

**UNDERSTANDING THE EXPERIENCE OF TEACHER DEVELOPMENT**

by

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## **A b s t r a c t**

**This study is an interpretative reflection of the experience of five teachers and myself. It involves a type of thinking that questions and opens up a non-objective and indeterminate life-world. The questioning focuses on understanding the experience of the development of teachers and the meaning that is unfolded from the recorded texts. The study draws from three sources: a critical review of the literature on teacher development, an autobiography of my own development as a teacher, and audio-taped conversations with five teachers conducted over a school-year. The methodology used is phenomenological and hermeneutic, an approach that focuses on meanings derived from perception, feelings, cognition, and language.**

**The literature review of teacher development located few references focusing on understanding lived experience. Most of the literature was based on technical rationality which minimizes consideration of subjective experience. The spectacular lack of success of teacher development practices based on this paradigm points to the lack of consideration of the phenomenology of change and the meaning that teachers make of their experience.**

**Several critical concepts are given extensive elaboration. The study is grounded in the belief that understanding the "being" of the other person is on a different level than knowledge about specific aspects of that person. "Development" is understood to be this "being:" the person exists as a dynamic being, she/he is always coming into being. Skills could not be separated from qualities of character. These qualities cannot be taught in**

traditional ways. Rather, they come through a form of "dwelling" together. The themes developed from the conversational texts, for the most part, are embedded in dialogical relationships with others. In the play of reciprocity in genuine dialogue there was the possibility of creativity, of becoming renewed, of change. The five teachers and myself gave significance to our development as teachers occurring in relationships outside of formal in-service. Our development was inextricably linked with care for ourselves and others, a search for excellence, the development of our potentialities and a "letting go and letting be." The fundamental issue was our basic relatedness to children, to each other and to the world.

## **Dedication**

This thesis is dedicated to my wife, Lorna Maximick, who, as a teacher and my partner, has encouraged me from the beginning of this project. Our choice of revealing ourselves in our relating has much to do with what follows in this thesis.

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# TABLE OF CONTENTS

<b>Chapter</b>	<b>Page</b>
Approval .....	ii
Abstract .....	iii
Dedication .....	v
Acknowledgments.....	vi
Table of Contents .....	vii
List of Tables and List of Diagrams.....	ix
<b>1. INTRODUCING THE QUESTION.....</b>	<b>1</b>
1.1 Hermeneutic Phenomenology as Human Science Research.....	8
1.2 Interviewing and Interpersonal Relating .....	16
1.3 Issues Arising from the Study.....	22
<b>2. A CRITICAL REVIEW OF THE CONTEXT OF TEACHER DEVELOPMENT .....</b>	<b>27</b>
2.1 A Rationale for Teacher Development .....	28
2.2 Orientations to Teacher Development.....	30
2.3 Educational Aims and Teacher Development.....	37
2.4 The Search for the "Good" in Teacher Development.....	39
2.5 The Technology of Teacher Development .....	47
2.6 Summary .....	54



<b>3. APPROACHING THE QUESTION.....</b>	<b>56</b>
3.1 The Humanistic Political Attitude .....	56
3.2 The Personal Experience Attitude.....	61
<b>4. ANTICIPATING THE QUESTION AND THE HERMENEUTIC SITUATION .....</b>	<b>63</b>
4.1 Horizon of Expectation.....	64
4.2 Wish, Will, and Recognition for Doing.....	66
4.3 Freedom and Responsibility .....	76
4.4 Recognizing Consciousness .....	82
4.5 The Choice for an Ethical Pedagogy .....	89
<b>5. THE LIVED EXPERIENCE OF TEACHER DEVELOPMENT .....</b>	<b>95</b>
5.1 The Politics of Teacher Development .....	96
5.2 The Call of a Vision.....	108
5.3 Collaboration and Intersubjectivity .....	114
5.4 Friends, Mentors, and Exemplars .....	123
5.5 Reflective Excellence .....	131
5.6 Pedagogic Thoughtfulness.....	137
<b>6. A REFLECTION ON MY EXPERIENCE .....</b>	<b>152</b>
<b>7. BIBLIOGRAPHY.....</b>	<b>161</b>

**LIST OF TABLES**

1. The Three Orientations (paradigms). ..... p.36

**LIST OF DIAGRAMS**

1. Experience and Context ..... p.5

## **Chapter 1.           INTRODUCING THE QUESTION**

**This thesis represents not only a five year study in an M.A. program but also the experience and insight of a thirty year odyssey in the field of teaching. It is a milestone on my path of understanding the development of teachers through their personal knowing. There is a passionate concern for the questions that arise from a teacher's life coupled with a firm belief that this life must be experienced and then understood within a tradition that tests ideas, dissolves murky arguments, and assists to clarify confusion. The essence of this tradition is not the possession of truth but the search for truth. My questions and my answers are in part determined by the historical tradition that I find myself within and my creativity lies in the rebirth of what has been handed down to me. As an installment in the story of my journey, this study is an interpretative reflection. The reader will not find a problem statement to consider, as the topic of consideration is not a problem to be solved. The form of reflection referred to here involves a type of thinking that is a questioning, an opening up of a non-objective and indeterminate life-world. The focus of the questioning is a search for an understanding of the experience of the development of teachers and of the meaning they make in their development as teachers. It is a form of reflective questioning that includes the processes of interpretation, understanding, and application.**

**This reflective questioning is part of an understanding based on three sources: a critical review of the literature of teacher development, an autobiography of my own development as a teacher, and the audio-taped interviews of five teachers and their understanding of their development as**

teachers, conducted over a school-year. The methodology used in this thesis is phenomenological and hermeneutic, an approach that focuses on meanings derived from perception, cognition, and language.

Based on these three sources, the interpretive questioning as practiced here precludes the suggestion of a fully explanatory answer. "The very idea of a definitive interpretation seems to be intrinsically contradictory. Interpretation is always on the way" (Gadamer, 1981:105). The understanding of teacher development acquired in this thesis is linked in a unitary way with interpretation, self-understanding, and application. If I have understood then I understand at every moment and in every situation, and, always in a new way.

Self-understanding is isomorphic with understanding, and it too is always on the way. Bringing this understanding – of self and other – to language is the form of practical philosophy that is named hermeneutic phenomenology. Gadamer links these processes and shows that a "heightened theoretic awareness about the experience of understanding and the practice of understanding, like philosophical hermeneutics and one's self-understanding, are inseparable" (Gadamer, 1981:112). There is a corresponding relationship between self-understanding of my development as a teacher and my understanding of the development of the interviewed teachers.

The meaning of application used here is a form of knowledge that goes beyond the knowledge of making and doing to a kind of self-knowledge that guides us in concrete situations where our understanding of the situation of the other person unites us in an ethical bond. My conversation with

Jack, one of the interviewed teachers who will be introduced more fully later, helps illustrate this meaning of application. We were, at this time, discussing the relationship of his work and his professional development.

Jack: My only role as an administrator ought to be, what do I do to improve what happens to kids in the building? How do I facilitate teachers to improve instruction, because of the kids in this building?

Dale: You chose the word "facilitate". You see your role as a facilitator of those teachers doing a good job with kids.

Jack: There should be little that I do in my day, ideally, that isn't in some way or another, to facilitate the teaching and learning process in the school. Ideally, that would be the case; the reality is somewhat different from that.

Dale: I'm curious about what facilitate means to you. You could have chosen a lot of different words, you chose facilitate.

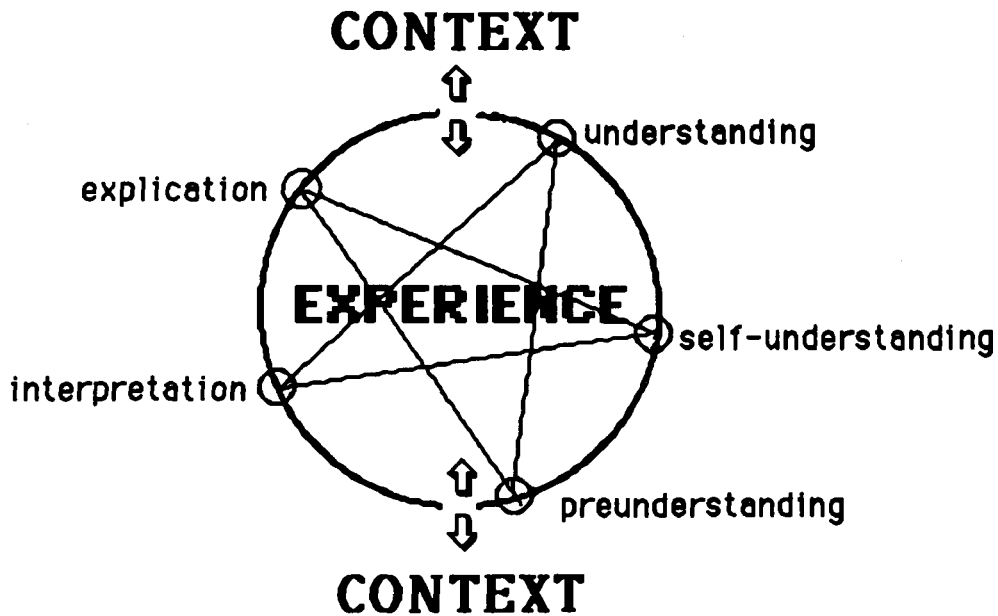
Jack: To assist in creating the conditions, and the skills required to have happen what we all want to have happen or what we say we want to have happen. I guess when I use the term facilitate in that sense I'm talking about using knowledge, energy, skill, and understanding to create conditions in which people will work to improve what they do. Work for better satisfaction out of what they do. I think the two are the same. People are more satisfied when they think they've done better. I don't see any antagonism there.

