provided the vehicle through which Janice's images were brought to realization, the setting in which cooperative learning and citizenship education was legitimized. Perhaps this is the ultimate reason why Janice became a social studies teacher; however, perhaps her experiences in social studies classrooms contributed to the formation of her images as well.

The title of this thesis, Telling the Story: A Teacher's Images in S.S., has its beginnings for me fifteen years ago, during a particularly difficult time in my life. A friend commented that when all was said and done, the importance of our lives and anything that we do during that journey from birth to death would be heard in how the story was told. Each participant in the story would have his or her own version and somewhere in the blending of the many stories, reality was approximated. This story is nearly over. Only the reflections and implications remain to be stated.

Chapter V will deal with our individual and collaborative reflections and will conclude with possible implications of this research project for teaching and subsequent narrative research in education.

CHAPTER V

CONCLUDING THE STORY

This conclusion serves two functions: firstly, to showcase the co-researchers' individual and collaborative thoughts about the research journey and, secondly, to consider possible implications arising from this study for teaching, in general, and social studies, in particular. The conclusion will reflect the process and results of the study and the theoretical assumptions which guided that process.

Reflections

Looking Back: My Reflections as Researcher

In this section I will share reflections on my role as researcher and learner in this study.

Shortly after completing the participant observation period of the research, I was challenged in one of my graduate classes to reflect upon and record how Janice's personal practical knowledge had influenced the curriculum experienced by her students. For purposes of triangulation, I have treated what I wrote then as a resource document.

> During one week in March, 1990, I watched Janice develop curriculum in the performance of her job. That school week had involved an unusual number of extra occurrences including team photographs, colleagues' off-campus meetings, and Student Resource Group meetings. The picture-taking

required extra planning and staff coverage of classes. Colleagues needed coverage for various professional and social reasons -- each unaware of the commitments of others. After school meetings required professional competence and a high degree of responsibility because decisions made there impacted upon the lives of individual students. All this high energy involvement took place in addition to regularly scheduled classes -- six per day with an average of twenty-eight students in each.

On the homefront, Tuesday evening, the mother of a close school friend of Janice had phoned with the news that her daughter was dying of cancer. Janice had to make a decision about how she would deal with her friend's mortality. School chums, their lives had taken somewhat separate paths. They had kept in touch socially and lived in the same city. The dilemma Janice faced was deciding the role she would be prepared to take in the last months of her friend's life. Our discussions that week and in the weeks to come touched upon our own mortality.

What I witnessed that Thursday as I sat at the rear of Janice's classroom was a professional curriculum developer modelling an absolutely crucial skill -- coping, surviving, facing reality. Curriculum can be defined as anything that influences the thoughts, behaviors, or world view of stakeholders in a school. Without doubt Janice's thoughts, behaviors, and world view, as one of the stakeholders, were influenced by what was transpiring in her life and her resultant curriculum influenced those who shared that week with her.

I sat in my friend's classroom approximately sixty times over a three and a half month period. During this time I watched curriculum happen. The topic of study focussed upon Japan; children in the class (stakeholders in the process) of Japanese descent helped create curriculum as they shared their travel experiences, their thoughts about "Japanese Saturday School" experiences, and their artifacts from home (some modern and others traditional). I watched my friend, the teacher and stakeholder in the situation, learn from the students. She would alter her lesson, one class to the next, to incorporate "new" knowledge constructed within the social context of the classroom as teacher and students shared and learned with each other.

> This was really good for Allan. He is an extremely quiet boy and he really came out of himself and where it has really been valuable is right now when we are doing a multicultural unit. (Reference to Unit C: Multiculturalism in Canada.) When I asked them who belonged to an ethnic group, they picked out Allan. He is Japanese-Canadian and then we talked to Allan. "Do you wish to be classified as a Japanese-Canadian?" and he said, yes, he does. And I'm not sure that he would have picked that before. Some of the Chinese students feel the same. (I#2 p.5)

Parents, stakeholders as well as being part of the milieu of the educational setting, shared their treasures with the school. In one situation, a dad joked that a doll in a display case could stay at school for as long as needed, provided, of course, the business people, who had given it to him as a gift, did not return to town. Then Janice would have to send it home immediately.

I watched the subject matter come alive during my stay at the school. It came from videos, movies, photographic displays (created by one of the parents), books, and the sharing of personal experiences and artifacts. As the days passed, curriculum happened and all was within the context of those involved. Janice, who lost her preparation time to release the yearbook editor for coverage of team pictures, or to allow colleagues to attend meetings or keep appointments, or who faced the death of a friend, was not operating as a technician, carrying out a step-by-step pre-set, objective-based program.

Her curriculum had little to do with achievement tests to measure her competency of objectives' attainment. It had little to do with knowledge transmission with facts as the focus. It had little to do with statistical analysis of results. *Rather it had to do with teacher, learner, parents (society), and subject matter (through which the energies were funnelled) coming together in a process of discovery.* (My emphasis.)

With "responsible citizenship" as a goal in Social Studies and attitude objectives including tolerance, appreciation, and understanding of other cultures, I saw it happen. Within this class of 26 students -- out of which six were S.E. Asian-Canadians, I watched tolerance, understanding, and appreciation grow not just within the caucasian students but for the six others as well. In a way, they were recognized as subject matter experts and because of the teacher's view of curriculum, their expertise and that of their parents were drawn upon with positive results.

Relying upon her extensive practical knowledge, Janice had the option to teach from within the style of Tyler (1949) et al. -- where objectives fueled the process -- or in the style of Schwab (1969) -- where the focus was on the process itself. She recalled marking social studies inquiry exams years before where numeric values assigned to positive or negative support statements had to add to a fixed sum to receive full marks. This arbitrary figure was predetermined by her principal who was recognized as an expert curriculum developer at the time. Teachers of social studies under his tutelage wrote his exams as practice and were chastised when their number totals failed to match his.

She had the chance as well to bring together the "thoughts, behaviors, or world views" found within her classroom and in the process create curriculum as an alive, changing dynamic. Certainly structure and tradition were there and firmly engrained. Time was spent setting the stage for curriculum -- beginning with a framework that incorporated input from the social sciences of anthropology, sociology, economics, history, geography, and political science. Once that organization was comfortably and practically understood, students and teacher could strive to achieve the long term and short term goals set out in the legislated progam of studies. The way differs, however, from the empirical, acultural, apersonal methodology for achieving goals described in Janice's earlier experience.

In discussion, we agreed that there was a selfish reason for our preference for the latter style of curriculum development. We learned; we benefited

> from the input of our co-learners and we emerged from the unit study as new persons -- sharing knowledge that we (students, teacher,and community) had constructed together.
>
> This understanding of curriculum has led me to my style of research -- a style which describes, interprets, seeks out meaning (by those most involved -- the teacher and students), and attempts to strike "resonant" chords of commonality.
>
> Situational-interpretive curriculum development and research is, for me, an evolving, growing, changing dynamic that is communicated through the narrative. "How the story is told" is the closest approximation of truth within the situational context of the classroom. It attempts to make explicit what previous curriculum development and research methods have been unable to do.
>
> April, 1990

More than a year has elapsed since these reflections were written. Much of the insight that I gained during those first three months of observation has been validated by the subsequent thinking, reading, discussing, and writing that occurred.

Telling this story has been a captivating experience. At times, I have felt like the controllor of the process -- clinical, capable, and precise. At other times, I have felt like an explorer standing in awe before some apparently insurmountable terrain -- knowing that I can't turn back and that what I have to do needs to be done.

I started this narrative by recalling my journey through three stints at university and noting the tremendous differences encountered over three decades. The writing of the thesis has, in some ways, paralleled that journey. As a student of education, I began with the personal uncertainty of inexperience balanced against unwavering trust in the authority of established theory (qualities of a received knower -- Belenky et al.,1986). From there I moved to gnawing doubt fueled by the realization of contradictions between theoretical wisdom and personal awareness based on practice (the beginning confidence of a procedural knower -- Belenky et al., 1986). Finally, I have progressed to a confidence in my personal practical knowledge which combines the findings of educational research with the type of practical wisdom that is grounded in personal practical experience (the self-assuredness of the constructed knower -- Belenky et al., 1986). My three years of study and thesis writing have followed a path in some ways parallel to that of my three decades as a woman in education.

When I first met with my faculty advisor in the spring of 1989, I was not aware of alternatives to quantitative research. I had every intention of determining a research question, hypothesizing possible solutions, setting up an experimental situation to test my hypothesis, carrying out an experiment, developing a conclusion, then writing up my findings in a replicable and verifiable way. My training and experience had led me to view that as the proper path. I was prepared to be a received knower (Belenky et al., 1986), accepting objective, external authority as the way.

When Dr. De Leeuw described narrative as a research format, I was intrigued. I was a devotee of storytelling -- intuitively aware of its usefulness for sharing human experience and instigating change. What he was suggesting as research was a platform of personal expression in which the meanings I gave to teaching experiences and knowledge were of value.

Given a narrative thesis to read, I soon became involved in a teacher's interpretation and description of another teacher's images of the profession. I found myself weighing educational theory against my personal practical knowledge of teaching. This research style offered me a chance to interpret the collaborative thinking of a research partner and myself within contemporary perspectives. Again, drawing upon the terminology of Belenky et al. (1986), I became a procedural knower (accessing the expertise of those who pioneered narrative research and melding their thinking with my own) to produce a narrative about teaching.

I studied under the direction of one of the pioneers in narrative research, Dr. Jean Clandinin, and gradually I came to recognize that the descriptive-interpretive paradigm of research (more specifically, the narrative inquiry approach) best framed my way of thinking. Procedurally, I began to explore the way to carry out my own research into the conceptualization of the personal practical knowledge of a junior high social studies teacher.

During the months of observation, analysis, and writing, I discovered just how important it is that the story of teaching be told. The complexity of the relationships between the commonplaces of education -- of teacher, student, subject matter, and milieu -- goes far beyond what is usually accepted as teaching. It is more than being a trained person given a group of students, a classroom, a program of studies, and so many minutes per week to achieve objectives set down by legislation. As a "constructed knower", (Belenky et al., 1986) I qualify, both from a theoretical and a practical standpoint, as the storyteller. Drawing from all the influences that have impacted upon my thinking, I have constructed knowledge that is contextual in nature, sometimes generalizable, possibly transferable. This story becomes new theory and, throughout its telling, its impact may help to stimulate a chain of reflective discoveries -- dependent upon the audience.

Assumptions

Part of my reflections led me to examine my assumptions about teaching. As Clandinin aptly stated...

> ... For me, (reflection) represents a reforming of my assumptions about teachers and classrooms and a reconstruction of my experience with teachers and schools. For readers, (it) may represent a challenge to their assumptions about teachers and classroom practice. For both myself and readers so challenged, reflection seems to be involved. (Clandinin, 1986, p. 164)

Under Clandinin's guidance, I entered a lengthy reflective process which involved writing stories about personal school experiences, interviewing, and conversing from which I was able to detect my assumptions about teaching. In an earlier stage of my writing, I stated:

> ... research should, first and foremost, help teachers to teach. ... (T)eacher and researcher should collaborate -- bringing theory and practice into a wholeness. ... (T)he personal practical knowledge of the teacher should be the ultimate discovery. ... (T)he use of the narrative form gives biographical expression to the phenomena of schooling through which the reader's personal practical knowledge may be affirmed and/or modified. (Draft I, p.63)

The questions now become:

> How have my reflections challenged my assumptions about teaching and research and how have they caused me to reconstruct my experience?
>
> How has my classroom awareness been elevated by my description of Janice's experience?
>
> How might our collaborative effort impact upon subsequent narrative research in social studies or elsewhere?
>
> How has this process benefitted me? How might it benefit the readers of my story?

This research has enabled me to say aloud what I have long felt intuitively. Teaching is an influential, personal, and social act that is much greater in scope than mere technical expertise in social studies. It is nurturing, sharing, reflecting, and, above all, learning. It is based upon a risking, challenging, involving, and evolving relationship developed with our students. By sharing these feelings with all who read this story, I have affirmed and extended my and the reader's personal practical knowledge. Through mutual affirmation, increased self-confidence and other dimensions of personal growth are likely consequences.

It does not surprise me that this style of research has been most often written by women about women. My story adds to the stories of Jensen's *Anne*, Hoffman's *Ruth and June*, and Clandinin's *Aileen and Stephanie*. Feminine themes such as caring, sensitivity to the intimacy demanded by the research methodology, personal relationships, and personal responsibility are linked to the concept of caring (Gilligan, 1982) and the concept of "educational *caritas*" -- love of education with its possible feminine overtones (Noddings and Shore, 1984). Noddings has observed, "It is time for the voice of the mother to be heard in education." (Belenky, 1986,p.213) I am a mother and a teacher. My story has been told. Hopefully, it will contribute significantly to a body of narrative research about women and how they see, feel, and experience the world.

As I read the narratives of Anne, Aileen, and Stephanie, I chuckled -- seeing myself in their stories. I identified with the realities described and, by highlighting shared experiences, I recognized their impact upon my thinking and my actions. I found that the stories of Anne, Aileen, and Stephanie gave voice to my thinking. Their stories emerged from familiar settings. Teachers were recognized as influential autonomous curriculum makers. The focus was on the heroines of the story (the practitioners) and the theory played an explanatory supporting role. I returned to my classroom somehow more aware of my own empowerment.

Knowing that my curriculum was grounded by my images, I found myself describing my actions in light of those images and my confidence as teacher and colleague increased. My image of teaching as game-play caused me to celebrate my competitive activities. I understood how my curricula evolved and now I was prepared to share the rationale with those who inquire in the same spirit of the researcher-teacher teams who preceded us.

In describing how the research experience had impacted upon my assumptions, I recognized the awesome responsibilities of the role and its importance; nevertheless, I also recognized the enjoyment to be found in those responsibilities. I recognized the central importance of relationships in teaching and concluded that, in the collective telling of the stories that made up our larger narrative, the process itself helped me to achieve narrative unity -- for now.

> ... (T)he union in each of us in a particular place and time of all we have been and undergone in the past and in the tradition that helped to shape us. (Connelly and Clandinin, 1984,p.74)

Looking Inward: Janice's Reflections

Janice's reflections are drawn from two sources: conversations and formal interviews taped over a four month time span (May-September, 1990). A practical outcome of a research of this nature could be the degree to which Janice found the process to be an enabling factor in her role as a teacher. If what Janice learned or gained, from the experience of collaborative research, helped her (in her estimation) to be a "better" teacher, then her story, richly detailed, might be helpful as well to other teachers who read her story.

Conversations. As already indicated, one source of Janice's reflections was the recollection of conversations we held. In conversation, May, 1991, I asked Janice to consider the highlights for her of our collaborative research experience and to identify what impacts, if any, the research has had upon her teaching. She declined an opportunity to think about her answers, choosing instead to respond immediately. What follows is an account of our discussion.

The most troubling question I had raised for her in all the topics touched upon was to ask how she *rewarded* herself. Her response during the second interview was a comment on intrinsic rewards -- she placed her own needs for praise and affirmation behind the needs of her students, family, colleagues, and community. She had considered this aspect of her life after the issue was raised and had since found or created opportunities to reward herself. Granting herself permission to meet with friends (with no other alterior motive than to visit) was a new behavior for Janice, a behavior whose roots were part of a broadened personal practical knowledge that recognized the importance of close friends in her life and the importance of self-reward in her general well-being. This increased awareness, recognized in reflection, resulted in change. Her energies for teaching were enhanced by her deliberate attempt to build the reward of friendship into her daily interactions with others.