Jack's understanding of his work embodies Gadamer's (1975) meaning of application. His interpretation of his situation is necessarily a historical process as Jack brings to every situation a continual mediation of his past and present. His understanding includes his interpretation of the concrete situation and of his own preunderstanding. His caring for students and teachers and his concern for what is good in his practice as an administrator means that he behaves in a certain way because of what

he has become. His technical knowledge of leadership practices and his knowledge as a moral being are both brought to bear on the situation. Although application is also involved in technique, it is in the concrete situation itself that Gadamer's meaning of application as a mode of moral judgement arises as concern not for oneself but as a uniting with the other person in their mutual interest. Application is not a result of understanding nor is it merely part of understanding, both are from the beginning an indivisible whole mode of being.

In hermeneutics the term "horizon" describes the situatedness or the context-bound nature of interpretation following Gadamer's account of historical understanding. The horizon marks an intersection, a contact, with the limits of our understanding, and, as such, assists us in unifying and integrating the meaning of our existence. A person's perception always comes with previous understanding of his/her own situation. All experience, including reflection, is situated or context-bound. The experience and the situation are not separate poles but, on the contrary, the experience, like the situation, is defined only in and by their relationship. This relationship of context and experience creates a boundary that is not closed; rather it is flexible and open, moving as we move.

Diagram 1. Content and Experience.



My interpretation of the five teachers' experience is mediated by my perception and my understanding of the nuances of their conversations with me. The horizon, for me, includes; my self-understanding and my understanding of their context, their present situation and their history, where the subtleness of meaning is heard that otherwise would be misinterpreted or would be missed altogether. The horizon of my understanding of their story and my experience of them are inseparable. Furthermore, the horizon of my understanding is never fixed. The understandings of the teachers and myself reciprocally transforms the inquiry as we mutually respond to each new emerging situation.

The pursuit of an understanding of teacher development has inescapably led me to a wider exploration of an understanding of human beings and of our world, its structures and values. Whatever understanding of teacher development that is acquired presupposes an

understanding of self development and human development. It is on this basis that what is to be affirmed or negated is known.

In this thesis I follow a tradition of human science research that includes the active participation of the researcher. This tradition cannot be learned from theoretical knowing as the following analogy to medicine illustrates:

Not only is the ideal of the objective observer theoretically impossible, and seldom achieved, but large areas of human experience require the investigator to be personally involved in the phenomena in question, since descriptions cannot convey them.... In medicine, learning to diagnose illness is much the same. Only by listening repeatedly can one learn to distinguish the components of the heartbeat that seem so clearly distinguishable in the textbook. (Deikman, 1982:20)

From the beginning of my teaching career as a primary teacher, my orientation has been to direct, lived experience as a most important way of learning. In addition, through my contact with the human potential movement in intensive personal growth workshops and as a teacher in the culture of the Campbell River Secondary School in the early 70's, I began to experience a form of learning that challenged me to examine my own existential experience in relation to theoretical learning. The tradition followed in this thesis does not exclude subjective application by reason of its method, as some other practices of science follow. The dynamic relationship between knowing through lived experience, which includes emotionality and through theoretical knowing, which is primarily spectatorial, conceptual, and disengaged, is one of the central issues of my career and it is this relationship that I explore in the thesis.



When I begin to question what it is like to understand the experience of teacher development, I reflect on my experience of thinking the question as if it were a text to be interpreted. I have entered the question. I am embraced by the question as if entering an all-encompassing circle, there is no outer or inner, there is no subject or object. Reflective interpretation has certain connotations,

such as the implication of the reader in the processes of understanding and the reciprocity between interpretation of the text and self-interpretation. This reciprocity is known by the name of the hermeneutical circle; it entails a sharp opposition to the sort of objectivity and non-implication which is supposed to characterize the scientific explanation of things. (Ricoeur, 1981:165)

Entering into the hermeneutical circle opens up the horizon of expectation to an understanding of the meaning of the question itself. This horizon of expectation or preunderstanding is necessarily, for me, *being in* the question rather than *having* a question. Having a question is a way of putting the question at a distance, a way of objectifying the question, and a quest for control and certainty; whereas being in the question is a search for the truth where my experience cannot be abstracted from the context in which I find myself or, as Michael Levin writes, "When truth is thought phenomenologically, as unconcealment (*alethia*), as lighting (*phainesthai*), it is an event which cannot be abstracted from a field and its horizon" (Levin, 1988:75). It is an experience grounded in the sensibility of our felt capacity for feeling. *Being in* the question indicates that I am not only bringing my history to the question but also that I am making a choice for strength; a choosing of self-responsibility, authenticity, vulnerability, and care. *Having* a question is a choice for power; a choosing of control over

people and things, objectification, and cause and effect. (McKeen and Wong, 1990).

The form of questioning that is developed in this study encompasses a way of *being* which includes the concept of *prohairesis*. "*Prohairesis* means 'preference' and 'prior choice'. Knowingly preferring one thing to another and consciously choosing among possible alternatives" (Gadamer, 1981:91). This choosing means a decisive attitude toward existence, an attitude of commitment. For me, this is an ethical choosing of how we are to be as teachers and as human beings in a face-to-face relationship with the other. Diane Michelfelder, following Gadamer, reminds us that the literal meaning of understanding places that meaning immediately in an ethical situation. *Ver-stehen* is to stand in the place of the other directly, to be an advocate for the other, to be able to tell the story of the other (Michelfelder, 1989).

### **1.1 Hermeneutic Phenomenology as Human Science Research.**

Some writers on teacher development believe that schools are a social system that provide us with values, ways of making meaning, and a view of ourselves (Aoki, 1987a; Eisner, 1979, 1988; Fullan, 1982; Goodlad, 1979, 1984; Joyce, Hersh, & McKibbin, 1983). I, also, assume that teachers are part of the social system of schools and that an understanding of their development, considered as a process of valuing, of making meaning and of identity forming, may provide some insights into how they experience their professional practice and their development as teachers.

Unravelling the Gordian Knot of teacher development and institutional change in education has been a growing fascination for

researchers and change agents. In the last decade teachers have been the focus of much scrutiny by legislators, the media, as well as innumerable theorists, researchers, and those hoping to profit from claiming to create improvement in schools. P. C. Wu (1988) mentioned that in December 1987, the Educational Resources Information Clearinghouse system (ERIC) listed over 13,424 entries related to educational change and the paper flood has continued to expand year by year. In most of this research and writing on educational change, however, there has been little attention given to how individual teachers feel and think about their their own development. In my own review of the literature of teacher development (see chapter 2, "A Critical Review of the Context of Teacher Development") I found scant mention of the subjective experience or personal meaning making of teachers. Yet these issues are vital to understanding educational change.

Fullan, in his influential work, The Meaning of Educational Change, acknowledges the importance of understanding the personal experience of teachers:

The problem of meaning is central to making sense of educational change. In order to achieve greater meaning, we must come to understand both the small and the big pictures. The small picture concerns the subjective meaning or lack of meaning for *individuals* at all levels of the educational system. Neglect of the phenomenology of change – that is, how people actually experience change as distinct from how it might have been intended – is at the heart of the spectacular lack of success of most school reforms. (Fullan, 1982:4)

A quest for an understanding of the personal experience of teacher development calls for a research approach that best suits the purposes of the study. Because experience is the central phenomenon of this study, I

approached the human science tradition most concerned with direct experience, a science that went beyond the investigation of behavior. Keeping in mind the inadequacy of the belief of a break between interiority and exteriority, phenomenologists are human science researchers who want to know how we experience the relationship between our selves and things outside of our selves, that is the non-self. Koestenbaum (1978) calls the phenomenological attitude the result of reflexive thinking, thought thinking about thought. It is self-consciousness, whereas referential thought is consciousness directed outward away from itself. Psychology, as the study of facts and the relations of these facts, has taken me much of the way to an understanding of human experience, however, it does not deal adequately with the *meaning* of experience.

Phenomenological psychology is therefore a search for the essence, or meaning, but not apart from the facts. Finally this essence is accessible only in and through the individual situation in which it appears. When pushed to the limit, eidetic psychology becomes analytic-existential. (Merleau-Ponty, 1964:95).

Existential phenomenology is the science of the structures of our consciousness; a science concerned with *ontology*, that is, the science of *being* (*ontos*, from Greek "being"). The term existential is derived from, "existence," coming from the root *ex-sistere*, meaning to stand out, to emerge. Our "existential being" is one of always emerging, we are a process. The existential sense of the word "being" is not static but a verb form so that the person involved exists as a dynamic being; she/he is always coming into being. Existence is the essence of being but it is more than standing out and it should not be understood as standing away from as this would lead us to subjectivity and objectivity. Following Heidegger (1949), we

connect our existential nature of "standing" with our experience of "care" to have a fuller understanding of our essence, (the "out"). This is understood as an openness to "being" itself. "We must think at the same time, however, of standing in the openness of Being, of enduring and outstanding this standing-in (care), and of out-braving the utmost (Being toward death); for it is only together that they constitute the full essence of existence" (Heidegger, 1949:214). Understanding the "being" of the other person is on a different level from knowledge about specific aspects of that person. In this thesis understanding the experience of the development of teachers, "development" is understood as this "being," not as some artifact but as a fundamental structure of human existence. Our development as teachers is a process that continues for all of our careers; we are always coming into "being" and this "being" is inseparable from its spoken meaning. The ways in which teachers appear or "are" can be heard in language.

Phenomenology as method is the study of first-person experience where lived experience and self-understanding contribute to understanding others.

One's own philosophical standpoint always shines through his description of the basic meanings of phenomenology. It is simply not possible in philosophy to isolate a methodological technique that one can learn independently of its application and their philosophical consequences.... Only one thing was certain: that one could not learn the phenomenological approach from books. (Gadamer, 1976:143)

Phenomenology is the systematic study of what is sometimes referred to as "raw data" or "pure experience" or "the given". It is associated with the German philosopher Edmund Husserl, who refined what he called

"presuppositionless description" into a fine art, however, *understanding* moves beyond the author and his/her situation. "It wants to grasp the proposed world opened up by the reference of the text. To understand a text is to follow its movement from sense to reference, from what it says, to what it talks about" (Ricoeur, 1981:218). The focus is no longer the intentional objects of consciousness but texts and the analogues of texts. Ricoeur connects the study of human experience and the study of interpretation and understanding when he declares that, "phenomenology remains the unsurpassable presupposition of hermeneutics" (Ricoeur, 1981:102). He succinctly defines hermeneutics as "the theory of the operations of understanding in their relation to the interpretation of texts." This understanding comes from an ontological presupposition "whereby *understanding* ceases to appear simply as a *mode of knowing* in order to become a *way of being* and a way of relating to beings and to being" (Ricoeur, 1981:43-44). In addition, Gadamer elaborates further, "that hermeneutics does not just inculcate facility in understanding; it is not a mere teaching concerning a technical skill. Rather it has to be able to give an account of the exemplary character of that which it understands" (Gadamer, 1981:97).

For Gadamer and Ricoeur hermeneutics is a reflection on the symbolic meaning of language, a demystification of meaning. "The most fundamental phenomenological presupposition of a philosophy of interpretation is that every question concerning any sort of 'being' (*etent*) is a question about the meaning of that 'being'.... The choice in favor of meaning is thus the most general presupposition of any hermeneutics" (Ricoeur, 1981:114). The role of hermeneutics is to interpret all assertions

as answers to questions so whatever the subject matter hermeneutics is more interested in understanding the questions than the answers. Hermeneutics is engaged in the task of ascertaining the meaning-content of texts, of following the path opened up by the text so that "what is sought is no longer an intention hidden behind the text but a world unfolded in front of it" (Ricoeur, 1991:300). This hermeneutic process of interpreting meaning is the game of language that we are involved in every day. Whether spoken or written, "language is not a mere instrument or a special capacity with which humanity is endowed; rather it is the medium in which we live from the outset as social natures and which holds open the totality within which we live our lives" (Gadamer, 1981:4).

Although there are different perspectives and procedures from those of the natural sciences, the hermeneutic-phenomenological sciences come under similar critical rational standards. It is the application of the scientific method with a different focus and a different method of observation than the empirical-analytical tradition. The life-texts for hermeneutical-phenomenological psychology may include, as acceptable data, works of great literature, myths, autobiography, and works of art, as well as fictional and creative accounts (von Eckartsberg, 1986). The first-person descriptions are often poetic and intuitive, introspective and metaphoric. Part of the researcher's task is to become aware of and identify the hidden assumptions.

An additional feature of phenomenological method includes bracketing or reduction (or *epoche*). To bracket is to set aside, to become a disinterested spectator, of the phenomenon; to be open to the phenomenon in its own right, with its own meaning and structure, by suspending

judgement of the phenomenon. Tran Duc Thao shows us how this phenomenological attitude changes the direction of our gaze back on itself where our transcendent ego experiences not a narrowing but more of an opening up of the experience:

The concrete contents of subjective life do not disappear in the passage to the philosophical dimension, but are revealed there in their authenticity. The positing of the world has been "put out of action," but not annihilated: it remains alive, though in a "modified form" which permits consciousness to be fully aware of itself. The epoche is not a logical operation demanded by the conditions of a theoretical problem, but a process providing access to a new mode of *existence*: transcendental existence as absolute existence. Such significance can only be realized in an act of freedom. (Tran Duc Thao, *Phenomenologie et Materialisme Dialectique* cited in Lyotard, 1991:51).

In Ricoeur's hermeneutics, distanciation is analogous to phenomenological epoche where,

all consciousness of meaning involves a moment of distanciation, a distancing from "lived experience" as purely adhered to. Phenomenology begins when, not content to "live" or "re-live," we interrupt lived experience in order to signify it.... The epoche is the virtual event, the imaginary act which inaugurates the whole game by which we exchange signs for things and signs for other signs. (Ricoeur, 1981:116)

In the interrupting of the lived experience to question the experience of teacher development there is necessarily a recalling of the already lived experience. It is a retracing of our steps which is not a passive form of inquiry but one that transforms the previous experience in the retrieval.



Beverly, another one of the interviewed teachers, and I discussed the issue of her self-confidence and her work as a leader in teacher development. Our conversation exemplifies the preceding discussion of phenomenology and hermeneutics. We began to discuss our meanings as a reflection on our own previous discussion as if it were a text to be interpreted. My interpretation of her meaning extended beyond the words spoken.

Dale: A word's coming to mind as you're talking: courage. Courage in the sense, that you are willing to take risks. You're talking about self-confidence. So when I heard self-confidence, what comes up for me is enough courage, enough self-confidence, enough courage to take risks. It's as if I'm playing poker and I've got lots of chips, I can take big risks – so that would be my self-confidence. But if I don't have very much, I'm going to be quite miserly about taking, even taking little risks,...

Beverly: Or none at all

Dale: ...or none at all. I guess that's what you meant?

Courage did not speak to Beverly's understanding of her way of being, although, it is within the horizon of my meaning. Our quest for understanding holds at a distance the text of our own conversation as a phenomenon to be examined and yet our conversation is still there in a paradoxical manner. Beverly's recalling of her experience is an act of reflective understanding creating meaning for herself.

Beverly: I wouldn't have thought of using the word courage. I would have used "assurance."

Dale: Assurance.

Beverly: Self-assurance. Because courage I equate with acts of valor, and I don't see most of the stuff I do as acts of valor.

Dale: So you don't see yourself as courageous.

Beverly: No, never. Maybe I don't value courage.

Dale: You value self-assurance...

Beverly: Yes, that's probably right.

Dale: ...and self-confidence. Do you see yourself as a risk-taker?

My questioning of Beverly is an opportunity for her to elaborate further her meaning of self-confidence and self-assurance.

Beverly: Hmm, no. Whereas others might. I don't know whether others do, I couldn't say. Because, anything that I do I know beforehand that it'll be just fine, because of the way I decide to plan it through. You know what I said about how I read and what information I take and I only act on one. While I'm pretty confident that is true, and of course, there is my intuition. So maybe that's why I don't see myself as a risk-taker. I trust my intuition. Whereas somebody who doesn't trust their intuition would say "Oh my God, you're going to do that!" because for them it just doesn't feel right. For me I know it is. So it's a combination of intuition and knowledge, in a self-assured way. I'm not courageous. At least, I don't see myself as courageous.

There is no sense of a hidden intention in the preceding comments, there is, though, a revealing of self-understanding from her reflection on the meaning of her own words. This self-understanding is what Ricoeur means when he says, "to understand is to understand oneself in front of the text" (Ricoeur, 1981:143). Beverly's distancing from our dialogue and from her past experience provides her with the opportunity to interpret her experience, to create further self-understanding and, as such, discloses her "being-in-the world".

## **1.2 Interviewing and Interpersonal Relating.**

The biographical text of my own development as a teacher and the texts transcribed from the audio-recorded conversations with five teachers, exploring our mutual understanding of their development as teachers, from September to June of a school year, are the life-world texts that are the focus of the hermeneutical reflection in this thesis. These texts were gathered from conversations with the five teachers in a convivial, relaxed environment. Later, by repeatedly listening to these taped conversations and then reading the transcripts, common themes were discovered and text samples were selected as a representative case for detailed analysis and interpretation.

The strategy for relating with the teachers in the unstructured interviews was through hermeneutic conversation (Carson, 1986) where the teachers were asked to reflect on salient life-world experiences of their development as teachers. These could be called "conversations with a purpose" (Saran, 1985, Weber, 1986) as they do have a framework established by the researcher, however, there is an openness in conversation that allows for meaning to emerge through dialogue, a two-way questioning and answering. It means entering each other's phenomenological world and seeing it from a shared perspective, but remaining aware of individual contexts at the same time. In fact, some of the most productive moments were when both the interviewer and co-researcher forgot the purpose of gathering data and entered into a true dialogue of trying to understand each other. For each of the participants in the disclosing of their development as teachers there was no separation of personal development and professional development.

Here, by way of a brief biographical sketch, is an introduction to the five teachers. Jack comes from a successful career as a journeyman tradesman, began his teaching as a social studies teacher then moved to counseling and now is a vice-principal of a large urban secondary school. He is just few a years from retirement and plans to finish his active career in administration. He is an avid reader of social theory, psychology, and philosophy.

Helen is presently an elementary teacher having been a secondary French teacher and a district elementary French consultant. Her aspirations are to work at the district level again as a teacher consultant then possibly work in elementary administration. She has a special interest in drama as a teaching strategy and is working on a masters degree in that area.