More closely related to the classroom, Janice identified a new level of *confidence in her teaching*. She thought of herself as "a good teacher in (her) own regard". She had been satisfied with her teaching before the research but now she had come to an awareness of her personal practical knowledge. Her behaviors in class were not the result of some spontaneous reactive conditioning but an expression of her experiences and knowledge. This self-knowledge allowed her to re-examine her past experiences and reconstruct her thinking which, in turn, gave her a sense of power and control over her teaching. Knowing "why" and "how" allowed her to make changes and to make deliberate choices that were rational and autonomous.

> An outcome at the position of procedural knowledge is the acquisition of the power of reason and objective thought, which provides women with a sense of control and competitive potential. (Belenky et al., 1986, p. 134)
>
> For constructivist women, simple questions are as rare as simple answers. Constructivists can take, and often insist upon taking, a position outside a particular context or frame of reference and look back on "who" is asking the question, "why" the question is asked at all, and "how" answers are arrived at. (Belenky et al., 1986, p.139)

In effect, Janice had become more of her own person.

A third impact upon Janice's personal practical knowledge stemmed from a *recognition and celebration of her storytelling* abilities. She had not considered herself to be a storyteller until that image emerged from the research. She mentioned being more aware of her storytelling in class and how she used it deliberately to meet her objectives. Making connections was her specialty and, honouring that, her stories have even become a more significant element of her curriculum.

Professionally, the research has brought her up to date with the *language of education* in the 1990's. There is a jargon peculiar to teaching that has its characteristic power words. Involved in a leadership training program during the past year, she has appreciated being current with today's "teacher talk" -- an unpredictable by-product of the research. Janice's personal practical knowledge had evolved during the research process -- raising confidence in her capabilities.

The fifth identified highlight has been the affirmation of a *"one day at a time" philosophy* of teaching. Janice's unit on Japan successfully met the objectives of the prescribed program of study (Appendix D). At the onset of the unit, she had a general idea of what she wanted to accomplish, but as the unit developed, current events, student input, and parental contributions brought a life to the unit that a preset, carefully detailed plan could never have achieved.

Interview Reflections. A second source of Janice's reflections came from the three formal interviews. In fact, Janice and I have spent a great deal of time reflecting together. Sometimes our collaborative discussions led to reconstruction or refinement of our individual stances, but always they have led to increased awareness and understanding. Our reflections have impacted upon our own lives and ultimately upon the lives of those with whom we came in daily contact -- our students.

I will again use the ordering devices (developed by Elbaz, 1983, in her analysis of practical knowledge), this time to discuss Janice's reflections on her personal practical knowledge. Janice's images of the classroom as a family, a community of co-learners, and a microcosm of life were realized through "practical principles" -- elements which Elbaz has described as ...

> ... originat(ing) in, and giv(ing) us a means of profiting from, experience.
>
> The practical principle is more expressive of the personal dimension of practical knowledge ... the holder of a principle is an agent who can give a reason for his actions and who ... will act in such a way that his behavior over time is consistent with personal beliefs and goals. (They) may be derived ...from theoretical viewpoints, they may grow intuitively out of experience, or (most likely) may develop from some conjunction of theory and practice. (pp.133-134)

Five such principles emerged from an analysis of the transcripts of our formal interviews:

1. Just as she believed that not everyone should become parents, Janice believed that teachers are born and not created.

> I think that it is very difficult to make a good teacher unless you have something inside yourself. So I'm of that school about teachers being born. I'm not saying that you can't be a good teacher, and you can't pick up skills from others but I think that there is something inside yourself that sets the stage for you to be a good teacher. (I#1, p.11)
>
> More education doesn't make a good teacher but more education makes a good teacher a better teacher.(I#2, p.11)

2. Janice's practice was guided by her belief that teachers should be thoroughly aware of the importance of their roles as major influences upon the lives of their students.

> I think that we have to be so careful with them because we can really teach them the morals that are important to us in the culture in which we live. (I#3, p.2)

> ...One of the biggest problems with teachers is that they don't perceive their job as an important job. (I#3 p.5)

> When you sign on as being a teacher, you're signing on to do way more than work in your classroom. The most valuable contribution to the kids is out of the classroom, just as we were taught. (I#2, p.12)

3. **Janice believed that her most important responsibility was to make her students feel secure.** (I#3, p.8) This sense of security came through a teacher's caring.

> Caring is number one. I do care a great deal about those kids and about my colleagues. (I#3, p. 15)

> Having and raising children was a watershed experience in developing a joy in learning. (I#2, p.22)

The teacher's rewards, she believed, were intrinsic.

> As long as you are happy, then you have reward enough. (I#3, p.16)

4. **Janice believed that teaching was a deeply personal matter.**

> It is easy to link subject matter to my attitudes. I try to personalize everything because what I really want them to do is to know me. I want to know them, but I want them to know me. I want to be important to them. I want them to say, "I remember Mrs. J." (I#3, p. 17)

She described how important it was to listen to her students and to observe their emotional states.

> I really watch for facial communication so that I can see when they are upset... If you are really warm with them they really come to look upon you as someone to confide in so they come close to you. (I#1, p.13)

> Sensitivity is a guide to behavior. (I#2, p.15)

5. Janice believed in the importance of reflection. She protected her "alone time" at home and expressed regret over losing reflection time when she was assigned to a school close to home.

> Reflective time for thinking is important. (I#2, p.21)
>
> My reflective time was lacking when I moved to a school that was really close to home. When I had to drive quite a distance, my reflective time was before and after school. I missed that a great deal because that was when I could think about what I was going to do that day and how I was going to do it and after school, how good or how bad things had gone that day. (I#2, p.22)
>
> I call it my think period. I am just quiet and I go over things that I want to do or I reminisce about whatever I've liked or not liked. I need those times. (I#2, p. 21)

Were Janice's assumptions and perceptions about teaching challenged or reconstructed as a result of her new self-knowledge? By way of answering, the following conversation comes to mind. While discussing sensitivity in decision-making, we compared the use of "head thinking" to "heart thinking" (rational decision-making to empathetic decision-making).

> Brenda: Do you sometimes feel angry with yourself when you compromise? When you behave in a way that you know ...
>
> Janice: Never, no! Because it must be a rational decision. I guess that's what you are getting at ...
>
> Brenda: What's the important thing?

> Janice: The important thing for me is that the other person feels comfortable -- not me ...
>
> Brenda: And, of course, if you constantly were operating out of a head thinking then you wouldn't be cognizant ...
>
> Janice: You'd be thinking about yourself. (I#2, p.16)

With a new awareness of the value Janice placed on sensitivity to others, rational "head-thinking" did not accurately describe her decision-making process as she had originally thought it did.

Applying the process of reflection (described by Clandinin, 1988) to our shared "narrative", each new experience related around the staffroom table tended to challenge Janice and my assumptions about teaching. Through reflection, we came to a better understanding of ourselves. This research has focussed our continuing narrative. The difference for both of us now is that we have come to understand that our perceptions of experiences reconstruct our personal practical knowledge and, in so doing, change how we image our classrooms.

Implications

> ...From this (research), both theory and practice of teaching may ultimately be transformed.
> (Abstract, p. iii)

This research was designed to accomplish two primary goals: to determine how the images and metaphors of a teacher have impacted upon curriculum within her classroom and to advance our knowledge of teaching social studies at the junior high level. However, it is now appropriate to look beyond the research to examine how theory and practice may inform each other. I will explore possible implications for teaching, in general, and, for social studies, in particular.

Implications for Teaching

Is curriculum an objective-based, externally imposed process or a social / relational experience? (Connelly and Clandinin, 1988, Chapter 1) If accepted as an external process, then scientific analysis, evaluation, and subsequent modification should eventually result in a uniform and perfect experience for all involved. However, if curriculum is viewed as a social relationship (as unique as the individuals involved), then educational research has to be directed at deliberately examining the relationships involved. Once observed, documented, and interpreted, the next step is the telling of the story which relates how the images of teaching (and learning) held by the stakeholders involved impact upon the curriculum, the individuals, and the social relationships under which positive and meaningful learning can take place. The implications can only be imagined; enabling the stakeholder to take charge of her teaching and learning by explicating her personal practical knowledge sets in motion a sense of control -- an opportunity for change through increased awareness. For teacher (and student), the empowerment afforded by such "knowing" is revolutionary. Although not an explicitly stated goal of the theory supporting personal practical knowledge, empowerment becomes a possibility.

By lumping teachers into one category, too often traditional research in education has failed convincingly to recognize that each teacher's personal practical knowledge impacts uniquely upon her curriculum in the classroom. Try as they can, those who make educational decisions at the administrative level have been unsuccessful at standardizing and controlling the complex experience we call education.

Clandinin (1988) concluded that by conceptualizing one's images, change becomes a possibility. (p.185) When inquiry into teaching falls short of actually delving into the root causes and experiences that mind our images of teaching, change has little chance of being more than cosmetic. Educational fads come and go but nothing really changes until a significant degree of genuine self-understanding evolves. As Collingwood (1946) said, "... thought is not mere immediate experience but always reflection or self-knowledge, the knowledge of oneself as living in these activities." (p.297)

Educators have become content with classifying people into comfortable pigeonholes (like those of learning styles, I.Q., and gender). We've built the molds and sought to cram our students and colleagues into them. Now alternative perspectives in educational research, including research into the personal practical knowledge of teachers, offer new opportunities for inquiry and possible change. By describing each unique teacher and classroom experience in detail, the narrative approach provides a powerful lens which reveals the particularity and complexity of teaching. Each new study in the narrative tradition can meld with the stories of its readers, creating a myriad of possibilities for personal understanding and growth.

In this era of accelerating teacher "burn-out", troubled classrooms, and absenteeism, we owe it to ourselves to learn all we can about why some teachers seem impervious to the destructive and demoralizing forces around them. By focussing research on an understanding of the images of the successful, self-realized, "enjoying" teacher, the possibility for a more useful understanding of teaching emerges. Are there clues or links in this and similar research which might help to point the way to an improved understanding?

I believe that there are. The linkages are found in the evolving understanding of how teachers interpret their jobs. They are in teachers' images of teaching, the classroom, and students. Janice imaged her job as being a familial experience within a community of co-learners engaged in a life-long process. She perceived the classroom as a real life experience where learning was not just a preamble to living. By tracing her own educational narrative, she became aware of the impact of her childhood learning experiences upon her personal practical knowledge and, in so doing, realized, and took responsibility for her influence within the classroom.

Both Janice and I have expressed confidence that our jobs are important to our society. In many ways our classrooms are societies in which all of us -- teachers and students alike -- participate responsibly in the social construction of democratic understanding and participation. Our jobs give us a respected status in return for acceptance of the responsible role we play in the community. Interpreting our jobs thusly acknowledges a love of education ("caritas"), a deep sense of caring for students, and an acceptance of the ethical responsibility of teaching. What teachers do is profoundly significant. Teachers as agents of socialization reduce the dehumanizing influences of society by caring deeply and by taking personal and moral responsibility for the learning needs of their students.

A teacher's job can be a stimulus for originality and creativity. Janice and I have discovered that we find renewal within our jobs by entering creatively into the lifecycle of the year. Joy, celebration, sadness, and anxiety describe the range of emotions encountered in a vocation which enters into the depths of human lives. Lessons from surprising sources -- from conventional content, skills, and attitudes -- serve as the catalysts for profound self-discovery and social understanding. A powerful metaphor is implied here: *the classroom is life*. Relationships take on a new significance if what transpires in classrooms is viewed as integral rather than preparatory to life.

Lakeoff and Johnson (1980) described an antithesis to "the classroom is life" metaphor when they characterized the "society is conduit" metaphor.

> When it really counts, meaning is almost never communicated according to the conduit metaphor, that is, where one person transmits a fixed, clear proposition to another by means of expressions in a common language, where both parties have all the relevant common knowledge, assumptions, values, etc. When the chips are down, meaning is negotiated: you slowly figure out what you have in common, what it is safe to talk about, how you can communicate unshared experience or create a shared vision.... When a society lives by the CONDUIT metaphor on a large scale, misunderstanding, persecution, and much worse are the likely products. (p.232)

This research has helped me to recognize that this metaphor is the root of many of the concerns about education we hear being voiced. From the perspective of "classroom is life", truth depends on understanding which, in turn, emerges from interaction. Truth emanates from constant negotiation with people and the environments that surround them, and not from a teacher informing a student. A major contribution of this thesis is that it opens the complex life of one classroom to inspection, providing a "ringside seat" to the richly interesting and profoundly important personal negotiations of learning and teaching.

Implications for Teacher Education

Having stressed the characteristics of and the need for caring informed classrooms, what are the implications for developing programs for new teachers? I am convinced by this research that beginning teachers, like all teachers, should be encouraged to discover the images that mind their personal practical knowledge. Extended practicums in classrooms, involvement in all aspects of schools, and ample time and encouragement for reflection and reconstruction of personal practical knowledge might facilitate the education of teachers who, like Janice, would feel like they were "good teachers in their own regard". (in conversation)

For student teachers, coming to grips with their personal practical knowledge while struggling with the demands of the practicum is likely to be difficult. Too often student teachers are taught in a "conduitive" fashion -- fed a theory, expected to use it, and held accountable for its use. The continuing attempts of our profession to provide recipes for success (which too often fall short of expectations) contribute to alienation and isolation in the profession. By helping pre-service teachers to become familiar with particular stories from classrooms and to reflect upon these stories, narrative accounts like this one might help students bring theory and practice into a more harmonious relationship.

Jensen (1989) referred to teacher empowerment and teacher reflection as cyclical, self-perpetuating acts. (p.148) The challenge for teachers and teacher educators alike is to provide opportunities for teacher reflection to take place in order to reap the benefits of empowerment and freedom of choice.

Over the years, as friends, Janice and I have shared many hours of reflection (probably due to our commitment to teaching and to each other's well-being); yet only I had the opportunity to visit her class on a daily basis (because of my sabbatical year). How can time like this be provided for in the typical junior high teacher's overtaxing schedule (or in any teacher's busy life)? If reflection becomes a recognized and guided part of the student teacher's program, perhaps it will become feasible for the pattern to be established and encouraged in the school situation from the onset. While we are so entrenched in our way of doing things that a new model for operation may seem an impossible dream, possibly, opportunities for informal and formal discussion within a professional setting can be encouraged. Possibly we can bring teachers with common concerns together on a regular basis to be empowered through reflection.

Implications for Teaching Social Studies

Writing this thesis has given me the opportunity to tell a story about social studies teaching. Janice and I have put our our minds together to open up her classroom to others. The story tries to capture the complexity of a phenomenon called schooling. Empowered by reflection (albiet orally) and insight into her personal practical knowledge, Janice found that she became more confident in the ways she approached her personalized curriculum -- aware of her storytelling, her sensitivity, and her desire to provide an enjoyable place for her students and herself to learn.