Beverly, too, has had a varied career beginning with secondary home economics and now coordinates a teacher center and conducts in-service for teachers and administrators. She is purposely taking library science courses to allow her to work in an elementary school in her district with the intention of becoming an elementary principal.

Joan, the youngest and least experienced, is in her second year of teaching elementary students. She is multi-talented in art, drama, and music.

Laurie's career has led her to England to obtain a masters degree in drama in education followed by several years of teaching drama in secondary schools in B.C. She moved next to teaching a mix of elementary

drama and special education. Recently, she has completed much of the course work to become a school counselor.

They were asked and they agreed to be interviewed primarily because they had a deep level of trust and rapport with the researcher, a willingness to disclose their lived experience in a very frank and honest manner. We had known each other previously, both personally and professionally. Our rapport may have been partially attributable to my almost twenty years of experience in teacher development. I have experienced the phenomenon that is, I already knew the phenomenon from the inside.

I believed that we, the five teachers in conversation with the primary researcher, would gain new insight into our participation in teacher development and in our teaching practice through the opportunity to modify or validate our statements and to clarify our meanings. Gadamer puts it this way, "Discussion bears fruit when a common language is found. Then the participants part from one another as changed beings. The individual perspectives with which they entered upon the discussion have been transformed, and so they are transformed themselves" (Gadamer, 1981:110). In this sense the research methodology was also intended to be part of a teacher/personal development process. Colaizzi, in his explanation of some of the characteristics of existential phenomenological research, extends the dialogue between teachers to become "existential therapy."

Accordingly, genuinely human research, into any phenomenon whatsoever, by seriously including the trusting dialogical approach, passes beyond research in its limited sense and occasions existential insight. This is nothing other than therapy. All human research,

particularly psychological research, is a mode of existential therapy. (Colaizzi, 1978:69)

Our usual definition of therapy assumes a professional relationship with a therapist, however, from another point of view, in any genuine listening to others we help them to listen to themselves and to become the person they deeply want to be. The unity of therapy as personal development with the dialogical approach to teacher development is elaborated by Carl Rogers in his Freedom To Learn for the 80's. He concludes that, "deep and helpful relationships with others are experienced as actualizing" (Rogers, 1983:264) and that,

One way of assisting the individual to move toward openness to experience is through a relationship in which she is prized as a separate person, in which the experience going on within is emphatically understood and valued, and in which she is given the freedom to experience her own feelings and those of the others without being threatened in doing so. (Rogers, 1983:265)

Helen, one of the teachers, gives an example of such existential insight through her dialogical relationship in a teacher support group:

Helen: Professional development to me implies, having to nurture myself, having to read up on books that have nothing to do directly with tomorrow's lesson, having to talk to other people who are involved in education, not classroom, not grade five, what I'm doing, but education in general.... Peter Norman and Gary Phillips and other people started us in the contract thing, where we made a contract with two other people or three other people who were supposed to be our support for the year. We were supposed to say what we wanted out of the year and what specific goals we had in mind, and it could be as simple as losing weight, and how we were going to stop ourselves, and how we were going to celebrate at the end.... And our group, there were

three of us. I'll never forget! It was probably a turning point in my life, in my professional development.... I don't even remember specifically what my goal was, but I just remember the power of the targeted group.

A year later in another context she took the opportunity to form another group based on her learned experience of what Koestenbaum (1980) calls the existential deep structure of intersubjectivity, a bond between two or more people where they can discuss sensitive matters.

Helen: So, we said, why not have a support group? I explained to them what had happened at S.F.U., and we met about every six weeks at the P. at four-thirty, and we usually finished by seven, and we didn't have an agenda, we just met and talked, and it was always so rich. I always left so high. Because each of us would take a turn, it wasn't quite as organized, but we talked about the things we were trying and the things that weren't working well and so on.

In a similar way all of the teachers in this project commented on the importance of dialogue as a most valued way for their own development; a theme to be elaborated subsequently.

As the primary researcher, I have been considerably influenced by my twenty year involvement in the humanistic psychological movement, originally known as the human potential movement. Part of my learning was by direct experience in workshop settings, however, some of the early writings that have influenced me were based on the teachings of Johnson's (1972, rev. ed. 1986) interpersonal effectiveness, Roger's (1969, rev. ed. 1983) teacher as person, Satir's (1976, 1972) self-worth and communication skills, Schutz's (1973) option for truth, and Lowen's (1970) mind-body relationship. All such influences were brought to the interviews as preunderstanding, as

part of the horizon of expectation. The qualities of empathy, authenticity, care, sensitivity, responsiveness and curiosity were consciously intended to be paramount in all the interviews not only as a means of helping to establish rapport with the interviewees but also as a chosen mode of being of the interviewer. Although I have chosen these value/attributes they are simultaneously personal goals toward which I am striving but have not yet achieved. Whatever the depth and quality of my understanding of teacher development and my relationship with the teachers it may be best summarized by Gadamer when he states that, "The practice of understanding, in life as in science, is similarly the expression of the affinity of the one who understands to the one he understands and to that which he understands" (Gadamer,1981:48).

#### **1.4 Issues Arising from the Study.**

A number of issues arise from phenomenological-hermeneutic research as possible questions about the efficacy of the research (Hycner, 1985):

*Randomness.* The task of understanding the lived experience of teacher development and the tasks of interpretation and application dictated the methodology, including the selection and type of teachers. I chose the teachers with the following representative criteria in mind: male/female, early career/mid-career/late career, a judgement of their willingness to self-disclose their experience, and an agreement to have ongoing conversations for a year about their development as teachers.

*Number of participants.* This kind of research requires that a limited number of teachers be interviewed given the volume of rich data. The data in the form of audio tapes, transcribed texts, and the methods of



interpretation are available as visible work showing the linkages between data and interpretation.

*Generalizability.* An issue that is sometimes raised by experimentally oriented researchers is that the limited number of teachers and the lack of randomness disqualifies the results because they cannot be generalized. An example of even "one" can, of course, have great generalizability – the parable, the novel, the play or other examples in the oral tradition – drawn from poetry, narratives, and epic cultures can disclose the life-worlds of teachers and further inform us about teacher development.

Empirical research itself has within it difficulties of interpretation of the propositions derived from its conclusions and its theories:

...the truth of a single proposition cannot be measured by its merely factual relationship of correctness and congruency; nor does it depend merely upon the context in which it stands. Ultimately it depends upon the genuineness of its enrootedness and bond with the person of the speaker in whom it wins its truth potential, for the meaning of a statement is not exhausted in which it is stated. It can be disclosed only if one traces its history of motivation and looks ahead to its implications. (Gadamer, 1981:44)

*Validity.* In the hermeneutic tradition of human science research the procedures for validation are, "closer to a logic of probability than to a logic of empirical verification...validation is not verification. Validation is an argumentative discipline comparable to the juridical procedures of legal interpretation. It is a logic of uncertainty and of qualitative probability" (Ricoeur, 1981:212). Ricoeur also tells us that, "Hirsch says in his book Validity In Interpretation, there are no rules for making good guesses. But there are methods for validating guesses" (Ricoeur, 1981:211).

The most highly recommended strategy for validating interview data is to build good relationships in the first place so that the teachers feel free to talk openly (Measor, 1985; Weber, 1986; Carson, 1986). Other methods of checking the validity include: verifying the findings with the teachers, submitting drafts of the study to exemplars of research in teacher development for "trans-subjective agreement," and, finally, checking with the tradition in the literature. In these methods there is agreement with Mishler (1990) that validation is the social construction of knowledge and that the question is of the trustworthiness of the study in the social world of discourse and action.

*Accuracy of descriptions and limits of interpretation.* There are several issues raised in questioning the accuracy of the descriptions given by the teachers:

(a) *Difficulty of verbalizing essentially non-verbal experiences.* All description is historical; it is a retrospective viewpoint altered by time and different from the experience itself. By an analogical extension, meaningful action can be considered as a text to be interpreted and brought to language (Ricoeur, 1981).

(b) *Distortion.* Distortion means that the teachers fill in their gaps in memory with their present beliefs or that their interpretation is formed by the context of its telling. Such reconstruction of the past is valuable because what is desired is the re-interpretation of the teachers, that is, how do they view their experience now. The key issue is my understanding of how the teachers interpret their life-world experience and that my interpretation makes sense to them, not that they interpret "objective" reality correctly. The teachers were selected for their ability to be authentic and honest and, in addition, the researcher could rely on his ability to

discriminate the meaningfulness of statements in the context of the conversations.

(c) *Difficulty of interpreting conversations.* Eisner describes how audio-recorded discourse dissected into units in order to locate patterns of speech illuminates some of the limits of trying to inform educational practice by such procedures:

Language exists in context; it is accompanied by gesture, expression, tempo, cadence, melody, silence, emphasis, and energy. A tape-recorded version of such activity already distorts by omission the reality it seeks to describe, it contains no visual content. When the tape is reduced even further by having it put into typescript, the melody, cadence, tempo emphasis, and energy are further obliterated. Then one more reduction into small speech units administers the coup de grace. (Eisner, 1984:450)

Eisner raises some very legitimate issues of concern about this mode of research. Nevertheless, while agreeing that one can never capture in language the experience as lived, there is a way of approaching the text so that it is "unfolded, no longer towards its author, but towards its immanent sense and towards the world which it opens up and discloses" (Ricoeur, 1981:53), a way of hermeneutics – by following the signs of symbolic meaning. This can be done by what Eisner (1984) has referred to as the "language of criticism," meaning a language most often found in the humanities, one that is sensitive to the subtleties found in the face-to-face dialogical relationship. My intention in this study is to use this form of representation to advance my understanding of the experience of teacher development so as to fully appreciate the lived-world.

The human science approach, as I have described, that is most appropriate for the purpose of questioning an understanding of the experience of teacher development is hermeneutic-phenomenology. It is through the hermeneutic process of interpreting experience that I believe that I can come to a fuller understanding of teacher development. Development has been characterized here as fundamental to our existence, as a mode of *being*. The question of what is it like to understand the experience of our development as teachers has been introduced. Next, the question will be explored by critiquing mainstream views of teacher development via a review of the context of teacher development, followed by an interpretation of my autobiography of my development as a teacher. Then the question will be explored through a hermeneutic-phenomenological study of the lived experience of the five interviewed teachers.

## **Chapter 2. A CRITICAL REVIEW OF THE CONTEXT OF TEACHER DEVELOPMENT**

**It is proper to every gathering that the gatherers assemble to coordinate their efforts to the sheltering; only when they have gathered together with that end in view do they begin to gather.**

**(Heidegger, 1977:ix)**

**New understandings of teacher development evolved for me during the five years of research of this thesis so that the writing became an iterative process. In my own understanding of teacher development this chapter precedes all others so that it is not historically sequenced, however, there is a deliberate dialectical relationship with the sequencing of the chapters. My understanding of teacher development has shifted considerably. This chapter begins this transformation.**

**There is a carved sign in the Redwoods National Park in California of words attributed to John Muir, the founder of the American Federal Parks, stating that whenever one tries to isolate something one finds that it is connected to everything in the universe. Teacher development is similarly connected to the universe of the multitudinous facets of education. This connection includes such complex themes as: change in individuals and organizations, personal meaning making, adult development, goals of teaching and learning, paradigms of scientific inquiry, strategies and approaches to school improvement, and how people live and work together in schools. From an ecological perspective they are each part of the whole; interwoven, interactive, and nonlinear. Isolating them for examination ought not to destroy their dynamic interconnectedness.**

## **2.1 A Rationale for Teacher Development.**

Two questions guide this theme. Are school improvement and teacher development related? Why is teacher development necessary or important?

There is a growing consensus that school improvement refers to those efforts that focus on long-term positive change in schools and these efforts most often include the professional and personal development of teachers (Wideen and Andrews, 1987a). In addition, school improvement may include one or more of: changing curriculum, improving leadership, increasing community involvement, enhancing the physical facilities, and developing the school as an organization.

Bruce Joyce wrote that:

Teaching is an experiment in life and, like a marriage, it must be worked on or it will become desperately routine. The environment of the school must regenerate the relationships between teachers, learners, and community members or the school will lose its vitality. (Joyce, et al, 1983:149)

Although I disagree with the implication that teaching and marriage are somehow separate from life, I do agree with Joyce when he makes the point that the need for teacher development is embedded in the view of life that we must be constantly attentive to our authentic being in our relationships with others.

Many authors in the field of school improvement believe that the necessity for teacher development comes from a need to improve instruction (Guskey, 1985; Loucks-Horsley & Hergert, 1985; Lezotte & Bancroft, 1985; Hunter, 1985; Orlich, 1983; Squires, Huitt, & Segars, 1983; Loucks-Horsley,

Harding, Arbuckle, Murrey, Dubea, Williams, 1987). Goodlad's (1984) rationale for teacher development arises out his research where he found, at all levels of schooling, teacher talk is the dominant classroom activity and teachers rarely use other forms of teaching resulting in a "bland sameness." The emphasis is on basic recall, not on higher order thinking; students rarely engage in collaborative projects, or initiate anything. He believes that we must build into each school the support and encouragement of school staffs to address the problems of their own teaching. Eisner agrees: "The school must be a growth environment for the teacher if it is to be an optimal growth environment for the student" (Eisner, 1979:283).

Other sources of the impetus for teacher development come from:

- (a) a desire to improve students' basic skills as measured by standardized tests (Berliner, 1984; Hunter, 1984, 1985, 1987; Lezotte, 1985; Squires, et al, 1983);
- (b) the need to develop and implement new curriculum (Wideen, 1987b);
- (c) a wish to improve the climate of the school (Schmuck, Richard A., Runkel, Philip J., Arends, Jane H., Arends, Richard I. 1977; Schmuck, 1984 and Runkel & Schmuck, 1984);
- (d) a belief that it is the responsibility of every teacher to make a continuing effort to develop personally and professionally (Kelly, 1987); and
- (e) a perception of what it means to be an educated person for these times (Aoki, 1987b).

The elaboration of this last rationale for teacher development by Ted Aoki will be found as an on-going underlying theme throughout this thesis.

## **2.2 Orientations to Teacher Development.**

After reviewing the variety of viewpoints of researchers and writers on teacher development I have come to the realization that many theoretical perspectives guide how teacher development is approached. Eisner claims that, "Our theoretical frameworks function as templates for perception – every template conceals some part of the landscape just as it brings other parts to our attention" (Eisner, 1984:450). Landscape has a meaning of seeing from a single point reminding us that our particular view of the world is a capacity that is mediated by a tradition; the eye sees with a history, it is a "practice of the self" (Levin, 1988).

Mindscales, as described by Sergioivanni in his article on the role of teacher supervision, explain how these templates or orientations work:

Mindscales are implicit mental frames through which supervisory reality and our place in this reality are envisioned. Mindscales provide us with intellectual and psychological images of the real world and the boundaries and parameters of rationality that help us to make sense of this world. In a very special way, mindscales are intellectual security blankets on the one hand and road maps through an uncertain world on the other. As road maps they provide the rules, assumptions, images, and practice exemplars that define for us what supervision is and how it should unfold. Mindscales program our thinking and belief structure as to what should be included in supervision, and thus they possess such features as ideology and dogmatism. They also provide us with frames for deciding what should not be included in our thinking and what practices should not be included. So complete is the programming of a mindscales that its assumptions and practices are automatically accepted and articulated. Mindscales are not thought about very much, for they are assumed to be true. Thus when a supervisory mindscales does not fit the world of practice, the problem is assumed



to be in that world. Rarely is the world accepted for what it is and the prevailing mindscapes challenged or indeed abandoned in favor of others. (Sergiovanni, 1985:6)

Elliot Eisner's (1979) five curriculum orientations and Ted Aoki's (1987a) three orientations have been widely used as templates to categorize the various paradigms or mindscapes operating in education. Their orientations overlap beginning with Eisner's Curriculum as Technology and Aoki's Empirical Analytical or, as Aoki sometimes terms it, the orientation of Instrumental Action. This paradigm is so pervasive that Aoki (1984) calls it the "mainstream perspective," and Schon (1983), in The Reflective Practitioner, calls it Technical Rationality, "the dominant epistemology of practice." The predominant values are efficiency, predictability, accountability, and arbitrarily determined ends. It is represented by "technical calculative thinking, an instrumental reason whose hallmark is expediency, exactness, and control, a rationality for effective ordering, making, and doing" (Burch, 1986:8).

We have been forever transformed by the application of technical thinking, as the use of tools has changed our being in the world. We cannot escape to some pretechnical utopia, nor does it appear that we can change our irrevocable path toward ever-increasing dependency on technology for providing our needs. Moreover, there is nothing intrinsically wrong with an instrumental attitude towards things, for our survival as a species has depended on our relating to things in the world in this way. The question in this context is how instrumental reason excludes our passion, feeling, emotion, sensation, and creativity, and how its propositions limit our possibilities for understanding teacher development and human

development. The *misunderstanding* is the paradigmatic assumption that the instrumental technical relationship is the only kind of relationship and that the human, the teacher-student relationship can be understood in terms of our instrumental projection.

In schools this orientation is manifested by teaching to behavioral objectives and by the pervasive use of large group instruction. Direct instruction, or, as Goodlad (1985) calls it, "frontal teaching," is the most common teaching style in the U.S. and Canada today. It is deductive, didactic, and fosters competition. Efforts to implement change based on this orientation have met with teacher resistance because the change agent often "assumes the availability of a validated neutral body of knowledge which may be drawn upon to manipulate the change process regardless of the nature of the intervention being contemplated" (Carson, 1985:4). The personal meaning-making of the teachers is virtually ignored. This technical mode of teacher development has tended to erode the professional autonomy of teachers (Myers, 1986) with its solution to educational problems based on a deficit model of "fix the teacher" (Flanders, 1980). Further, the images of the factory and the assembly line (Eisner, 1979; Goodlad, 1979) predominating in this orientation underestimate the complexities of teaching and confuse the difference between education and training.