How might this story impact upon an understanding of teaching in social studies? British historian and philosopher Collingwood (1946) suggested that the narrative form could be used to achieve the objectives of historical inquiry. His concept of history stressed the importance of self-knowledge as the primary justification for the discipline -- the *imaginative* re-enactment of past experience. He emphasized the importance of reflective reconstructive narrative as a pathway to socially-constructed knowledge -- a theme that is echoed in the writings of Connelly and Clandinin. (1980, 1988)

> (H)istorical thought is a river into which none can step twice -- even a single historian, working at a single subject for a certain length of time, finds when he tries to reopen an old question that

> the question has changed. ... the historian is part of the process he is studying, has his own place in that process, and can see it only from the point of view which at this present moment he occupies within it. (Collingwood, 1946, p.248)

Collingwood maintained that historical thinking is always reflection; for "reflection is thinking about the act of thinking". (p.307) He believed that it was necessary to understand the history of people to achieve self-understanding, hence, the study of history was basic to education and the key to social studies. Jensen (1989) stated that social studies is a subject area in which students could and should learn ways of synthesizing knowledge from parents, peers, media, and schools in ways that are meaningful to them -- not just as individuals but as responsible members of society. (p.150) Janice's story tells how reflection and self-understanding brought about change and affirmation to her personal practical knowledge and how social studies provided a forum for "citizenship education" -- for responsible, moral, caring development based on an image of the classroom as family, as community, and as a real-life experience.

Janice's story does not prescribe techniques for teaching social studies or formulae for dealing with junior high students. Rather it offers the intimacy of her thoughts and actions. Janice has modelled the subtleties and complexities of social learning in her classroom. Together she and her students have constructed knowledge about the world in which they lived. The content was shaped by Janice, her students, their parents, and the prescribed resources but the curriculum was grounded by Janice's images. Because of Janice's image of the classroom as a microcosm of life, her students were helped to more deeply and genuinely empathize, analyze, synthesize, and reflect. Janice modelled skills to accomplish such tasks through her image of classroom as a community of co-learners. Students were helped to better understand themselves and to grow emotionally and morally in the process through her image of the classroom as a family.

The qualities that gave voice to Janice's image of the classroom as family included her *love of students* (evident in her relationship with the class and its individuals), her more general *love of people* (evident in a careful nurturing of friends), her use of *modelling and coaching* in interactions with students, her encouragement and expectation of a *sense of responsibility* as a guide in the classroom, and her emphasis on *moral development*. Through the image of classroom as family, the potential for achieving the overall objective of social studies -- the development of responsible citizens (Alberta Education, 1988) -- was met.

As members of a classroom family, a community of co-learners in a real life process, students can achieve the objectives of social studies including the primary objective

-- the development of responsible citizens (Alberta Education, 1988) -- set out for them. Janice's story tells how it was accomplished in one junior high social studies classroom. The question arises as to whether or not the objectives of social studies -- mandated externally -- can be met in a setting at variance with that found in Janice's classroom. Can social studies provide a meaningful experience by which self-knowledge is constructed in a classroom that is not family-like, community-centered, and life-like? Given the mandate (Junior High Social Studies Program of Studies, 1988) to guide students toward becoming responsible citizens ...

> Responsible citizenship is the ultimate goal of social studies. Basic to this goal is the development of critical thinking. The "responsible citizen" is one who is knowledgeable, purposeful and makes responsible choices. Responsible citizenship includes:
>
> - understanding the role, rights, and responsibilities of a citizen in a democratic society and a citizen in the global community
> - participating constructively in the democratic process by making rational decisions
> - respecting the dignity and worth of self and others
>
> ... (E)mphasis is placed on learning those social studies facts, concepts, generalizations, and skills that are useful for lifelong learning and responsible citizenship. ... (T)he responsible citizen uses the knowledge, attitudes and skills acquired in the school, the family, and the community. (p.2)

... just how significant are the images that the social studies teacher holds about her classroom, about students, about teaching, or about learning?

With the focal point of Janice's program being the daily inclusion of current events, she and her students had the opportunity to arrive at a shared (but not necessarily mutual) understanding regarding political and social personalities and how their attributes, values, and perceptions contributed to their stories. They could discuss "responsible citizenship" as it was (or was not) modelled in the society at large. Within an environment of openness and security that was characteristic of Janice's classroom, students could voice their opinions about the world as they perceived it before an audience of peers and a caring adult.

From my own experience and within a program shaped over time and in partnership with Janice, I have found that focussing upon current events in my junior high classes adds an element of immediacy, relevance, and a "desire of know" to the social studies experience. As Collingwood (1946) suggested, the study of history becomes a search for self-knowledge as students "re-enact" the past in order to understand their present. In discussion, as my students and I strive to understand the events taking place around us, we become aware of the images through which we perceive our world. My students develop their processing skills (with an emphasis on critical thinking), participation skills (with a sense of responsiblity for increasing their awareness of their political, social, and economic environment), and communication skills (with an emphasis on listening and discussion techniques), and in the process, are empowering themselves to be recognized as "responsible citizens". The Junior High Social Studies Program of Studies offers the following rationale for the inclusion of current events in regular programming:

> Current affairs and up-to-date information are an integral part of the Social Studies Program. The study of current events adds relevance and immedicacy to the curriculum and helps foster student interest. Discussion of current events, issues and problems helps students understand their world and demonstrates the need for studying the past in order to understand the present. ... (It)provides students with opportunities to develop the skills needed to acquire, analyze and evaluate information that flows from the mass media, to make decisions, and to participate in society as responsible citizens. (p.5)

Palonsky's (1987) suggestion that the ways in which social knowledge is considered by students and teachers need to be better understood (Chapter II, p. 33) can be translated into an action statement via a more widespread use of current events -- as a catalyst in a program designed to achieve many of the objectives of social studies. Issue-oriented and citizenship-oriented, the study of current events requires that teacher and students work together in an environment that encourages freedom of thought, requires trust and self-confidence on the part of the individuals involved, and draws upon the awareness and expertise unique to the class. By deliberately constructing knowledge in a community of co-learners, the teacher (and students) become increasingly aware of ways in which social knowledge is considered.

Does the experience of striving to fulfill the requirements of the social studies program of studies over a prolonged period of time shape the teacher? Jensen (1989) concluded that Anne changed her views as a result of teaching social studies in an issue-oriented curriculum. Janice expressed her confidence in being informed and "taught" by her students in her regular current events program. I share both "teacher's" conclusions from my own experiences in the social studies classroom (largely due to the reflective process that has characterized this study). The program rationale and philosophy of the Junior High Social Studies Program of Studies (1988) gives social studies teachers the following guidance:

> ... (T)he concept of learners as receivers of information should be replaced with a view of learners as self-motivated, self-directed problem solvers and decision makers who are developing the skills necessary for learning and who develop a sense of self-worth and confidence in their ability to participate in a changing society.(p.1)

Creating the necessary environment and adopting appropriate learning strategies to accept that guidance will undoubtedly impact upon the teacher and, ultimately, will help shape the images which conceptualize the personal practical knowledge which grounds her curriculum.

Implications for Personal Practical Knowledge Research

As researchers and educators become increasingly aware of the potential benefits accrued through personal practical knowledge research and as long as there are teachers who are willing to go through a sharing, collaborative process that tells the unique story underlying their teaching and thinking, this style of research is bound to flourish. Each new research builds upon its predecessors as part of its stuggle for narrative unity, addressing the concerns of its critiques in the process. The ground work established by Connelly and Clandinin over the last decade has shown by its endurance, following, and interest generated to be clearly thought out and to fill a previously detected void in the research literature.

I raise several points of interest by way of advice to those who might build upon this research.

1. **The absolute need for a trusting relationship that can withstand and survive several months of intensive research, followed by many more months of writing, editing, and rewriting can not be emphasized enough.** The necessary relationship has to be nurtured and protected over the entire process from negotiation of entry to exit. The ethical and moral implications are far-reaching. For me, empathy and Janice's phrase "sensitivity to others" played a major role. I did not and would not put Janice into a

position that I would not want to experience. Being sensitive to the feelings and emotional well-being of one's research partner is essential. Being aware of the pressures besetting the research partner and the rhythms of the school year gave me a sensitivity to when Janice would best be able to help me focus on my agenda -- the writing of this thesis.

2. **Acknowledging the difference in degree between sharing information and thinking between friends and the public, in general, which the printed document has the effect of doing, requires mentioning.** For colleagues who have worked with Janice, joined her around the staff room table, and served on committees and activities, there is an awareness of how she thinks and acts. Documenting those same thoughts and actions for anyone in any context to read moves the interaction to a different plane. Janice and I discussed this during the "Negotiation of Entry" phase of the research and I am obliged in the future to protect her anonymity agreed upon at that stage. To do otherwise would betray the trust and integrity with which this process began. Because she left much of the final writing up to me, again I am left with the responsibility of being sensitive to how I have told her story. The thesis is, in effect, mine. It tells Janice's story only because she extended to me the opportunity to enter her world as an act of friendship.

3. Recognizing the role of editing in the final writing of the thesis raises some concerns. Selecting an exemplary teacher of social studies as a research partner, as I did Janice, was at the onset a limiting element. The question arises; had I discovered, in the process, that Janice's images of teaching or of the classroom were negative, would I have chosen to continue to the conclusion of the project? What if only some aspects of her personal practical knowledge were found contrary to meeting the needs of her students (in my estimation)? Would I have included that deficit element in this public document? One of the principles of ethical collaborative research that grounded this study was Reconstruction of Meaning versus Judgment of Practice (Chapter III, p.42). My role was to describe and interpret, not to evaluate. Although the problem did not arise in this study my recommendation to successors would be to maintain an overall picture of intention, to select a research partner on the basis of common purpose, and to be prepared to discover whatever may come as the process takes place. If at some point in the future, this thesis is used to inform an investigation into the complexities of teaching social studies, the researcher may find that negative comments and images are few to be found. Initially, I set out to tell a story about social studies teaching that was positive and healthy at its core. With that "subjective-I" it was possible that I may have overlooked elements that proved otherwise.

4. **Accepting the fact that given a close beginning relationship with the research partner and similar personal practical knowledge, a tension between where the teacher's story ends and the researcher's story begins creates a very fine line which may easily become obscured in the telling.** Because Janice and I had shared over a decade of teaching at the same school, had raised our children together, and developed a lasting friendship, we acknowledged from the onset that it would be difficult to separate our narratives. Janice's beginning comment about us seeing ourselves as mothers in our role as teachers (I#1, p.17) is an example of how, in our daily lives, we frequently spoke **for** each other. (Appendix I contains two similar excerpts from our interviews.) I suspect that this quality is one of the major attributes of this thesis -- that Janice trusted me to speak for her, to interpret her language, her mannerisms, her thoughts, and her actions into images that conceptualized her personal practical knowledge. I think this tension helped to give the study an authenticity that a less intimate relationship would have found more difficult to provide. Until I take part in a research such as this with another teacher whose background and experiences I have not shared, I can not really comment upon the net impact of our closeness.

5. Arriving at the final phase of the research, the "Negotiation of Exit", requires special attention. After the third letter had been written to Janice and the follow-up discussion as to the impact upon her life as a result of the research was over, Janice made it quite clear to me that the telling of the story was up to me. Together with my supervisors, I drafted chapters, discussed the writing, and rewrote certain segments of the final story (sometimes as many as ten times). Aware of the time that Janice had already committed to this project, I kept my requests for further input to a minimum -- confirming ideas with her that I felt needed clarification. It was important for us that, prior to setting out on this project, we discussed each other's roles and expectations, and fortunately, we were able to carry out the study as we had planned.

6. The fact that much of the research involving personal practical knowledge has been carried out by women researchers in collaboration with women teachers requires further attention. By incorporating some of the conclusions as to ways women know put forth by Belenky et al. (1986) into my research into Janice's personal practical knowledge, I hoped to draw attention to possible gender-related reasons as to research preference for both researchers and teachers. The concepts of "connected knowing" (Belenky, 1986), "caring" (Gilligan, 1982), and "educational *caritas*" (Noddings and Shor, 1984), as they related to Janice's curriculum (grounded by her images of the classroom as a family, as a community of co-learners, and as life in microcosm), offered a perspective from which to interpret and describe her language, mannerisms, thoughts, and actions. Continuing research into the differences in the ways women consider teaching, moral development, decision making, and problem solving warrants further consideration as it relates to narrative research into personal practical knowledge.

My experience along this journey of discovering personal practical knowledge has led me to conclude like Clark (1991) that this style of research is ...

> ... an exciting and motivating experience for those of us involved that has encouraged us to actively seek further opportunities to explore some of the considersations raised, to build upon some of the understandings developed, and to pursue professional development through a continuing study of our personal practical knowledge. (p.135)

In many ways, the research that has informed this narrative is but part of a research journey that began with early school experiences and continues in day to day activities in the classroom.

Conclusion

Without question, the experience of writing this thesis has been the most challenging aspect of my academic career. I have been stimulated to draw upon all of my resources --

my skills as a researcher, my abilities as a collaborator, and my capacities of observation and expression to name a few.

My opening statement, written over a year ago, referred to the three separate occasions during which I have been involved in university programs. The current program -- which has culminated in a narrative about Janice -- has given me a platform to express the depth of my feelings about teaching and learning. I have been able to devote time and energy to the close introspection of an educational process, first during my visitation to the classroom, then later, as I melded what I had experienced during that visit with what I had previously held to be true -- my personal practical knowledge.

Arriving at the closure of this very intensive process, I wish to address concerns raised by some of the critics of narrative research, and thus to provide a concluding perspective on the value of this study. I should add, parenthetically, that our reflections (Janice's and mine) at the start of this chapter provided partial answers to these concerns. My response (indented and in italics) follows each brief synopsis of a critical concern (in bold print).

Palonsky (1987) has questioned the transferability of descriptive-interpretive accounts from one teaching setting to another.

> *This becomes a paradigmatic matter. For descriptive-interpretive thinkers, knowledge is socially constructed often through the sharing of stories. The settings do not have to match to provide insights into one's own personal practical knowledge. Descriptive-interpretive research, by definition, describes and offers an interpretation of observed phenomena. The conclusions reached are, in many ways, determined by the reader of the research.*

Secondly, he challenged researchers to "intervene in the culture, to recommend and help implement changes, and to address problems suggested in (their) stud(ies)". (p.85)

> *As teacher-researcher, I intervene in the culture everyday in my classroom as I meet with my 150 students. I recommend and help implement changes within my classroom, my school, and my system in various ways. The difference now is that my intervention, recommendations, and implementations are informed by an awareness of my personal practical knowledge. My role of teacher is a significant socializing role that, blended with that of researcher and theoretician, can have major impact upon all those within my circle of influence.*

Already I can see the impact of my research upon my teaching. In my current assignment, I am combining my role of teacher with researcher within a group of ten grade eight students who are repeating their eighth grade. We are exploring mutual stories about school through journal writing, transcribed discussions, and shared reading and viewing experiences. These young people have an important story to tell that will describe, inform, and possibly impact upon those who read our story.

I am applying the methodology followed in this thesis to work with these special children. While our shared journey is still at its beginnings, I have come to see that their attitudes and academic successes are reflected in their stories -- in their experiences in and with school.

Milburn challenged narrative researchers to explicate assertions and concepts, criticizing their vagueness as being "difficult to comprehend" (p.199) ...

A major thrust of my research process was to clarify for myself the terminology used (which at times I also found "difficult to comprehend") to discuss a teacher's experience and then to express my understanding as clearly as possible in the writing of my narrative. How this will be achieved for others remains in question. However, I have constructed a set *of personal concepts which are clear and convincing for me and what I am doing with these assertions and concepts is clear. I am applying them and remain open to working with other teachers.*

... and to give more explicit attention to the researchers' own narratives of experience. (p.199)

As expressed in Chapter III, my graduate class with Dr. Jean Clandinin provided me with the opportunity to attend to my own narrative about teaching. Appendix A incorporates my "Chronological Milestones" -- stories of teaching and being taught, and, in Chapter I, I have identified the four images which conceptualize my personal practical knowledge. The impact upon the conclusions of this research created by my "subjective-I's" was a concern of mine from the onset of the project, however, the awareness of my bias enabled me to be as explicit and open as possible in determining whose voice, Janice or mine, was being expressed. I must acknowledge that this thesis is at all times my story -- my interpretation of Janice's personal practical knowledge.