Another theoretical framework can be found in Eisner's Social Adaptation and Social Reconstruction orientations and Aoki's Critically Reflective perspective which promote emancipatory action and critical reflection so as to reveal underlying beliefs, values, and distortions in communication. Questions arising focus on: What works? What needs

altering or changing? How can we systematically apply models for improving teacher development? As in the previous orientation, there is a "controlling-through-doing," through the force of will. The embedded values include emancipation, collaboration, interdependence, and joint problem solving. Teachers acting within this orientation have a tendency to democratize decision making by changing power relationships. "The major task is to get people involved in *their* definition of the problem, *their* view of a meaningful activity. These discussions must eventually have action proposals" (Lieberman & Miller, 1984:26). A call for emancipatory action is very clearly enunciated in a statement produced at the 1981 North American Regional Conference of the National Education Association, Canadian Teachers' Federation, and The World Confederation of Organizations of the Teaching Profession:

We believe that it is through universal public education that the way must be found to liberate people from the burdens of disadvantage, handicap, ignorance, prejudice, and misunderstanding, and to liberate the potential that is in every human being to the building of a just and prosperous community. We declare that the right of free and equal access to an appropriate and effective program of education, in conditions which maximize the possibility of successful preparation for life and work, is fundamental in a free society. (Church, 1983:Appendix D)

Many of the writers on school organization and on the school as a functioning social system could be included in this orientation. Schmuck, (1984), Schmuck, Runkel, Arends, J., & Arends, R. (1977) have pioneered research and strategies for change in organizational development. Rutter (1979) and Goodlad (1984) in their research have verified that the school

social system, the climate or ethos, is a crucial factor in teacher development.

Aoki's third orientation, the Situational, overlaps with Eisner's Personal Relevance orientation, and both emphasize the quality of the lived experience of those involved in the educational system. This involves existential experiencing, inner meanings, feelings, and emotion. There is a reliance on subjectivity and intersubjectivity, of inductive reasoning, of intuition, and of reflection. It is an experiencing expressed in language as metaphor, poetry, and everyday speech. Teacher development is based on exploring personal meanings with one another with integrity and dignity in a human community where the goal is to humanize. It is a stance of self-affirmation and acceptance of the other. This orientation is grounded in an intersubjectivity of unconditional acceptance. As Paul Tillich proposes, "it must be embodied in a person who can realize guilt, who can judge, and who can accept in spite of the judgement" (Tillich, 1952:166). This approach to "being" is a form of self-affirmation that is the courage to be, as a member of a group or as oneself. It is a "courage of confidence...conditioned not by anything finite but solely by that which is unconditional itself and which we experience as unconditional in a person-to-person encounter" (Tillich, 1952:167).

Michael Huberman writes of a poignant example of this orientation occurring during a process-product study of student achievement gains he was conducting at a university some years ago:

Then there was the lecturer who, after asking for all details of the study, said something like this: "You want to observe me, right, then see if the observations correlate with how well my students do,

compared to other people's? And then you want to generate some instruments that will help me get better at teaching, right?" I answered (eagerly, as I recall) that she was right, and that she grasped the import of the study. Then she said something like this: "You know when I teach, it's like an act of love. Between me and my students there's a relationship that creates a current that explains whether they learn something or not. You won't be measuring that current because you or your damn instruments can't see it and probably don't even think it's there. Besides, if you're going to observe an act of love, you're little better than a voyeur. And if you're going to use the observations to make people get better at love-making, you're a pervert." (Huberman, 1987:11)

An understanding of these three orientations and how we experience them assists me in choosing the particular rather than the general, the concrete rather than the abstract, the qualitative rather than the mathematical, and emotional engagement rather than detached rationality. It assists me in understanding teacher development as experiencing theoretically, experiencing practically, and experiencing existentially. Understanding these three orientations supports my choice of the human science of hermeneutic phenomenology to explore an understanding of the phenomenological world of the teacher that Fullan (1982) maintains is so essential for any successful change effort. It is within these orientations that my quest for understanding teacher development is grounded, although, my preference for the Critically Reflective and the Situational as paradigms for considering the development of teachers will be obvious.

Table summarizing the three orientations (paradigms):

<b><u>Instrumental Action</u></b>	<b><u>Critically Reflective</u></b>	<b><u>Situational</u></b>
efficiency, predictability, accountability, arbitrarily determined ends, expediency, exactness, control	emancipation, collaboration, interdependence, joint problem solving, liberation	existential experiencing, inner meanings, feelings, emotions, the body/mind
abstract, general, excludes passion, feeling, emotion	promotes emancipatory action and critical reflection	concrete, promotes subjectivity and intersubjectivity,
assumes that this is the only paradigm	assumes that power relationships require changing	assumes personal meaning
teaching style is large group, didactic, behavioral objectives	teaching style is cooperative	teaching style is personal and interpersonal
learning is deductive and competitive, experiencing theoretically	learning is social, experiencing practically	inductive reasoning, intuition, reflection, experiencing existentially
dominant vision is the factory	dominant vision is the struggle for justice	dominant vision is the creative, interhuman

### **2.3 Educational Aims and Teacher Development.**

It seems strangely contradictory that the most pervasive orientation, the technological or instrumental action, is so concerned with behavioral objectives yet so lacking in attention to the aims, the fundamental purposes of schooling. Eisner describes it as an orientation whose central task is not to "question ends but rather to operationalize them through statements that are referenced to observable behavior. Once this task has been performed adequately, the problem is essentially one of designing appropriate means" (Eisner, 1979:67). This view is traced by Schon (1983) to the philosophy of Positivism where practical knowledge is reduced to a merely instrumental question of how best to achieve one's ends and where there is disagreement about the ends, then the instrumental question can be resolved by recourse to experiment. Increasingly our awareness of the actual practice of teacher development has disclosed uncertainty, uniqueness, ambiguity, complexity, and value conflicts.

Fullan (1982) does not avoid the ambiguousness of teacher development value conflicts. He cuts to the center of the issue when he states that educational innovations are not ends in themselves and that they must be held accountable to the basic purposes of schooling. They then must be questioned. Do these ends determine and justify the means? Goodlad goes further, "Means have a life of their own and must be judged according to the quality of educational experience they provide" (Goodlad, 1979:11). He also differentiates *goals* (which are what schools are expected to do), from *functions* (which are what schools do), and from *aims* (which are the ideals that guide what is done in schools). In clarifying aims, Goodlad (1979) paraphrases Dewey's claim that it is not the State that sets

the aims of education but that it is one's individual observations and judgements that matter in the quest to improve one's experience and one's life. To put it another way, the aim of education is to assist human beings to develop to their fullest.

Within the orientation of instrumental action, the predominant mode is to view what we do with students as a preparation for life rather than to live our aims and goals in terms of the present. Most often we do not consider the phenomenological experience of teachers nor of students as we actualize our aims and goals. Fullan's suggestion is that

treating students as people comes very close to "living" some of the personal and social educational goals which are stated as objectives in much of the curriculum. It is in this sense that it is not just preparation for life: it is life for a significant proportion of the lives of young people. [his emphasis] (Fullan, 1982:156)

Wideen (1987b) claims that most Ministry of Education documents state that the general purpose of schooling is to develop an educated person who is able to function independently. Teachers' federations also have developed a similar view coupled with a concern for the other as education policy:

The basic aim of public education is to facilitate students growing into self-directed, self-reliant, self-disciplined, socially responsible persons who participate as citizens in a democratic society. (Policies, BC Teacher's Federation. 1991)

A person-centered focus is the total orientation of Leo Buscaglia's book Living, Loving, & Learning in which he offers a quotation from Haim Ginott. This is a most powerful message for me, as I experienced the shock



of horror for the first time in my life while on a UNESCO fellowship tour of the concentration camp at Auschwitz in Poland. Ginott says that a woman, who was a principal of an American school, told him:

I am a survivor of a concentration camp. My eyes saw what no person should witness. Gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by trained nurses. Women and children shot and killed by high school and college graduates. So I am suspicious of education. My request is: help your students to be human. Your efforts must never produce learned monsters, skilled psychopaths, or educated Eichmanns. Reading, writing, and spelling and history and arithmetic are only important if they serve to make our students human. (Ginott cited in Buscaglia, 1982:130)

Aoki (1987b) summarizes the connection of educational aims and teacher development when he affirms that an educated person is not only knowledgeable and skillful but also is "at core an ethical being" and "is ever open to the call of what it is to be deeply human."

#### **2.4 The Search for the "Good" in Teacher Development.**

The Effective Schools Movement, in educational history, is a transitory manifestation of the techno-rational, instrumental movement presented here as an example to further our understanding of the context of teacher development. Madeline Hunter (1985a, 1985b, 1987), who is well-known for her "Instructional Theory Into Practice" variety of the Effective Schools Movement, reminds teachers, from her instrumental action paradigm, that teaching is a science utilizing the findings of psychology, neurology, sociology, and anthropology. She claims that this science is based on cause and effect, that the causes are known, that they are generalizable and

systematic, and that we can replicate them. She calls for a shift to this process/product orientation with the challenge that "Teaching has been long on art and short on science" (Hunter cited in Kelly, 1986:2). The call for instrumental reason assumes a stance of neutrality, however, "Contrary to the assumption of the prevailing orthodoxy and common sense, this instrumentality is nonneutral" (Burch, 1986:15). Science and reflection are both based on a pre-reflective, a pre-predicted world which science often conjures away when explaining its propositions. Burch, in elaborating further, states that the real essence of this type of thinking is that it "deploys everything first and foremost as material for ordering, control, and exploitation" (Burch, 1986:15).

Eisner (1984) calls the popularization of research findings without stating the specific limits and qualifications of the researchers, a "vulgarization" of their conclusions. Such considerations have not deterred some teacher development researchers from generalizing their research findings and developing implementation programs based on their research as Myers (1986) describes in his article "When Research Does Not Help Teachers." As an example, the research that Hunter (1987) claims to substantiate her model is curiously absent in all the literature reviewed except for her response to Richard Gibboney's critique (1987) where she refers to the Napa Project and Rosenshine's research in "direct instruction." By way of contrast, Rosenshine and Meyers (1978) describe three experimental studies of direct instruction where elementary students did increase their test scores in basic reading and mathematics. However, they caution that their model is limited to the teaching of reading and mathematics and "[i]t is inappropriate to generalize beyond this"

(Rosenshine, 1978:267). Jane Stallings, the evaluator of the four year/\$400,000 Napa Project which was designed to train 15 teachers to use the Hunter model, reveals:

The sobering fact is that during the four years of the study the project children did not achieve higher scores than children in the control schools in either reading or mathematics.... Our analysis found that the positive relationships among the variables were capricious; that is, significance among variables shifted from year to year.... Some teachers had felt constrained by the project and were happy to have their classrooms and their aides back. (Stallings, 1987:62-63)

More important than the scientific critique of questionable science is how Hunter's paradigm influences and even prescribes teaching, learning, and teacher development. Supervising teachers is a vital part of her model. Supervision is of such importance that Hunter assigns the principal the main task of supervising the improvement of instruction. "Staff development must start with the principals. Principals need to follow up where the staff developer leaves off.... Principals should be mandated to undertake continuous growth" (Hunter cited in Kelly, 1986:3). Her "7-Steps to Effective Instruction" are based on propositional knowledge which she says teachers should "consider" before deciding what to do. Sergiovanni (1985) in his article on supervision points out the implications of her instructional delivery system. He calls it "the pipeline metaphor" that frames our thinking and our actions. He challenges her instrumental action paradigm with the charge that it provides us with an unrealistic view of what really happens in supervision and for that reason it is not very useful. The propositional knowledge that Hunter has in mind for the

growth of principals and teachers is "essentially the nuts and bolts of her mindscapes for teaching and learning" (Sergiovanni, 1985:9).

Given these perspectives it is no surprise that Squires, Huitt, & Segars, (1983) in their book devote considerable space to the issue of resolving conflicts arising from the supervision of teachers using the Effective Teaching model. Costa (1984) and Gibboney (1987) discuss much the same kind of issues as Sergiovanni in their critiques of the Hunter model of teacher development. They claim that it is "non-intellectual", and too "mechanistic, absolute, and aggressive."

There have been strong forces for the implementation of effectiveness research. Within the last ten years there has been, as Lezotte and Bancroft (1985) contend, a "ground swell of spontaneous involvement" in teacher development based on the effective schools research. Squires summarizes succinctly what an effective school is: "Teachers and administrators in these schools emphasize a curriculum of reading, writing, and math in a businesslike environment that promotes and reinforces disciplined instruction that takes up much of the day" (Squires, et al, 1983:6). The effective schools' research uses standardized tests as "benchmarks for a school's success because they are more reliable, valid, and accepted than any other outcome measure" (Squires, et al, 1983:7). Acceptance of these measures as a rationale seems most important to Lezotte and Bancroft "With the current pressure on human service organizations for accountability, it is necessary to produce describable results" (Lezotte and Bancroft, 1985:26).

Effectiveness research has influenced teacher development but it rarely informs educational practice. It so often has become a prescription for teaching and then the research variables are turned into an instrument for evaluating the lessons of teachers. Furthermore, a focus solely on the teacher in isolation from the context ignores one of the central findings in teacher development research. "It was not the individual teacher, or the individual classroom, but the system of norms, beliefs, attitudes, formal and informal organization that mattered" (Neufeld, Farrar, Miles, 1983:4). Fullan (1982) and Goodlad (1985, 1984) emphasize a similar message. Passalacqua in his review of the literature of change in schools claims that, "unless the school as a functioning social system is the focus of social change, program adoption and effective reform are not likely to occur" (Passalacqua cited in Neufeld, et al, 1983:4).

Everything that teachers decide to do, as Berliner points out, is hinged on the educational outcome they value and what they value is intrinsically a part of the orientation (mindscape) that they adhere to. Glickman tells of a team of researchers arguing whether a particular school was "good" or not, although they all agreed that it was effective based on impressive test gains. The two very different value systems or orientations are obvious:

Those who judged it "good" claimed, that the school was maintaining a strict academic focus, that the students were learning what they were taught, and that the school was giving the youngsters the basic skills they needed to cope effectively in the real world. Those who judged the school "bad" claimed that it was too mechanical, too uniform, too teacher directed, that the teaching lacked spontaneity; that everyone did the same thing at the same time; and that learning by discovery was missing. (Glickman, 1987:623)

Berliner, in making the case for the implementation of the effective teaching research, identifies the main issue when he states:

When a relationship occurs between a teaching practice and an educational outcome we value, we have "an implication." Implications range along a continuum of strength that may be labelled as going from a shred (a glimmer of an insight) to a suggestion, to a recommendation, to an imperative, and on to a categorical imperative, where the failure to use certain knowledge would be morally reprehensible. (Berliner, 1984:74)

One of the concerns that arises is, if one of these orientations is mandated as a "categorical imperative" or even as an "imperative," as described by Berliner, where does this leave the teachers, parents, and students who value another orientation? Furthermore, many educators strongly propose that good schools do more than have students generate high scores on tests. "Empathy, playfulness, surprise, ingenuity, curiosity, humor, individuality, must count for something in schools that aim to contribute to a social democracy" (Eisner, 1979:269). In response to his own question of whether or not a change is good, Fullan answers, "The short answer is that change is good or not depending on one's values" (Fullan, 1982:37).

Effective teaching can be placed within the empirical paradigm where the ground for all rational assertion to arise, as Lyotard posits, "is in 'seeing' [Sehen] in general, that is, in primordial dator consciousness" (Lyotard, 1991:40). Phenomenologists and empiricists both lay claim to return to the "thing itself," however:

the empiricists remained metaphysical in confusing this demand to return to the things themselves with the demand to found all knowledge on experience, taken as given, without question, that

experience alone gives the thing themselves – a pragmatist-empiricist prejudice. (Lyotard, 1991:40)

The empiricists' interpretation of experience presupposes an originary understanding (essence or fact) verified by experimentation with controlled variables giving a cause and effect explanation. The explanation of the how then is linked to a theory explaining the why. This explanatory process, following the empiricists, leads us to "inferences from observed facts to a constant relation of succession or simultaneity between certain of them. The observation-relative constant is then universalized into an absolute constant, barring possible falsifying observations" (Lyotard, 1991:96). This facticity then implies a necessity for action. There is no place for values and beliefs to influence our experience.

Teacher Effectiveness research as an empirical science is based on an *eidōs* with the presupposition that there is an originary knowledge that is objective and knowledge must be taught as such. The question becomes no longer "Is it true?" but "What use is it?" or "Is it efficient?" and often the question is equivalent to "Is it saleable?" bringing an emphasis to competence in performance or operational skills.

As a counterpoint to the empirical analytical or instrumental action orientation, Sarah Lawrence Lightfoot in her article, "On Goodness in Schools: Themes of Empowerment," defines goodness in the form of teacher empowerment that "refers to the opportunities a person has for autonomy, responsibility, choice, and authority" (Lightfoot, 1986:9). She acknowledges that the degree of responsibility will change with the developmental maturity of the person and that the expression of choice and responsibility must include students, teachers, and administrators. For her, the two

most important aspects of goodness are: that it is an expression of the quality of institutional life, that the quality of the lived experience is situationally determined, not taken out of context; and that there is recognition and articulation of imperfection. In adding her voice to the critique of the effective schools movement she points out that, "the Effective Schools literature has neglected the voices, perspectives, and wisdom of school people" (Lightfoot, 1986:13).

Lieberman and Miller also remind us that, "Teaching is an art, despite current efforts to scientize it" (Lieberman and Miller, 1984:4). Roland Barth, in his critique of the effectiveness research, places himself in the orientation of those who, "value and honor learning, participation, and cooperation above prescription, production, and competition" (Barth, 1986:295). I agree with Aoki (1984) that the improvement of teaching based on instrumental action (empiricist/pragmatism), with its disposition for certainty and the tendency for ordering and controlling must be confronted in its implications for teaching and learning, and for the development of our humanness. The findings of the effective teaching research should never be mandated as a categorical imperative. However, that does not mean that teachers cannot gain anything from this research. It offers teachers the opportunity to reflect on their work and their values. The findings can be considered by teachers in the context of how *they* can best improve *their* teaching and how the quality of the lived experience of students, teachers and administrators can best be improved where there is truly a community of learners.



## **2.5 The Technology of Teacher Development.**

What teachers do and think is involved in Fullan's (1982) multidimensional definition of change that he developed at that time. He describes three possible dimensions: (1) the use of new materials; (2) the use of new teaching approaches; (3) the alteration of beliefs. These innovations cannot be considered in isolation from the fundamental aims and goals of education and these, along with the means of achieving them, are difficult to agree upon. Fullan has developed a comprehensive list showing fifteen factors affecting school change. Tongue-in-cheek, Fullan comments on which factor to begin with by stating that we need to begin with all of them all at once. He sees these factors coming together in three phases: 1. initiation, mobilization, adoption; 2. implementation or initial use; 3. continuation, incorporation, routinization, institutionalization.