Janice's busy schedule, in and out of the classroom, did not afford her time to keep a journal during the observation period, hence, her "narratives of experience" were limited to the stories she told *during the interviews, to what she said and did in the classroom as recorded in the field notes, and to her occasional written comment in my notes. I have intentionally included much of our respective narratives of experience in the Appendix.*

Willinsky (1989) has expressed concern over the isolation of a teacher in narrative research that does not give due recognition to the larger societal script from which the teacher acts. (p.251)

There are two levels -- personal and social -- from which to consider this criticism. Personally, the same societal script over which Janice had little control is operational in my life as well. The narrative unity achieved in our collaboration addressed the issues of our school experience to a degree. Our personal practical knowledge, directly rooted in a similar societal script, emerged through our discussions and reflections, allowing us to remove that sense of isolation -- sharing and constructing knowledge in the process.

Socially, descriptive-interpretive research results in "thick description" arising from the triangulation of data: field notes from participant-observation, journals, letters, and formal interview transcriptions. Unfortunately, the data that supports narrative research focussing on a single teacher in a *single classroom is limited by the setting, making the description of the "history of script and set within which the teacher is busily improvising and performing" (Willinsky, 1989, p.252) difficult to capture.*

However, knowing what I am and do now, I can no longer return to the bliss of ignorance (not knowing) that I enjoyed prior to the experience of writing this thesis. As Noddings said, "It's time for the voice of the mother to be heard in education." (Caring, 1984). Janice and I are teachers and mothers and our story has become part of the public domain. Our role in Willinsky's "societal script" can only become more clearly defined with this and similar research projects.

This isolation is further intensified by the anonymity of the teacher- participant who is denied credit for her professional contribution. (Willinsky, 1989, p.255)

This was a matter of concern for both Janice and me. We would have waived this restriction, but in keeping with the fledgling tradition of the narrative researches which served as models for this one and the code of ethics established by the university (guaranteeing anonymity), we chose to follow suit. Within our circle of influence, there exists an awareness of this project which has consumed so much of our time. However, in retrospect, I must acknowledge *my agreement with this criticism. Janice deserves the recognition and perhaps a wider recognition of her role in this research would be of benefit to her.*

Clark (1991), in her narrative research into the personal practical knowledge of two elementary social studies teachers, elected to circumvent the anonymity clause ...

> ... Actual names of the school, the students and the teacher will not be used in the daily notes or in the final thesis document as a guarantee of anonymity of those involved in the research process. (Ethics Committee)

... with the written permission of the committee and teacher-researchers.

Finally, Dillon (1989) asks whether or not we can grow professionally through this type of research. (p. 232)

Again, this concern may be addressed from two planes: personally and socially. In many ways, the personal response impacts upon the social response. Both Janice and I can attest to professional growth as a result of this study. As expressed earlier in our reflections, if professional growth involves empowerment, then this narrative research demonstrates how this dimension of personal growth can be fostered; if professional growth involves improving learning opportunities for our students, then this narrative suggests how this can be the result; and if professional growth involves self-understanding, then *this narrative confirms how this too can be an outcome. While I don't expect that this narrative will greatly influence the nature of educational practice, I hope that it will provide a stepping stone for subsequent research in the sense that the research work of Elbaz (1983), Clandinin (1986), Hoffman (1988), and Jensen (1989) have served this work.*

The incorporation of women's ways of knowing (Belenky et al., 1986) into the conceptualization of personal practical knowledge offers a unique approach that may lead ultimately to a better understanding of teaching from a feminine perspective.

Concluding Statement

It is my hope that the reader of this narrative will be enriched by both the story and how it has been told, that our shared experiences will, in some way, benefit teachers and students, and that the reader will become an integral part of the process, seeing with our eyes one of "life's educational situations". (Connelly and Clandinin, 1988, p.59) As Peshkin (1985) said,

> When I disclose what I have seen, my results invite other researchers to look where I did and see what I saw. My ideas are candidates for others to entertain, not necessarily as truth, ... but as positions about the nature and meaning of phenomena that may fit their sensibility and shape their thinking about their own inquiries. (p.280)

I have validated for myself the importance of teachers sharing their stories as an avenue to self-understanding; I would like to think that the enthusiasm I have attempted to project in the telling of the story will be infectious and that the message I have tried to relate will result in making "good teachers even better". (I#2,p.11)

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APPENDIX A

CHRONOLOGICAL MILESTONES: STORIES WRITTEN FOR ED.C.I. 605

Elementary Lessons

I have been teaching most of my forty-three years. My first student was my little brother, born when I was almost three. Playing with him, I remember mom advising me to let him win occasionally but I wouldn't. He had to beat me fair and square. He did learn to win and became my first successful graduate.

My first school, located in rural Saskatchewan, averaged eight students during my four years of attendance. I worked on correspondence lessons under the administrative eye of a teenage girl from a neighbouring hamlet. My first experience with conventional teaching, in fourth grade, brings back few memories but I do remember the book box that arrived at school every two weeks, the Christmas concerts which transformed the school into a theatre, and the springtime ball games and track and field practices. At school, especially during my correspondence years, there were many opportunities to work with those younger and older. I "taught" those younger while being "taught" by those my senior.

Moving to town at the age of ten was a very exciting adventure for my family and myself. School was no longer over two miles away -- instead it was across the street. The big two-story red brick building contained classrooms for eight grades. Every morning, weather permitting, we would gather in front of the school to sing O Canada, recite The Lord's Prayer, and repeat the Allegiance to the Flag. From our front porch mom could hear us singing.

At school, I learned what the government said I should -- plus many other things that were not defined in the curriculum. I learned that spelling made a difference. When Mr. R. wrote "sumer" on the board in my grade five year, I decided that my average mark in health really didn't count for much. A man who couldn't spell "summer" probably did not know much about health or evaluation either. I learned that showing favouritism to students felt uncomfortable. My girlfriend's mother passed away suddenly when we were in grade six and, in compassion, Mrs. M.

extended privileges to Linda that year that she did not extend to others. I did not like such blatant inequality in treatment. I learned that seeing the teacher in the same clothes day after day was boring and that observing a teacher's peculiar movements was very distracting. I learned that sharing my correct answers with a classmate was cheating. I learned that performing in front of people was enjoyable. I struggled learning to twirl a baton but really gave my heart to the piano in lessons commencing in grade six. I started teaching piano lessons in my last year of elementary school. We were often given the opportunity to act as teacher aides with those younger. I remember spending the entire opening day of school consoling a frightened little first grader. During those years, I became the chief organizer, referee, and teacher for community sports played in the empty lots near our house. My position came by default -- I was older than the other neighbourhood children and the only girl. The boys needed my organizational skills and were content to let me decide who was out or who could bat. They would knock on my door or send my little brothers in to fetch me so that the games could start. I would go; teaching was in my blood.

Caring or Content

In the 1960's, curling and track and field were the only physical education activities available to girls in our town but they turned out to be enough to light a fire of enthusiasm for sport within me. I learned that competition felt good, that teachers treated those who learned easily much differently from those who learned with difficulty, and that the reputation of a big brother or sister impacted upon the expectations of the younger sibling. My brother used to tease that he didn't mind being compared to his big sister but when they called him Brenda, he really took offence. I learned that some teachers cared. They convinced me that I could do whatever I chose to do and monitored my progress closely, admonishing me if I wasn't matching my potential, praising me when I did.

Teaching became a way of life for me. I was a Sunday School teacher, choir director, and piano teacher during my last two years of high school. Every Saturday I taught 16 half-hour piano lessons. I wrote instructions into the notebooks for my little ones and only years later did I realize that they could not read printing, let alone read the written instructions I had given them.

I decided during those senior years that living in a small town, with its limited opportunities, or farming, with its endless struggle for survival, were not my aspirations.

The only way that I could leave my hometown would be to finish school and get a university education. My parents supported my intentions wholeheartedly, determined that I would not be limited by a lack of education.

Ivory Towers

In 1964, I began my program at the University of Saskatchewan. Here my teaching was confined to tutoring fellow classmates as we came to terms with this school of 10 000 where professors came into the lecture halls, talked for 55 minutes then left us to our hastily scribbled notes. I learned how important the use of a person's name is to the nameless individual lost in a sea of first year faces. "Miss Weston, Miss Weston, read that question carefully!" helped me through the Economics Christmas examination. For the first time I was facing concepts that did not make sense to me. I struggled and, if not for Dr. Lal's help during that exam, I probably would have dropped the course rather than take a poor grade. His knowing me -- a lonely student in a class of over fifty -- was the encouragement I needed. I took a great deal of pride in the A with which I finished the course.

During my education practicum in my second year, I learned more precious lessons. A little grade five's comment about my shaking knees brought me up short and with a gleam in my eyes and determination in my voice, my knees quit shaking and I started teaching. I learned to be sensitive to my superiors. What were their expectations of me? What were my limits? What compromises or adjustments would I have to make to find success in each new assignment? I learned that it was important to establish my own priorities and expectations so that compromise could happen but on more equal and acceptable terms.

Building Practical Experience

My professional teaching career started when I was nineteen. My assignment in physical education required that I attend summer school to learn the skills necessary to teach a wide variety of sports. When I entered the gymnasium the fall of 1966, I was physically fit and skillful! My students never discovered that I just knew one routine on each piece of gymnastics equipment or only ten plays in basketball.

I learned so many things that year. I had two memorable teacher coaches. My physical education partner shared his exceptional organizational skills with me as he took me under his wing. He taught me how to be a physical education teacher and without knowing it, he taught me something else. Because he had his degree, his pay cheque was exactly double that of mine, yet our job descriptions were the same. I learned that two years of teacher education was not going to be enough.

When my girls' volleyball team lost their first game, I went into the locker room to find them in tears, anticipating a dressing down from their coach -- an experience with which they had become familiar from their previous years on the team. I learned a big lesson that day. Volleyball was just a game -- an activity to be enjoyed and not something to create a situation of anxiety and fear as evidenced in the faces of my team.

Another colleague advised me to go into the class pretending to wear high black boots, to carry a big whip, and to refrain from smiling for the first three months. Tough talk! I watched this man whom the students loved. He treated them with respect and with authority. He cared and his expectations raised the level of the students' aspirations. I watched and learned.

With my degree I returned to the classroom in Saskatoon. In my capacity of grade seven teacher as well as physical education and music teacher in a kindergarten to grade eight school of 17 classrooms, I learned that a teacher could impact upon a student in a profound way. I didn't sleep much my first week, my thoughts occupied by a student named John. He had been the recipient of corporal punishment twenty-six times the year before, and the principal had to sit in the classroom during the final two months to maintain order. I was frightened to say the least.

John would have been in a learning disabled class in today's system, but in 1968-69 he was just one of my twenty-seven students. His school experience had been extremely negative. We worked out an agreement that could help him learn and that would give me a workable environment in the classroom. He was intrigued and disgusted by the happenings in Nazi Germany during the Second World War. From this focus, we developed a program that satisfied curriculum demands while giving John a good year. Only last year I learned that John has become a successful technician, husband and father of three. We had a good year and did I ever learn about teaching and learning!

APPENDIX B

REFLECTIONS GROUNDING PERSONAL IMAGES OF TEACHING

Teaching as Community

I learned very early in life the importance of community. Living in a rural setting, I came to appreciate the interdependence of the people in my life. Neighbours coming to the rescue when injury threatened a successful harvest, neighbours sharing their produce, or neighbours breaking up the long monotony of winter by visiting were part of life. Now, within a city setting, I find myself still seeking and creating community. I have taught at a neighbourhood school for twelve years where my collegial relationships have been warm and supportive, my student connections, strong and enduring. I have conducted informal interviews while watching children swim. At local shopping centres, restaurants, and church, I see my parents and students. This feeling of belonging to a community is of extreme importance to me and is one that I try to create with each new class of students that share my time and space.

Palmer (1989) described the community of learning as one where the deepest human fears are addressed with such deep assurance that the rigors of real learning can be risked and endured. Learning requires the learners to reveal ignorance, to ask questions, and to make statements that may be less than profound, to listen to views that are alien, and to direct challenges to fellow learners and receive the same without taking offence. Establishing that kind of climate or milieu in the classroom is desirable for me.

Teaching as Journeying

The image of teaching as a journey emerged for me through a friend's use of that metaphor to describe his life. His ideas have become more explicit as I have reflected upon personal experiences and have listened to the journeying stories of people with whom I interact. My journey has been illuminated by the relationships I have developed along the way.

My students and I explore the idea of journeying in the classroom. Through the image, we learn from each other -- building upon our ideas and constructing knowledge as we move through the year. Each year takes on a uniqueness because of the individuals involved. Routine is part of the journey. The first bell of the morning marks the beginning of each new day and successive bells orchestrate the activities of the school. Familiarity is part of the journey. A daily program focussing upon current events is a integral component of our social studies' program. To carry out a well- informed and thoughtful program, we listen to several newscasts, read the newspaper, and, in conversation with each other, socially construct our own understanding bout what we have observed. Routine and familiarity create a comfortable climate for adolescent learning.

The image of journey provides an opportunity for recovering and reconstructing meaning and contrasting my personal experience with social developments that have occurred in education. Having read Dewey for the first time during my early post-secondary education, I have reflected this year upon how his theories have been adapted to successive curriculi. The commonplace of subject matter figures prominently in my theme of journey. The journey, during which I have gained whatever expertise I can claim, has taken me into classrooms over the past four decades. Challenging and exciting, it has helped me appreciate and anticipate change. My own personal practical knowledge conceptualized through the images of community and journeying are significant clues to my subjectivity.

Teaching as Learning

I do assignments with my students (working along with them on projects) for two probable reasons. The first has to do with my belief in the importance of teacher modelling in the Socratic tradition. The second has to do with my desire to learn. I love to learn -- by watching, listening, reading, and storytelling. Good questions, asked and answered, make me think and through sharing my thoughts with my students, I learn. This "subjective-I" as learner comes up repeatedly in my conversation. I learn from conversing with others. I have suffered through unmotivated and disinterested teachers and I have appreciated the excellence and caring ways of others. A sense of personal empowerment has been the product of my pursuit of the learning experience. My image of learning, which involves knowing how I learn, is a gift I would like to give each of my students.

Teaching as Gameplay

The curriculum commonplace of teacher is woven into a theme of gameplay. From my earliest years in school, playing games like softball was part of my education experience. At home my mother, a great game player, operated within the philosophy that if one had to work, he or she might as well have fun. And fun we had. She would say, "Let's race and get the table set before dad comes in!" We would race, laugh, and get the work done at the same time. Years later, if a camera were set up in my classroom, it would reveal a similar drama being reenacted. "Let's race!" The object has little to do with competition -- more with enjoyment. Learning is basic to existing -- why not enjoy the process! A look of doubt passes over the faces of students when I suggest that they should enjoy studying for exams or delight in writing papers, but after several months with me, they begin to share my ideas and find that a positive approach to tasks makes life's expectations easier.

The impact of years of coaching on the neighbourhood lot and in the school gymnasium has left its mark in my classroom. Being a coach excites me occupationally. A coach guides, understands, encourages, chides, and cares for the team. The coach, final decision-maker, often collaborates first with the players -- realizing that she doesn't have to know all the answers. The coach, crucial to the gameplay, remains only one part of the system -- part of a team. The coach, just and able to anticipate the strengths and weaknesses of "the opposition", can make the difference between a team's victory or defeat. These qualities belong in the classroom -- an image emerges.

APPENDIX C

PERSONAL APPLICATION OF THE SEVEN PRINCIPLES FOR ETHICAL COLLABORATIVE RESEARCH

1. Negotiation of Entry and Exit. The context of the study, the process, and the outcome was the foundation for much of our initial course work, discussion, and reading in Ed. C.I.605. We had read Jean's study of the "Classroom Practice" of Stephanie and Aileen. (Clandinin, 1986) We had been invited to participate, suggestions were made as to what we needed to take with us on this "narrative" journey, and, most importantly, the time was taken to develop a milieu of trust and caring -- essentials to narrative research.

2. Reconstruction of Meaning. We were encouraged from the onset to view ourselves as teachers and not to view our teaching judgmentally.

> The social and educational goodness of an act (teaching action) judged against external standards is outside the frame of reference of the narrative perspective. (Milburn, 1985,p.14)

What was to become of our writing was not pre-determined. Reform or evaluation were not our goals.

3. View of Participant as Knower. What a treat it was to be acknowledged as an "expert"! It was our own feelings, values, needs, and purposes which formed the focal point of the research. Our mutual data collections were as unique as we were.

4. View of Participant as Collaborative Researcher. In Ed.C.I.605, we wore two hats -- those of teacher and researcher. Our peers and our professor helped us stay in focus. As reseachers, we needed to draw back from the data collection, far enough removed to detect patterns from material that was personal and intimate. Our group work and the interview exercise helped us.

5. Openness of Purpose. The ongoingness of the process and the sharing at every stage along the way kept us headed toward our goal -- that of determining the images of teaching that conceptualized our personal practical knowledge.

6. Openness of Judgment and Interpretation. My data collection, like the interpretations of that data, was private. I had a feeling that my findings would somehow enable me to be a better teacher, however, that was not a mandated consequence but a hope, and, in the caring milieu of the class, that hope was never diminished.

7. Multiple Interpretations of Text. My interpretations were grounded in an extensive array of data and my resulting narrative strived for logic, plausibility, and persuasiveness. To achieve that goal, I had to explicate and acknowledge my perspective, intentions, and conceptions because I was both interpreter *and* participant. (pp. 271-273)

APPENDIX D

TOPIC B Cultural Transition: A Case Study of Japan

GRADE SEVEN: PEOPLE AND THEIR CULTURE

FOCUS: The focus of study is culture, in general, and the students' culture, in particular. The study of the Japanese culture provides the opportunity to apply cultural concepts.

RATIONALE: Each human society has particular patterns of behavior that make up its culture. All culture have some common characteristics; every culture also has some unique characteristics. *Cultural change is a continuous process. In the past one hundred years, Japan has undergone major changes and as such is an example of a culture in transition. In addition, it is an important Pacific Rim nation that has economic ties with Canada and Alberta.* The study of cultural interaction and adaptation in Canada necessitates an understanding of bilingualism and multiculturalism. A *comparative study of cultures, within and outside a country, facilitates understanding of human behavior and enhances students' global awareness.*

Junior High Social Studies
Program of Studies, p. 7.

Knowledge:

The Program of Studies suggests Major and Related Issues and Questions to guide inquiry within this topic.

> Major issue: To what extent should change within a culture be encouraged?
>
> Major question: How does culture change?

These Issues and Questions are provided as a focus for teachers to organize the knowledge, skill, and attitude objectives for instructional purposes. Teachers are encouraged to address several issues and questions during the course of the unit.

Cultural transition occurs as a result of internal and external influences ...

> ... the major generalization that should be reached through the variety of activities experienced in the classroom is built upon several supporting generalizations:

> *-change results from one or a combination of causes...* Here agents of change are considered as the class considers technology and invention, natural environment, contact with other cultures and the natural environment, contact with other cultures, and the aftermath of World War II.
>
> *-change is a continuous process occurring unevenly within cultures...* Transition is the concept to be developed through the examination of lifestyles (communication, socialization, beliefs and values, and roles) and adaptation.
>
> *-some aspects of culture are more enduring than others...* The concept of cultural retention is developed through the examination of the traditional way of life in Japan emphasizing communication, socialization, beliefs and values, and roles (family, worker...)

The Teachers' Resource Manual presents the following in its overview of this unit:

> The study of Japan offers many possibilities for taking the model developed in Topic 7A and applying this model in the examination of culture. The enormous changes that Japanese society has undergone in the last 100 years present the opportunity to see how this particular culture has responded to change. (p.78)

Skills:

The skills outlined in the Program of Studies are listed on page 192 in the left hand column and the approaches that Janice used throughout the unit are listed in the right column. The approaches are divided into class activities, library activities, and individual activities, with examples listed under each. The majority of time was spent in the classroom. Oral communication skills were primarily developed during discussion and question / answer sessions and written communication was developed through map making, graph presentation, short written answers, and paragraph activities. The large group was the most common organizational technique used although small groups of students did work together at several activities.

There was a great deal of sharing of experience and artifacts during this unit as students brought an assortment of items to school -- items that had been given to them from friends and relatives in Japan or had been gathered during trips to that country. Through that component of the course, skill objectives were achieved in ways unique to each class taught by Janice. At times permission was granted to enable the other classes to benefit from the collections.

Attitudes:

General attitude objectives for Junior High Social Studies students and attitude objectives specifically set for Topic B are listed on page 193.

Knowledge Objectives: Social Studies Grade 7

B: Cultural Transition
A Case Study of Japan

Teacher Prepared Materials	Two Roads to Japan:	Teacher Guided Research
*teacher-research *resource sharing from community *resource sharing with colleagues *audio-visual aids *daily current events	*commercial unit *teacher's guide and Blackline Masters	*group research *student reporting *daily current events

Objective testing

Concluding activities

- * Origami
- * Group oral reports
- * Position paper

Mid-term and Final Common
Examinations
for Grade 7 Social Studies

Skill Objectives Social Studies Grade 7

Skill Objectives

PROCESS SKILLS

- *locating/interpreting /organizing
- *analyzing/synthesizing /evaluating

COMMUNICATION SKILLS

- *speaking-formal and informal
- *writing-presentation

PARTICIPATION SKILLS

- *conversing with others
  - -in various settings
  - -within a preset structure
- *contributing to the group

INQUIRY SKILLS

- *critical / creative
- *problem solving
- *decision making
- *social inquiry

Skill Development

Classroom Activities

- *discussion
- *storytelling
- *individual seatwork
- *cooperative learning
- *viewing visual aids
- *informal debate
- *group presentations

Library Activities

- *group work
- *research
- *report preparation

Individual Activities

- *homework
- *review and test preparation

Attitude Objectives Social Studies Grade 7

The attitude objectives for Social Studies, which students should develop, include:

- positive attitudes about learning.
- positive and realistic attitudes about one's self.
- attitudes of respect, tolerance, and understanding toward individuals, groups, and cultures in one's community and in other communities (local, regional, national, global).
- positive attitudes about democracy, including an appreciation of the rights, privileges, and responsibilities of citizenship.
- an attitude of responsibility toward the environment and community (local, regional, national, global).

Junior High Social Studies
Program of Studies, p. 4

Attitude Objectives Social Studies Grade 7 **Topic B**

During this unit, students should develop:

- an appreciation of change as a common feature of life in all cultures.
- empathy for people experiencing change.
- a willingness to consider opinions and interpretations different from their own.
- sensitivity to the customs and beliefs of cultural groups other than their own.

Junior High Social Studies
Program of Studies

APPENDIX E
FORMAL NEGOTIATION OF ENTRY
CONSENT FORM FOR EDUCATIONAL RESEARCH

Teacher:______________________School:________________

Researcher:___________________________Phone:__________

Principal:_____________________________

Nature of the research: During the coming term, the researcher requests permission to participate within this Social Studies class both as observer -- making notes upon the interactions observed between teacher, students, and curriculum, taping interviews with the teacher, and accessing teacher documentation-and participant-sharing in the activities within the class. The data collected will be used in a graduate study thesis. Data collected during this process has absolutely no evaluative purpose. Conclusions concerning the teacher's personal practical knowledge will only be reached collaboratively.

Actual names of the school, the students, and the teacher will not be used in the daily notes or in the final thesis document as a guarantee of anonymity of those involved in the research process.

Any questions about the process and its intended use will be answered willingly by the researcher.

Teacher Approval:

I, ____________________, agree to take part in this narrative research project with the understanding that the data collected and the thesis produced will guarantee my anonymity, and that at any time during the study, either myself or the researcher have the right to withdraw.

Signature:______________________Date:______________

Principal Approval:

I,______________________, give my permission for the researcher to visit on a regular basis the classroom named above for the purpose of educational research into the teacher's role in curriculum development.

Signature:______________________Date:______________

APPENDIX F

NARRATIVE NUMBER ONE

Letters to Janice appear in Appendices F, G, and H. The letters are in edited form and where excerpts from the letters have been incorporated into the text of the thesis body, page references are given. I have tried to capture the essence of each letter -- singling out those aspects of the letters which provided insight to the emerging images. References to the data are as recorded with the omission of oral interjections like "yeah", "umm" etc. To protect the privacy of those involved, pseudonyms are used for the teachers and students.

Narrative Number One

Dear Janice,

Four months ago you introduced me to your class of grade seven's. I already knew three or four of the students, and you introduced me first to those whose big brothers or sisters had been at the school while I was there as a teacher. You told me interesting things about the other students and, within two or three days, I was part of the class.

We knew we could work together -- we have done so for ten years as we shared with a third colleague the responsibilities for teaching social studies in our school. From our relationship, and without really knowing what the research would entail, you agreed to work with me.

My arrival coincided with your commencement of Topic B in Grade Seven Social Studies. Part of the setting, I sat at the back of the second row from the window wall, enjoying being with adolescent students again, chatting before class started, showing them what I was doing, and, of course, learning about Japan and its changing culture.

Constructing knowledge about Japan with such a keen aware group of young people was an exciting adventure. Students within the class had visited Japan or had parents who had visited the country and soon the room took on an international flavour with pictures, posters, artifacts -- even clothing items adorned its walls. I was given the opportunity to speak to issues, to share in discussions, and I took the opportunity to do the assignments that the students were given to do. I never taught a class by myself but often circulated, helping those students around me with their understandings. We chatted before class as it assembled and enjoyed a cup of coffee in the staff room following most of the observation sessions.

During the fall and winter sessions, we shared readings related to the research and we joked about the intensity of the process. I realized then and do so now, that you have risked your privacy in sharing this aspect of your life with me. I hope that what develops out of the process makes it worthwhile for both of us.

When I asked you what you thought might be the most powerful image that you maintained about teaching, you mentioned seeing yourself as a mother. Your words were, "... that we probably see ourselves as mothers." I would go a step further and say that because we do seem to be guided by a similar predominant image, we have found our relationship as colleagues and as friends to be a fulfilling and enriching one.

I am aware of us standing outside your room. You tease the students as they walk past and their response openly demonstrates their affection for you. If you reprimand one of them, they verbally and non-verbally express their regret and, in class, volunteer answers as if to make amends.

I remember you being upset with a young lad. Unwisely he had talked out while you were highlighting the major points of a mini-report which a group had just finished. He said he was sorry but you were not about to let it just drop there. You said, "You are going to start learning to say that more often. I'm going to teach you some manners." I could almost see the wheels turning in his mind. He was embarrassed in front of his friends and he sought to restore himself to his respected position in the class. However, he was also upset with himself for disappointing you. In my previous time with the class, I had never observed him volunteering more answers or demonstrating better manners. Like a mother-son relationship, this young "son" had hurt his "mom's" feelings and he seemed to want to return the relationship to its former quality. His extremely quick lesson in "good manners" seemed to pay off in as much as he continued to volunteer answers, demonstrate appropriate behavior, and NOT speak out while his teacher was talking for the duration of my observation period.

We have discussed Jensen's (1989) research. In her struggle to understand the concept of images, she started with the idea that images were something we all had and that they were for her, at first, largely indefinable. She described images as being a part of us that embodied our practices, as being the result of past experience, and as being brought forward and combined with present experience. She saw them as being guides for the future -- guides with practical, moral, emotional, and aesthetic aspects.

> ...through understanding our images, we understand our practice as teachers better. Images are a key component of our personal practical knowledge. (p.68)

Applying Jensen's thoughts about image to our first interview, several patterns of thought emerged. In keeping with my personal image of teaching as journeying, I have referred to these generalities as pathways -- the first of which was the *pathway of enjoyment*. You enjoyed school -- your eyes sparkled when you remembered and told me your story about Miss Cobb -- your grade twelve social studies teacher who first ignited your interest in current events. You enjoy learning from children -- your own children and the students that you teach. You enjoy teasing me about my frequent current events' exams. I want to discuss your idea that school should be an enjoyable place and find out to what extent you purposefully pursue that environment.

A second pathway or generality that emerges for me relates to your *sensitivity* to the feelings of others and to yourself. You mention how sensitive you are -- sensitive to the needs of your students and sensitive to your own needs. In light of that sensitivity, when I asked you about how you view student teachers and the practicum, you told me that,

> ... the number one thing that I love, that makes me have a warm feeling is when they get up and start teaching and I see myself. That makes me feel really good. (I#1,p.11)

Or in stating your preference for ages of students you said,

> I don't like grade eights because I think they are mean to each other. I think that they make a

> concerted effort to be cruel and I don't like being around them for that reason. (I#1,p.14)

When I enquired about your "sensitivity", apparent in your relationships with students and peers, you said,

> I'm a pretty sensitive person. My feelings get hurt really easily. (I#1,p.16)

When I asked if your knowing so much about your students was deliberate, you added further indication of your sensitivity.

> I really watch for facial communication so that you can see when they are upset. (I#1,p.13)

The unstated part of this sensitivity is that you are prepared to act on their mental state; your caring or empathy is a response to your sensitivity which frequently directs your actions. I would like to explore with you how this sensitivity has directed your career, your relationships with family, and your involvement with friends. My hunch is that you are in close contact with your feelings and you trust your feelings to direct you.

A third emerging pathway to your images of teaching is your *love of people*; you seem to be a very social person. You mentioned that you liked to sit with your peers in school and that you were sometimes in trouble for talking. You learned to do your work efficiently and well so that you could socialize.

> I got my work done really quickly so that I could talk. I did a lot of homework at night so I could talk the next day. (I#1, p.1)

We have spent hours of our working life together and we agreed in this interview that our ideas have rubbed off on each other as we shared our stories, thoughts, and feelings. When you see something that you believe in being carried out by someone else like your student teacher or your colleague, you feel good.

> My ego comes forth and I like watching what they (student teachers) do because they pick up little quirks that I have and I think they are trying to be like me -- that they must really like me! I don't think we ever get over that -- that you want someone to like you so there's that part. (I#1, p.12)

Going back to your school days, you mentioned spending long periods of time after school talking to your mother. In fact, you credit your story-telling capabilities to those conversations with your mother. You related the day's happenings in detail before a very appreciative and interested audience -- your mom.

> I got to tell everything that went on in school and she would listen to the stories. I'd tell everything the teacher said and everything that the kids did. Just her and me. (I#1,p.15)

I'd like to explore further with you your view of socializing at school. I know that you still spend time with colleagues from a former school and I know that we've made plans to spend time together on a regular basis in the future. We met faithfully for lunch every Wednesday during my sabbatical year.

How has this pattern of being liked and being with people impacted upon you as a teacher or, in the vernacular of this research, what about your personal practical knowledge has led to this pattern?

A fourth pathway that invites exploration is the view of yourself as *a learner*. You make connections as you learn and you share these connections with your students -- modelling a very useful skill. Right from the start of your unit on Japan you made it known that there were students in the class who were much better informed as to the culture of Japan than you were and as the unit developed you structured many opportunities for you and the rest of the class to learn from these young experts.

About your current events component of each class, you said,

> I think that those kids teach me so much about current events that I can't believe it because they put in their opinions about how they feel about people. (I#1, p.8)

When I asked you your thoughts about having a twelve year old inform you, you laughed and said,

> You see, I like that. That probably is threatening to people but I like that because I think you can learn a great deal from children. (I#1,p.8)

Later you added some background to your personal knowledge when you spoke about learning from your own children.

> I learned things from my own kids when they would tell me things...I like it when they tell me things about what they feel (about things that happen) in the world. (I#1,p.8)

You admit to your students that you do not read the newspaper prior to class each morning -- that you are not a morning person (an expression of your personal practical knowledge).

> Because I'm not a morning person, they are always ahead of me. I get up too late and so they feed me. (I#1, p.8)

I find that metaphor to be very interesting -- that they nurture you by their efforts in much the same way that you nurture them. By the next day, you will have read the newspaper, watched one or more television newscasts, and will have more than enough information to give background to any story. It has been my observation that rarely are you unable to provide background to a story, making connections that bring the information into focus. You often bring the story back "home" -- connecting it to the lives of your students. You make connections and share these connections with your students, modelling for them learning as a process. Is this intentional? I would like to hear more about how you have arrived at this 'teaching as learning' stance.

A fifth pathway that seems to lend insight to your images and, therefore, needs to be developed in this research process is your *pursuit of excellence*. In school you described yourself academically as an excellent student, the top of your class. In sports, you achieved success, so much so that you took physical education at university as well as social studies. When you started teaching you described yourself as being really strict and you wanted to be in total control. Was excellent teaching synonymous with control for you then? Is it now?

We often speak about phases of life, having moved through some general phases together. We have been curious about why some teachers behave or believe the way they do. We try to generalize about the way teachers are -- first year teachers, teaching mothers, single teachers. We have identified some teachers as being totally absorbed in content and others as being totally concerned with the welfare of students. When I asked you where you felt you belonged you said you saw yourself at a transition point in your career between being curriculum-oriented and student-oriented. Pursuit of excellence keeps you at the curriculum phase when you think about standardized provincial examinations.

> When I think about that pressure on those kids, then all of a sudden I become curriculum-oriented and start thinking, "I have to cover this because they are going to test (the facts) rather than the process." (I#1,p.5)

Along this pathway I'd like to find out more about how you perceive students of varying ability and their understandings about what excellence might mean. Who pushes for the facts? Who appreciates the process? We did talk about the role of parents in this dialectic of facts and process and how they favour the acquisition of factual knowledge. I would like to hear more about your views on how you think that parents may be re-educated more in keeping with the Program of Studies outlined by the Curriculum Branch. Its apparent focus on process sometimes seems to be in direct opposition with a common socially-held idea that excellence in education is the accumulation of reproducible fact.

The sixth pathway that warrants further investigation is your *enjoyment of storytelling*. You love to entertain and make people laugh with your stories, but with equal intensity you can make your audience cry. You use your voice in a way that draws the listener forward so as not to miss a thing.

In our interview I mentioned your capability to remember people, places, and events and to relate your memories in such a way that stories come to life. When I asked you about how your remember you mentioned your verbal learning style -- that something told to you "face to face", (I#1,p.9) you tend to remember. Your best stories, in my estimation, come from student-generated topics where you use your connection-making skill to introduce or reinforce a concept.

You mentioned that your storytelling career started with after-school sessions with your mother. These personal stories still make up an important part of your teaching repetoire. You told me a story in our interview about your son meeting some of your former students at university. Their memory of you was that, "She has really good stories". (I#1,p.15) Then they related some of those stories to your son. They didn't remember about multiculturalism in Canada or about the Soviet Union but they remembered stories, little stories that you told. "If we could get her telling stories and then we didn't have to work." (I#1,p.15) They would think that not working was really important. They didn't realize what they learned from the stories.

Your personal knowledge seems to give you the confidence to trust in your stories as an effective method of teaching. I would like to explore further how you have come to that position of trust in the storytelling process of teaching. On a more practical level, you listen to stories told by your colleagues about their students and you share your stories with them in return. From the knowledge that this provides for you, you are able to get a broader picture of your students and are enabled to make better educational decisions as a result of your learning.

> ...that's another place (the staff room) that you pick up that information because teachers will come down and tell their stories from their classroom. What the kids were doing and who was upset and how this child behaved or what a wicked temper that one had and then you got to know more about your students. (I#1,p.16)

The seventh pathway that appears in our first interview, I have tentatively christened *"love of laughter"*. You do enjoy laughter and making others laugh. You seem to enjoy being with others who make you laugh. You tease and when I asked you about it, you said,

> I like teasing them and I like them to come back -- the ones that are really warm, the ones that come in and see you for a few minutes after school. (I#1,p.18)

You were drawn to students with good senses of humour...

> Ones that like being hugged and don't mind you teasing them. I guess that goes with a sense of humour. (I#1,p.18)

I'd really like to explore this pattern and the personal practical knowledge behind it. What experiences have made laughter and teasing so important to you? Did your teachers tease you? Let's talk about that the next time we meet.

As the patterns emerge that give insight to your images of teaching and expression to your personal practical knowledge, it is like searching for and finding buried treasure. We have a vague idea of what we might discover but by closely analyzing and reflecting upon your words, your expressions, your mannerisms, and your actions, that vagueness will be replaced with a firm narrative of a teacher whose personal practical knowledge makes the experiences of those she teaches and befriends unique because of her uniqueness.

Thanks for listening,

Brenda May 8, 1990

APPENDIX G

NARRATIVE NUMBER TWO

The following letter summarizes the content of our interview but draws as well from the complete data collection.

Dear Janice,

It is interesting how personal practical knowledge develops and impacts upon behavior. Two weeks ago when we sat down for our first interview, we were novices to the process, but on May 16, 1990, seated in front of the tape recorder, we had a modified image of ourselves as researchers. We mirrored competence and familiarity.

We started with the continuation of your story about Mike, a former student of ours, who chose a part-time job over playing high school football. You viewed the role of the student to be a full time job devoted to enjoying a completely rounded program of academics and extracurricular activities and accepting responsibility for making the best use of this time of life to learn. Your own positive experiences of being a student reflected the decision that school should be an exclusive responsibility. You were able to strive for and achieve excellence, being free of the demands of part-time employment. You have been guided by this aspect of your personal knowledge in interaction with students and your own children.

As your story about seeing Mike (in his capacity as a grocery-store clerk rather than as a high school football quarterback) unfolded, I thought about my image of student (grounded by my own personal knowledge) as one who attends school, takes part in school activities, and works part-time. Excellence and enjoyment are both important to us but our life experiences have suggested to us two quite separate pathways to their achievement.

Rereading the transcript, I noted continuing reference to what I identified in our first letter as pathways to your images -- strands of emphasis -- which included your love of people, learning, storytelling, and laughter, your pursuit of excellence and enjoyment, and your sensitivity to those around you.

Out of our interview which covered everything from the concrete aspects of the unit to the more abstract qualities of excellence in teaching, the pathways introduced in my first letter became even more definable. The importance of your personal enjoyment of teaching (because of the opportunities it provides for developing caring relationships and for making connections) is expressed repeatedly. Your enjoyment seems to arise from viewing *teaching as parenting* -- grounded by your love of young people, *teaching as feeling* -- grounded by your sensitivity and your love of laughter, and *teaching as learning* -- grounded by your desire to learn, your search for excellence, and your talent for storytelling. These three predominant images seem to revolve around a nucleus of *caring and connecting* basic to your classroom.

This is a summary of what we discussed during our session together. I will draw support for three tentative images of your personal practical knowledge primarily from this second interview. For ease of understanding, I have analyzed the transcript data according to Clandinin and Connelly's four commonplaces of education: teacher, learner, subject matter, and milieu.

Teacher. We spent time exploring various aspects of our profession. You expressed your view of the teacher's role, touching upon such things as planning time -- you preferred to work at home, and extracurricular involvement -- you discovered that the rewards of involvement with students in your experience had been worth the effort.

You have very definite opinions about the qualities of excellence in teaching. You identified desire to learn, ability to put yourself into another person's position, and ability to recognize non-verbal messages to be high on the list of requirements.

> An excellent teacher, to me, is someone who really encourages students to learn -- that love of learning and how much we grow with everything we learn. I find that that would be guiding learning, watching them learn. That would be number one. The other things that go along with being an excellent teacher, I suppose, would be being an informed person themselves and that would go back to also being sensitive and aware of the students' different learning abilities. (I#2, p.16)

When I asked you about your teaching style, suggesting guiding, coaching, counselling, and bonding as possible descriptors, you described yourself as a bonding teacher. You explained that this "parenting" quality was observed best through your desire to be with your students in everyday situations. During the course of the school year, you say that you incorporate the other styles. At exam time, you become a coaching, guiding parent:

> You're always pulling and trying to give them little hints so that they'll come to that common end but number one is probably bonding. (I#2, p.6)

Your role as a counselling parent is more private. In that function you advise individual students to view their behavior as others might.

> That's been a credence that I've followed ... and I've passed that on to my children ... (and) on to these students here too. Sometimes I say that to them -- that would be in the counselling (style) -- not in the classroom. "Do you like yourself very much when you behave that way?" and generally they'll say no.
>
> And they'll usually tell you that (they feel rotten) and then we'll talk about the fact that if you don't like yourself, then other people will not like you. It's important because that's what life is about -- getting along with others. (I#2, p.21)

You described yourself as a rational decision-maker who has learned how to perceive people -- sensing where people are coming from.

> I think that is how you get along with people -- is that you are aware of those things ... aware of other's feelings. (I#2, p.16)

You equate "head-thinking" to thinking only about yourself and stress that the important thing for you is "that the other person feels comfortable -- not me". (I#2, p.16)

You list sensitivity as a requirement for excellence in teaching. Interestingly, your sensitivity to my presence in your classroom made you feel uncomfortable.

> And I felt that I was supposed to have this done because Brenda is watching me and I have to accomplish this today because this is what my lesson is about and I should end this off. I shouldn't be rambling on because the next day when she comes in, I might forget where I was. I won't have carried through. I didn't want you to see that (failure to achieve closure) because you're a colleague that I admire and I should really be modelling something a lot crisper. (I#2, p.7)

In response, I expressed that I had really enjoyed your class dismissals, "because you never failed to finish what you wanted to say. They (the students) sat there. They knew that they'd have to sit ... and they waited. You did achieve closure every time." (I#2, p.7) The discussion of our two quite different perceptions of the same happening -- the end of class -- helped us to reach mutual understanding. Collaboration does have important benefits!

You believe that excellent teachers make certain that school is an enjoyable experience. This involves teachers ensuring that students be provided with a wide choice of activities. From your own experience, you contend that teacher support through attendance at extracurricular activities goes a long way toward improving student attitude toward these activities.

A further example of this relationship between enjoyment and excellence can be seen in your approach to athletics. You are competitive and play to win or, at least, to do your best -- an imperative in your coaching.

> We've also been taught to be winners ever since we were little children and we're taught to be competitive with our brothers and sisters. Our families encourage that competitive spirit and they give us praise when we have achieved something. (I#2, p. 12-13)

You summed up your stance about personal achievement of excellence in teaching for me when you stated, "I'm really happy being here." (I#2, p.20) I had asked how you establish an "enjoyable" atmosphere for students. From my own observations, your enjoyment in being a teacher seemed to be expressed tangibly by your smiling greeting to students entering your classroom and by your amiable interaction with colleagues.

> I had a teacher say to me earlier this week that "I really enjoy coming here because you're not ever in a bad mood. You are not a moody person." ... People should perceive you as being happy because this should be a happy place. (I#2, p. 20)

The evaluation of your teaching measured in terms of emotional well-being indicated its importance to you.

Learner. Modelling love of learning in the classroom, you match your description of an excellent teacher.

> Well, an excellent teacher, to me, is someone who really encourages students to learn -- that love of learning and how much we grow with everything we learn. (I#2, p.16)

The second interview narrative made frequent mention of your learning through the act of teaching. Whether you were producing plays in drama, collaborating with me in this research process, or challenging your students to question your ideas, you modelled your love of learning. The roots of this source of enjoyment for you can be traced back to your positive childhood experiences of learning.

Your love of learning was expressed when you said, "Like teaching. It just falls into place and everything happens. You can always count on kids to teach you something every year." (I#2, p.5) You gave an example of how you incorporate what you are taught into what you teach.

> That's just like the little red envelopes for the Chinese New Year and Chinese birthdays. I didn't know about that until students taught me. Now I have the little red envelopes. I hold them up and say, 'What's this little red envelope for?" Then my Chinese-Canadian students say, "Oh, we get that at birthday time." Now I've got them. This is part of my unit. (I#2, p.6)

When I teased you about being an incurable learner you responded that teachers have to be that way. (I#2, p.14)

> You asked me about why I was really happy and excited when students seemed to be learning and I was modelling being a learner myself. I think that probably, number one, I like to see them learn, but I'm also really happy when they've come up with information that I have missed. (I#2, p.22)

Your love of learning is reflected in some of the practical principles that you express. You have found that we grow with everything we learn, (I#2, p.16) that there are many valid sources of learning within and outside the school, (I#2, p. 19) and that "more education doesn't make a good teacher but more education makes a good teacher a better teacher". (I#2, p. 11)

You discovered that the new unit was very beneficial for the oriental students in your class. You shared your observations about one extremely quiet boy who "really came out of himself" (I#2, p.5) during the unit and whose confidence carried over into the next unit on multiculturalism. When the student was asked if he wished to be classified as a Japanese-Canadian, he said he did.

> And I'm not sure that he would have picked that before. I think he would have said he wasn't so they have very comfortable feelings that they can be that type of a person. Some of the Chinese students feel the same. (I#2, p.5)

Discussion skills -- teaching students to respect one another through listening to each other and realizing that each has a valuable contribution to make -- are the skills most emphasized in your classroom. You help your students improve their research skills of comprehension and critical reading so that their discussion skills can be enhanced. You like your students to take a stand on issues, to question your statements, and to question what they read which, you contend, is very different from the way you were taught.

> I always gave the teachers exactly what I thought they wanted and what would get me a good mark. (I#2, p.8)

Personal practical knowledge can be traced in this narrative to previous experience.

You expressed the importance of maintaining an enjoyable environment for the learners, including yourself, in the classroom. For you, that environment required time for reflection.

> My reflective time was lacking when I moved to a school that was really close to my home. When I had to drive quite a distance to go to school, my reflective time was before and after school. I missed that a great deal because that was when I could think about what I was going to do that day

> and how I was going to do it and after school, how good or how bad things had gone that day. (I#2, p.22)

Through reflection you have come to realize how important being a learner is to you.

Subject Matter. You referred to excellence several times in our second interview. When you discussed your overall view of the unit on Japan, you held excellence over enjoyment.

> I think I'll enjoy it more next year... I was really hung up with following the curriculum guide, looking and making sure that I'd covered all the concepts that were to be covered, always thinking about the knowledge, skills, and attitudes. Once I get over that I'll be more at ease with covering it the way I want to cover it. (I#2, p.2)

This seemed to imply for you that enjoyment emerges from excellence. Your attitude toward responsibility and hard work lent support to this.

Our second interview explored your feelings about current events, the new program of studies recommended in the 1988 Curriculum, inquiry, and the development of participation skills in social studies. Current events has been a focus of your curriculum for many years. You provided me with several examples of how you incorporate the present into the program of studies. Frequently you connected the stories to your students' experience -- using the stories to make a point. The correlation to curriculum was the development of critical thinkers who are prepared to question before accepting what they are told.

You have worked through the program of studies on cultural change in Japan for the first time. You felt controlled somewhat by the curriculum, but found the new unit to be very relevant and timely, considering Japan's importance in the world economy. The curriculum for you involves the understanding and adherence to traditional values, so important to the Japanese, yet important, as well, to the development of responsible citizens in our culture. You connected the Canadian controversy over R.C.M.P uniforms and the carrying of the Sikh kerpan to this debate over the importance of maintaining traditions.

The emphasis on inquiry advocated in the program of studies was accommodated in your curriculum by a continuing "show and tell" as students shared their artifacts from Japan with the class. "There was a genuine curiosity that took a look at the cultural traditions." (I#2, p.4) A guest speaker who had first hand experience with the devastation of World War II intrigued the students with his stories. You encouraged them when they connected his stories with the Chernobyl nuclear disaster. Inquiry seemed to be student-generated, and you plan to incorporate what you have learned from your students this year into your future units.

We discussed the qualities of responsible citizenship and how it is achieved in social studies. We agreed that students demonstrated responsible citizenship outside of the classroom, while taking part in extracurricular activities (giving further reason for a teacher's active involvement in these activities).

Milieu. When we spoke of establishing an environment conducive to learning, you mentioned both the importance of an appropriate physical and emotional climate. Subsequent comments focussed on the feeling of your classroom -- the emotional environment. Your love of people, part of that environment, seems to have two dimensions: as a parent to your students and as a friend and colleague. You often speak as a parent in your discussion of students, seeing yourself as a caring responsible influence in their lives. The second dimension seems to draw people to you because of your ease of relating to others. This sociability, part of your personal practical knowledge, has been encouraged and showcased by your profession which brings you in close contact with hundreds of people yearly. This emotional environment is basic to the milieu you create around yourself.

Love of children seems to be part of your love of people -- a quality exemplified in your relationships. The teacher who expressed joy in coming to your room, (I#2, p. 20) the former student, returning from Eastern Canada, who made a special visit to see you, (I#2, p.10) and the students who proudly introduce you to their parents at extracurricular events (I#2, p. 12) share a common reflection of your personal knowledge that getting along with others is of utmost importance.

Your sensitivity to others seems to be a component of your love of people. This quality has endeared you to your students and to your friends and colleagues. You defined sensitivity as having very strong empathetic feelings -- that you can put yourself into another person's position very quickly. (I#2, p. 15) You are very cognisant of non-verbal messages, watching how people -- especially students -- communicate with their eyes.

Your sensitivity, reflected in a close awareness of your own feelings, gives expression of your image of teaching as feeling. When we discussed your future goals in education you stressed the importance of not being forced into doing anything you don't want to do. "It has to be something that you really want to do yourself or you won't be happy doing it." (I#2, p. 11)

Your reference to being happy about doing things that you want, to getting along with others, to making others feel comfortable, or to wanting to be with your students underlies the enjoyment you receive from your love of people and the sensitivity that caring about others requires.

An cursory examination of the transcript of our second interview reveals the importance within our relationship of laughter -- a second component of the emotional environment of your classroom. Nearly every page has noted in brackets, (chuckle) or (laughter). This same trend is apparent in the field notes which record laughter as being an integral part of every class. Your love of laughter helps you create an atmosphere where students "should sit back and just have every bit of joy they can. ... This is where they can sit back and really enjoy themselves". (I#2, p.19)

It is often through your storytelling that laughter results, as the field notes reflect. However, in this interview session, your stories were more serious -- illustrating your understandings of curriculum, of excellence in teaching, of the importance of current events as a vehicle for concept development, and of learning from children. At every opportunity, stories were used to help explicate your views.

Images. What seems to be emerging from the triangulation of data from our interviews, the field notes, and the journal is your image of teaching as an enjoyable experience that encompasses caring (feeling and parenting) and connecting (learning). A model comes to mind that has, at its nucleus, enjoyment in what you do. Circling around that nucleus are three images: the classroom as family with you as parent, the classroom as a community of learners with you a co-learner, and the classroom as the whole of life in microcosm with the interests of the whole child and you, creating an intellectually and emotionally unified perspective.

Thanks for listening,

Brenda
July, 1990

APPENDIX H

NARRATIVE NUMBER THREE

Because a good portion of this letter appears as text in the body of the thesis, I will note in this appendix where the reader can refer to read the entire text.

Dear Janice,

I know you would be disappointed in me if I couldn't visualize in a model what I've learned so far about your personal practical knowledge. Such a model ... (Refer to page 79) ... learning, of caring and connecting.

We waited until the new school year was underway before conducting our third formal interview. Our summer was devoted to family and friends, to relaxation and mental preparation for the coming year. I had continued my reading and had confined my writing to those parts of the thesis that did not depend upon your input -- the methodology and literature review chapters. The night we met, we had both completed hectic days in the classroom but once into the formal interview, we were quickly back into our search for a cohesive image of teaching social studies in a junior high setting.

We spent more than two hours together that evening -- forty-five minutes of which we taped. The balance of time, our behavior was reminiscent of two school children racing home to tell their mom all about the first day at school. We had so much to catch up on.

Earlier in the summer, ... (Refer to page 80) ... your personal practical knowledge.

Later, with the interview transcript in hand, I was able to single out words or phrases you used to describe yourself or statements you emphasized. Words like "love" and "caring" or a softened tone of voice indicated a special concern. A gleam in your eye (hard to capture on tape) and a determined edge to your voice usually indicated a view that you were not prepared to change.

We explored your feelings towards departmental and general examinations and the attitude of parents, students, and administration towards evaluation.

> Parents want exams because they always want to see how their child compares to other children. We're competitive that way and we have to have some standard by which we compare one another; that's the way our society functions. (I#3,p.1)

From searching your personal and professional background, you were able to identify requirements, qualities, and restraints to excellence in teaching and in parenting.

> The number one role is being supportive of the teacher. It is sometimes difficult to be that way when you are a teacher yourself, but, in front of the child, you should always support the teacher -- giving the child the feeling that you have confidence in the teacher's program. Speak to the teacher directly rather than in front of the child. (I#3,p.1)

We struggled with the concepts of emotional, moral, and aesthetic qualities of teaching, learning, caring, and connecting. Your description of a personal and emotional sense of pride when you learn something (you referred to gaining competence on the computer -- I#3,p.2) and your tone of voice as we discussed emotional issues support an image of teaching as "feeling". About moral qualities you said,

> One of the most important areas where a teacher can influence a student is morally. ... I think that it is so important. We have to be so careful with them because we can really teach them the morals that are important to us in the culture in which we live and what is morally right or wrong. (I#3,p.2)

We recalled a story that you and your students had struggled with during the observation period. A hockey player had been charged and tried for assault. You were prepared to take a stand on a moral issue that was given top coverage by the media.

> I think it is morally wrong to pay somebody like him a million dollars a year when I know that he beats up people. I just find that very morally

> wrong and we really talked about it. Students started to say things like, "We don't pay brain surgeons a million dollars a year." I want them thinking about those things. (I#3,p.3)

We joked about your physiological response to emotional or moral upset triggered by classroom events. Students know when lines of acceptability have been crossed.

> Brenda: ... you know what another person's limits are and you expect your students to know what your limits are.
>
> Janice: Yes! Because they can perceive. I've had them even verbalize, "Her face is getting red," and that is usually an indication "Don't push any further because she is going to blow up!" They recognize that limit. (I#3,p.10)

There is an aesthetic quality to your personal practical knowledge evident in the climate of well-being found in the classroom -- a balance between the seamy side often dealt with in current events ("the bizarre, the gross, and the ugly" -- I#3,p.3) and classroom actions, appearance, and activities. Some of the aesthetic qualities you identified were the posters in the room and the sayings written on the board. (I#3,p,3) After a very few days in your classroom, the students commented on your collection of Elvis Presley memorabilia. You didn't draw their attention to it, but as they looked around your classroom, they came to an awareness of this personal aspect of their teacher -- and practised the prescribed skill of generalizing at the same time. In our discussion about excellence and its role in your love of learning, you mentioned again how good it felt to learn how to use the computer and then, reflecting upon learning and excellence for your students, you added, "I like to watch them learn. I like their little bright-eyed look when they've done well on something because I know what they are feeling." (I#3,p. 5) We went on to discuss a student you had taught in grade nine years ago. She had struggled to find success in school. When she scored a 60% it was cause for celebration.

> One of the reasons I was really able to do that (celebrate) was because she had such a fantastic mother. Her mother came in early in the year to tell me that because T. had suffered from lack of oxygen at birth, anything that she achieved at home was a celebration. That little girl felt so good about herself that when she came to school and did well on something -- and it might have

> been only 50% -- she knew how to celebrate. It was easy to share the good feelings with her. There was that communication there where parents can really help by sharing important information with you. You chalk that away and never forget it. (I#3,p.5)

You added that your student never cried about her disability. She would always say, "Oh, well, we'll get better next time." You mentioned meeting her just recently -- a young shoe clerk.

> When I saw her, her face just lit up. She is pleased with what she is doing -- her contribution. ... just being happy about herself and her image. (I#3,p.5)

In response to a question about teachers' commitment to learning and excellence, you shared a concern about the perception that too many teachers have of their job.

> I think that one of the biggest problems with teachers is that they don't perceive their job as an important one. ... Teachers are their own worst enemies. They look down upon themselves and say, "I'm a teacher; I'm not as good as someone who is an electrical engineer." (I#3,p.6)

You credited a positive image of teaching to your background.

> Probably the importance that my parents placed upon education -- how much they looked up to the teacher and supported the teacher. I never heard a negative word against a teacher in my home. They were very proud of me when I went into teaching and even now, if I tell them that I am doing something, they are very proud. (I#3,p.5)

We agreed that coming from the students in our lives (who mirror the idea that we've been a very important contributor in their lives) our image of teaching remains a positive one. For you, the feedback from former students is all important.

> That's what I like. I like meeting them later. (I#3,p.6)

You have little patience with staff members who put down their colleagues or teachers, in general, and you concluded that, in your experience, teachers are really hard working. Your attendance record at school reflects your positive approach to teaching.

As one who has enjoyed many of your stories, I asked you to consider what happens to your students when an opportunity for one of your stories arises.

> They are very attentive -- extremely attentive when you tell them a story... I move in closer to them when I'm telling them a story. (I#3,p.6)

You referred to your stories as usually funny stories that come to you as a word -- a key word -- and "then you remember something". Your current events program offers opportunity for many stories to be shared with you and your students take turns. You agreed that storytelling becomes an avenue for laughter and warmth in the classroom.

You spoke of two forms of environment in your classroom -- physical and emotional.

> What I really like to have is something very secure for them... so that none of them will ever fear making a comment -- being ridiculed, saying what they feel. That's my most important job -- to make them feel secure. I don't want to ever put them down... I don't like it if they are unpleasant to one another or if they use what I consider improper language. That goes along with the moral tone I want established in my classroom. (I#3, p.9)

Physically, you described your room as traditional. You are currently risking a semi-permanent grouping arrangement with students. Ever the learner, you have bought into theories about cooperative learning and are translating theory into practice in your classroom, adapting it to fit the needs of your students and yourself.

> This is a change for me. Instead of having them move into groups, why not keep them in groups all the time? So now my desks are moved into groups of six so it is a little bit different that way. (I#3,p.9)

Posters, bulletin boards, and brainstormed lists drawn up by the groups create an eclectic decor. You are going to put up more of their work as the year progresses. Most of all, you want students to feel welcome and at home in your class. (I#3,p.10)

Your personal practical knowledge enables you to solve problems without confrontation. When I asked if you could relate the evolution of the skill, you responded ...

> Because I am extremely sensitive myself and my feelings are hurt so easily, I'd rather 'pussyfoot' around and think of another way to solve a problem than be sharp with someone... (I#3,p.10)

You shared your method of dealing with inappropriate behavior.

> I act shocked, that I couldn't believe that someone would behave that way. Usually the student responds quite quickly. It's when they are blatantly rude to me that I might say, 'I have never been rude to you and will not allow you to be rude to me!'... I like the last word. I'm the teacher and if I don't get the last word (a chuckle in her voice), then we have a major problem. I remove them rather than have them in the class. (I#3,p.11)
>
> Basically I'm a reasonably dramatic person myself so I use a lot of facial expression to get people to behave. I also change my voice level. When I am angry, the first stage I'm usually quieter and I move closer to the person, and then, if reconciliation fails, my voice will get louder and eventually, I'll move further away and that person will also move further away from me ... out of the room. (I#3,p.17)

Later in the interview you referred to your classroom rules as being simple and few.

> Not throwing anything and ... the use of proper language... To be kind to one another -- not ever to put anybody down. Those are my rules. (I#3,p.17)

We agreed that learning to recognize another person's limits to tolerance is an important part of maturation. You joked that your limit is physically evident.

Your view of teaching as learning seems to have given you permission to risk and, at times, to fail.

> I think that, if anything, I've learned ...(to) take risks and that I don't have to feel that I'm a failure when things don't work out. I'm trying this grouping. I may not like it. I may not function well in it but I'll risk that. I don't mind saying to someone that I can't work that way. I think that it is really important taking those risks. (I#3,p.11)

> That's why I like having student teachers. I really like it when they come up with what I consider to be a very risky lesson and I'll say to them, "Would you like to try that? It is not an easy objective." I really admire that in them. (I#3,p.12)

We grew nostalgic as we remembered the teachers who had impacted upon our personal and professional lives. You had mentioned your grade twelve social studies teacher in a previous interview and tonight you fondly recalled your grade five physical education teacher, relating a story that connected your grade five classroom perspective to the present.

> She is just as pretty and wonderful as she was to my eyes when I was in grade five. (I#3,p.12)

You mentioned a university professor who had made the effort to learn your names.

> Coming from a smaller city where the teachers knew our names, the fact that this man ... learned our names and called on us in class... demand(ing) answers from us. That was a very safe setting because I felt like I was back in school... That man was the only one who ever learned my name. (I#3,p.12)

I knew the answer to my next question before I asked it. "Do you follow that practice in your own classroom?"

> Always! Very quickly, and I love it when they say to me, 'You remembered my name!' The most important sense of being that we have. (I#3,p.12)

Our next walk down memory lane was to revisit our student teaching experiences. Your first cooperating teacher laughed at your inexperience as you taught a forty-five minute lesson in ten minutes. Rather than making you feel badly, his laughter gave you permission to develop your own expression of teaching.

> He never ever said anything to me negatively. He always made me feel quite good and he made me really laugh at my mistakes. I think that was important. (I#3, p.13)

We explored the importance of caring and connecting in your personal practical knowledge. The field notes are replete with examples of your ability to connect things and people, ...

> I see you as being one who brings things together. Watching you teach current events, you bring in your family, your past experience, and it is an enjoyment. (I#3,p.15)

... and of your caring concern for your students.

> Caring is number one. I do care a great deal about those kids and about my colleagues. (I#3,p.16)

Your son's comment about social studies teachers is a tribute to your ability (and the ability of your colleagues) to make connections. "They can make a story out of anything and keep talking." (I#3,p. 15) He was teasing you but the grain of truth hidden in his jest is profound. Is making connections a basic requirement for successfully teaching social studies?

The next question really gave you cause for reflection. I asked you how you treated or rewarded yourself for a job well-done. Several days after our interview you mentioned that you were really stumped by that question. You responded in the interview by saying ...

> When you tend to be thinking so much about other people, you put yourself very low on the totem pole. So your rewards, I guess, are really intrinsic -- with whether you're happy, then you have reward enough. (I#3,p.16)

It is in statements like this one that I recognize your image of classroom as family with you as a parent willing to put your needs secondary to those of your family -- your students. Driving a student home on a daily basis so that she could play basketball, (I#2,p.14) entertaining former students after school, (I#2,p.10) and returning to school to support student activities (I#2,p.13) seemed to bring you an intrinsic reward.

Later, you stated the same sentiment in a different way.

> The most important thing to me, as far as daily performance, is to be really cognizant of the time of day and make a concerted effort to make sure that the students are not cheated out of a learning experience just because of the way I feel at the time or the way they do. I try to be as energetic as possible at the end of the day as I am at the first. That isn't always easy but it is something to aim for. (I#3,p.17)

For the first time we formally discussed our perceptions of this study and its effect upon our relationship. You were very candid.

> I don't know if I've mentioned this to you before, but I don't think I did a very good job of teaching when you were in my room. ...(I) wasn't used to it and I tended to think a lot about what I said. I felt that you were a much warmer person than I was and that I was nastier to the students. I would think about maybe I shouldn't have said what I said to them, which influenced how I taught. I felt a certain amount of stress that shouldn't have been there but I felt something peculiar -- something wasn't quite right. (I#3,p.14)

I was aware of those feelings from your comments in the field notes and even though I maintained a low profile in the classroom, I was an element foreign to the class. It is very difficult not to make comparisons and in so doing undermine confidence in our own abilities. We reflected upon this and you added,

> ... we are so sensitive that we don't like to think that anybody would be critical of us. Particularly a friend. You don't want your friend to be critical of you. You want to be good but I don't know why teachers, of all people, feel so threatened. (I#3,p.14)

Other effects of the study were more positive for our relationship. You felt that I probably came to know you much better -- "...we're on the same wavelength." (I#3,p.14) You found it interesting that colleagues have commented this year that you must really miss me when, in fact, we've already managed one year outside our partnership.

Your request not to sound like a junior high student (I#3,p.14) in the finished thesis made us both chuckle. When you work with young people, they impact upon your life in many ways including the way you speak. Sub-cultural diffusion takes on a new meaning when one finds herself using 'youth'emisms' outside of the classroom, only to have them recorded in a thesis.

Well, that's what we discussed that evening in September. Now I'd like to run past you some ideas about how what we've discussed over the past seven months (and the many years that preceded the research) might be brought together.

In my first letter to you last May I wrote,

During the past weeks I have been living, breathing, and dreaming this thesis and a very intriguing thing seems to be happening. ... (Refer to pp. 86-88) ... I will try to capture firstly the essence of what Belenky et al. (1986) meant by procedural and constructed knowing as they relate to education and, secondly, how the perspectives relate to your classroom.

Procedural Knowing

Belenky et al. (1986) have equated procedural knowledge with the voice of reason where knowers retain some trust in authority but look to their feelings for some of the answers they need. Authorities do not insist that the knower agree with them but only that she use the proper procedures. From an educational perspective, recent curriculum has been in-serviced to introduce new procedures and language. The procedural knower, once shown the proper procedure, adapts to it and functions within a knowledge informed by authority and personal feelings.

Procedural knowers engage in conscious, deliberate, systematic analysis -- believing that truth is not immediately available.

> Things are not always what they seem to be. Truth lies hidden beneath the surface, and you must ferret it out. Knowing requires careful observation and analysis. You must "really look" and "listen hard". (p.94)

They acquire and apply procedures for obtaining and communicating knowledge -- a job description for teaching. Their focus is on methodology more often than on the problem itself, concentrating on the means as opposed to the ends, believing that by following the correct procedure, their task will be accomplished. The notion of "ways of looking" (p.97) is central to this knowledge position.

Procedural knowers believe that ...

> ... each of us looks at the world through a different lens, that each of us construes the world differently. They are interested not just in what people think but in how people go about forming their opinions, feelings, and ideas. (p.97)

In fact, according to Belenky et al., they develop procedures for understanding how others think and communicate. As practical pragmatic problem solvers they pay attention to objects in the outside world, placing more confidence in outside knowledge than in their own personal knowing.

Drawing upon the work of Perry (1970), Piaget (1965), Gilligan (1982), Lyons (1983), and Noddings (1984), Belenky et al. (1986) have described two ways procedural knowers arrive at knowledge: separate knowing where separation from the object to be known and mastery over it is implied and connected knowing where personal acquaintance with the object -- involving intimacy and equality between self and object -- is implied. For separate knowers the goal is understanding, justification, and the setting of impersonal rules; for connected knowers -- connection and relationship.

In the classroom, connected knowing teachers and students listen to each other, and, in their conversation, understand the reasons why they feel the way they do. The classroom becomes a warm place to be. Students may be encouraged to develop their own curricula, exploring their own self-interests, and to use their own personal experience as a source of knowledge. (p.123)

Belenky et al. have suggested that through empathy, connected knowers expand their personal experiential base, acquiring vicarious experiences and expanding their knowledge in the process. They use the lens of others, not the lens of authority, to learn and what they learn they share with each other -- sometimes talking about their own feelings but more often talking about other people.

> Gossip ... penetrates to the truth of things. The explicit information share(d) concerns the behavior of other people, but, implicitly (they)

> tell each other about themselves by showing how they interpret the information they share. (p.117)

Belenky et al. have indicated that as connected knowers observe another's response, they learn how the other person makes meaning of a behavior. Judgment is not involved in the process; understanding is the goal. Truths arrived at through connected procedural knowing develop slowly, requiring patience, forbearance, trust, mutual care, and respect on the part of the knowers.

In education, recent program of studies have been in-serviced to introduce new procedures and terminology. (Refer to pp. 89-91) ... Through learning to empathize, the connected knowers of 7-19 expanded their personal experential base, acquiring vicarious experiences and expanding their knowledge in the process. They used the lens of others, not the lens of authority, to learn and what they learned they shared with each other -- sometimes talking about their own feelings but more often talking about other people.

Constructed Knowing

The fifth perspective developed by Belenky et al.(1986) is that of constructed knowing. They have suggested that constructed knowers create the world as they think about it, finding a place for reason, the expertise of others, and intuition.

> Even the most ordinary human being is engaged in the construction of knowledge. "To understand," as Jean Piaget (1973) said, " is to invent." (p.133)

In the process, knowledge felt intuitively to be personally important is integrated with knowledge learned from others. Self-reflection and self- analysis are used to develop a narrative sense of the self. Belenky et al have contended that former ways of knowing are not dismissed by constructed knowers; rather they operate under the awareness that "different perspectives and different points in time produce different answers". (p. 136)

> Internal truths may conflict and change with time. (p.137)

The tendency to compartmentalize thought and feeling is avoided as constructed knowers try "to deal with life, internal and external, in all its complexity". (p.137) The constructivist belief that "all knowledge is constructed and that the knower is an intimate part of the known" (p.137) creates a frame of reference that cuts across individual disciplines, makes connections, and brings together pockets of knowledge.

In a never-ending quest for learning, Belenky et al. have suggested that constructed knowers see truth as a process of building knowledge that is forever new and exciting. Their impassioned participation requires empathy or a communion with what they are attempting to understand. Belenky et al. have adopted phrases like "attentive love", (p.143) "maternal thinking", (p.217) or "caring", (p.149) to describe the thinking of constructed knowers. As constructed knowers engage in communication with each other, they reach into their personal experiences. Conversation includes "discourse and exploration, talking and listening, questions, arguments, speculation, and sharing". (p.144) They connect with each other as they acquire and communicate new knowledge. Humility and tentativeness, sensitivity and empathy are descriptors of constructed knowers who are not afraid to tackle the complex issues that life offers.

There is a moral dimension to constructed knowledge. Clandinin (1986), Elbaz (1983), Hoffman (1988), and Jensen (1989) have referred to this in their research work. Sensitivity to the situation and context of the moral dilemma are reflected in the questions posed by constructed knowers.

> In the responsibility orientation to morality, (they) resolve conflicts not by invoking a logical hierarchy of abstract principles but through trying to understand the conflict in the context of each person's perspective, needs, and goals -- and doing the best possible for everyone that is involved. The moral response is the caring response. (Belenky et al., 1986, p.149)

An analysis of the day to day conversations and activities carried out in your classroom demonstrates how you not only encouraged your students to be connecting knowers but constructed knowers as well. Constructed knowers, according to Belenky et al.(1986), see truth as a process of building new and exciting knowledge.

There is also an emphasis on a never-ending search for truth, which matches a never-ending quest for learning...

> When truth is seen as a process of construction in which the knower participates, a passion for learning is unleashed. (p.140)

Your vocal enthusiasm was frequently noted in the field notes. When your students offered possible research questions for the unit on Japan, each suggestion was met with eagerness.

> Do they have a good health system? Do they use acupuncture? What is the crime rate? Why do they still have so many traditions with their modern technology? What are they famous for? ... (FN, p. 84)

Your comments were supportive and encouraging with an underlying promise that the search for answers was going to be informing and rewarding for all of you. You responded enthusiastically to stories which highlighted Japan or other course- related material. "It's always good to finds news stories on Japan." (FN, p. 57)

The students encouraged your stories by their attentiveness and participation. This attentiveness, demonstrated by mutual listening, went both ways. Belenky et al. referred to it as "attentive love". The terminology, seemingly intense, is not often used to describe the relationship between teacher and students in a junior high setting, however, the field notes record instances of such a quality. When you assumed your favoured position, perched on the front desk, they leaned forward attentively waiting for your stories. In turn, as they raced to be first into your room with their stories, your affirming responses won their continuing participation throughout the class.

Through oral, non-verbal, and written communication, the constructed knowers of 7-19 told their stories and listened and learned from their peers in a milieu that was empathetic and curious. You modelled sensitivity ... (Refer to pp. 92-94 for a paraphrase of this segment of the letter.)

Relating the images given voice in this research to the analysis of the ways women know, it seemed that constructed knowing most frequently described your way of knowing. You seemed to view knowledge in context and to experience the creation of knowledge valuing both inner subjective knowledge and outer objective knowledge. It was this analysis which gave me a way to describe how you blended a sharp awareness of and trust in your intuition with confidence in authorities outside yourself. You were prepared to learn and to apply that learning *if and when* it felt right to do so. This quality was exemplified when you told about your experiment with cooperative learning and the permanent grouping of students.

Janice: Physical environment? Physical environment I'm just really changing. I had a pretty traditional classroom and I've really moved more into grouping them... I took the courses in cooperative learning last year and... and I liked that. Well, this is a change for me. Instead of having them move into groups, why not keep them in groups all the time? So now my desks are moved into groups of six so it is a little bit different that way.

You can be quite a bit closer to more of them or maybe you just imagine that you are. So I've just changed that.

I think that if anything I've learned ... in my career is that you can take risks and that you don't have to feel badly when things don't work out, that you don't have to feel that you are a failure, that you can take the risk, try it out. I'm trying this grouping. I may not like it. I may not function very well in it but I'll risk that. If I'm just the type of person who can't work very well in that setting, I'll change it back and I don't mind saying to someone that I can't work that way. I think that's really important taking those risks ...

Brenda: ... and recognizing that it doesn't work, it is not the end of world ...

Janice: ... and being able to defend myself and not having the administration say, "Well, you failed to do that lesson very well or that unit very well."

Brenda: "You said you were going to do this," and ...

Janice: ... that's fine and I can say, "That's right, I didn't do very well on that," and not feel badly about it.

Brenda: Do you think that part of this learning quality of yours, is that you don't think that you have all the answers today?

Janice: Right! (I#3,p.8-10)

Not only does this excerpt demonstrate your objective-subjective way of knowing but it exemplifies a personal confidence in your ability to create knowledge. I expect that you will advise others on the theory and practice of cooperative learning from your own expertise, viewing this new knowledge in context and experiencing yourself as a creator of knowledge who values both subjective (inner) knowledge and objective (outer) knowledge.

The perspectives of procedural knowing and constructed knowing have provided insight to me as to how teacher thinking impacts upon curriculum and more specifically have helped me frame my observations of your thinking and its impact upon the curriculum taught in your classroom.

Without question, the thinking of Belenky et al. impacted upon my personal knowledge. I referred to their analysis of women's ways of knowing in many conversations; it just seemed to resonant so completely with what I had experienced.

However, there were other writers, as well, whose ideas I was drawn toward. As I continued my exploration into the way we, as teachers, think, three other writers kept coming to my attention: Gilligan(1984), and Noddings and Shore (1984). Their published writings helped me come to a better understanding of how people think and I found myself applying their theories to our research. The analysis of women's ways of knowing, (Belenky et al, 1986) the concept of the uniqueness of the female voice, (Gilligan, 1984), and the concept of "educational *caritas*" (Noddings and Shore, 1984) were most helpful in my interpretation of our narrative.

Gilligan contended that, for women, morality was centered around responsibilities and relationships rather than on rights and rules. The gum incident in your classroom exemplified for me Gilligan's point. (Refer to pp.95-99)

When I first encountered the concept of "educational *caritas*" (love of education -- Noddings and Shore, 1984) I mentioned it to you in relation to various underlying philosophies of teaching. ...(Refer to pp. 98-99)

Writing this third letter has been the most difficult for me because of the breadth and scope of thinking that grounds it. (Refer to pp. 100-101)

Brenda
September-October, 1990

APPENDIX I

SELECTED EXCERPTS FROM RESEARCH DATA

We tried to maintain an informal tone in our interview sessions. We were nervous when our first interview began but soon lost track of the machine as we focussed in upon our conversation. Characteristic of our everyday conversations, we often finished each others sentences; however, while the tape was running, I refrained from speaking as much as possible. My comments served as catalysts for Janice to express her thoughts about teaching. The excerpts that follow are quite typical of the way we conversed.

Excerpt One:

T: I just find that (high pay for athletes who treat other people poorly) very morally wrong and we really talked about it ... and then the students started to say things like, "We don't pay brain surgeons a million dollars a year to operate on our brains", and I want them thinking about those things.
I: I remember when that took place... and you did say to the students something about him implying to the bar tender that he was better...
J: Yes! Than somebody else!
I: That was when you got really fiery when you were speaking with the students and became upset ...
J: ... and I feel the figure that they present to children should be really good and that's the way teachers should be too.
I: ... that there is a moral responsibility that is tied in with ...
J: ...Yes! You have to be careful. (I#3, p.3)

Excerpt 2:

I: What other effect do you think that this study has had on you and I?
J: Oh, I think that probably you know me even better.
I: That's kind of a good feeling. I felt that when I came over her tonight ...
J: ... very close ...
I: ... it was like coming into a cocoon. I was really looking forward to coming over here to sit and talk.
J: Probably much closer. I know that a lot of other people who know you and I think that sometimes that even when they are around us that we shut them out because we're on the same wavelength.(I#3,p.13)