Teachers are said to be motivated by their sense of efficacy and their belief that what they do will make a difference. A model of teacher development proposed by Guskey (1985) puts the change in teacher beliefs and attitudes after they have had feedback on a change in students' learning outcomes, whereas the traditional model assumed a change in teachers' attitudes then would result in changes in teaching behavior followed by a change in learner outcomes. If, as Guskey describes, there is an opportunity for discussion, reflection, collegiality, sharing of ideas, and mutual adaptation, this model holds some promise for teacher development. This concept is not a new one, as Mathew Miles had proposed it over 25 years ago: "Effective change sequence usually involves *structures* first, altered interaction *processes* as a result, and *attitudes* last" (Miles, 1967:25). I have several concerns about Guskey's teacher development

model. Which learning outcomes are being observed and how will they be evaluated? Another way of asking this question is: What is the good that is being considered in this model or any of the preceding models? These models appear to be technique oriented and value neutral, that is, they say they create change in teachers' behavior and beliefs, but which behaviors and beliefs, to what end and at what human cost?

Many professional development programs take into account what is known about adult learning. Malcom Knowles (Bents and Howey, 1981) believes that adult learners are unique because they bring a great deal of experience to the learning process; in some instances they may have more knowledge than the teacher development leader. Knowles advocates an approach based on individual growth rather than one based on a deficiency model. One such model based on Knowles' ideas, RPTIM, (Wood, Thompson, and Russell, 1981) has five stages: Readiness, Planning, Training, Implementation, and Maintenance with specific practices for each stage. In a follow-up study (Wood, McQuarrie, and Thompson, 1982) members of the National Staff Development Council and the Council of Professors of Instructional Supervision were surveyed to collect opinions of the appropriateness of the 38 practices and 10 assumptions of the RPTIM Model. Strong support was found for both the practices and the assumptions of this model. As these models straddle the Instrumental Action and the Critically Reflective orientations, the two most popular paradigms, the support is no surprise. They are congruent with the dominant values and beliefs.

Using the metaphor of training for physical sports, Joyce and Showers (1982,1983,1984) and Joyce, Hersh, and McKibbin (1983) has developed a

strategy for training teachers in skill development. They suggest five major components – presentation of theory, modeling or demonstration, practice under simulated conditions, structured feedback, and coaching for application. They have addressed the problem of transfer by introducing coaching, otherwise the teachers would be either mentally or emotionally unprepared to introduce the new practice. Sparkes (1983) added teacher discussion to the model, either with a facilitator or in small "support groups," to address, I believe, the ignored question of *meaning* in the use of this strategy. Again, there is the fundamental assumption that this technology of teacher development is value-free and that the human endeavor of teaching can be isolated from the character of the practitioners. This is another instrumental action model that assumes a very simplistic understanding of human learning and development.

Another developmental strategy that focuses on long-term teacher change has been developed at the Research and Development Center for Teacher Education at the University of Texas at Austin (Hall and Loucks 1978; Rutherford, Hall, Huling, 1983; Hord, Rutherford, Huling-Austin, Hall, 1987). The Concerns-Based Adoption Model's basic assumptions are that change is a *process* not an event, the individual is the primary target, change is a highly personal experience, individuals go through stages in perceptions and feelings, change can best be facilitated by a client-centered diagnostic/prescriptive model, and that teacher developers need to work in an adaptive, yet systematic way. The model takes into consideration teachers' concerns as they experience the change process through seven stages of concern, from awareness of an innovation to refocusing (seeking other possible innovations). In addition, the R&D Center has identified

eight levels of use of an innovation ranging from nonuse to renewal. The authors have designed training activities that address the concerns and use of innovations.

Although these preceding models have some appealing aspects there are many disturbing features. Firstly, there is a hidden assumption that the teacher development technology is neutral and that it can be used to implement any change regardless of the content. The phenomenological experience of the teachers can be used as information for manipulation. The culture, climate, and organization of the school are not considered, and the aims, goals, and motivations of the teachers are ignored. A troublesome question that I have of almost all of these elaborate technologies for teacher development is: "How much are these programs designed for the interests of policy makers rather than for the needs of practitioners?" Finally, these models seem overly rational to me, ignoring the lived experiences of teachers.

Any understanding of teacher development must take into account the lived world of teachers and what this world looks like from the teachers' perspective (Leiberman and Miller, 1984). If the focus of educational change is teacher development then teachers' preferences are important in determining their attitudes toward the need and relevance for change. Zigarmi found that: 1. teachers expected newness or innovativeness of a program to be interesting and useful; 2. the in-service would be useful if it was built on teachers' interests; 3. that teachers found most useful programs allowing for "choice;" 4. programs of longer duration were seen as more useful; 5. teachers liked to learn from each other; and finally, 6. teachers regard in-service programs over which they have some control

as useful (Zigarmi, Betz, & Jensen, 1977). Similar findings are revealed in a much referred to review of teacher development by Gordon Lawrence, who wrote in summary:

The in-service programs that have the best chance of being effective are those that involve teachers in planning and managing their own professional development activities, pursuing personal and collective objectives, sharing, applying new learnings and receiving feedback. (Gordon Lawrence cited in Orlich, 1983:198)

In addition to the preferences and motivations for professional growth already mentioned, teachers who are high in achievement motivation seek challenge. Others desire control over their fate; desiring the freedom to make choices affecting their own interests. Some want an understanding of the way things work; they are curious. The opportunity to pursue deeply held beliefs is a powerful incentive for some teachers. The opportunity to gain status is a universally recognized incentive. To be able to work with others who have shared goals motivates some people. Power influences some teachers for its own sake and others seek it as a protection for themselves. Finally, material reward motivates some professional growth (National Staff Development Council, synopsis of a Rand Study, undated).

An assumption stated earlier in this review was that teacher development included more than teachers' skill and knowledge directly related to teaching and learning. The literature has had little to tell of the teachers growth as persons. Some teacher developers believe a teacher who is not growing professionally and personally is unlikely to make significant improvements in the classroom (Gibbons and Norman, 1987).

Teacher development programs would be remiss if they did not take into consideration the quality of the work lives of teachers and the climate of the school as it effects both students and teachers. "The quality of working conditions of teachers is fundamentally connected to the chances for success in change" (Fullan, 1982:107). Blase and Pajak (1986) found teachers experienced work as physically and emotionally "draining." Teachers spent about 15 hours per week doing school related work at home. The excessive work demands had a "devastating effect on their personal lives" and student discipline proved to be "emotionally and spiritually taxing."

Teacher development has been approached through Organizational Development (OD) whereby institutional improvement can go hand-in-hand with self development so that individuals can meet their personal and professional needs (Dillon-Peterson, 1981). The quality of school life can be the "foundation" for improvement and students and teachers have the most knowledge of how improvements can be made. Pratzner refers to Adler's support for learner involvement; "Improved involvement of learners in the process of their own learning is not only a means for achieving more effective schools, it is the end of schooling as well" (Pratzner, 1984:24).

The *training of trainers* offers a teacher development method that provides teachers with an expanded leadership role, promotes the delivery of on-site services, is cost-effective and has been used with a high degree of success (Loucks-Horsley, et al, 1987). These teachers of teachers (assisters) can act as consultants, facilitators, workshop leaders, and staff developers. The training of trainers, a cadre of organizational specialists, is an integral part of the Schmuck and Runkel model of organizational development

(Runkel, 1984; Schmuck, et al, 1977). Teachers, principals, superintendents, secretaries, and parents have acquired the skills to assist school staffs diagnose their needs, clarify communications, establish goals, work through conflicts, improve meetings, solve problems, and deliver content workshops. Saxl, Lieberman, and Miles (1987) have identified key teacher development/professional assister skills and have developed research-based training materials that can be used to provide the ongoing support and training that teachers need to be teacher developers. An example of a successful program of teachers teaching teachers has been the B.C Teachers' Federation Professional Development Associates program (Kelly, 1987). For 15 years this service has provided training and support for 70-100 teachers who travel to all parts of the province delivering workshops and consulting services on request to over 3,500 teacher colleagues annually.

In addition to the strategies for teacher development already mentioned there are many other ways of engaging teachers in their own professional growth. One that fits within Aoki's (1987a) "Critically Reflective" and "Situational" orientations is the *teacher as researcher*. Unlike the "deficit model," which assumes that teachers need something to fix them, this approach promotes "the liberation of teachers from a system of education that denies individual dignity by returning to them some degree of self-worth through the exercise of professional judgement" (Hopkins, 1987:113). Wideen (1987c) discusses two examples of teachers who formulated their own questions, developed an action plan to search for their own data, and reflected on their new understandings. He points out that through this type of research "a teacher is doing something about

his/her practice, [and] is participating and involved in one's own improvement" (Wideen, 1987c:14).

## **2.6 Summary.**

Although this review of the context of teacher development has been an intensive and an extensive task there were very few references found that focused on understanding the subjective experience, the lived experience, of teacher development. Nevertheless, it is always in "situated experience" that teachers experience their development, therefore, an understanding of the context of teacher development is vital to any holistic understanding of teacher development. These forgoing strategies, techniques, theories, and methods are not to be ruled out of an understanding of teacher development, but they cannot be understood for any given teacher except in the context of the overarching fact that there is a person who happens to exist. We must not only study a teacher's experience as such but even more we must study the person to whom the experience is happening. Hermeneutic phenomenological reflection has the task of revealing the meaning or the essence of the experience of teacher development, but not apart from the context. This essence is accessible only in the individual situation in which it appears. Focusing only on instrumental action or technical change is insufficient and, in some instances, because of the tendency to objectify the participants, may even lead to forms of coercion and force. Few, if any, teachers need to be told how to conduct their own development.

Good teachers are necessarily autonomous in professional judgement. They do not need to be told what to do. They are not professionally the dependents of researchers or superintendents, of



innovators or supervisors. This does not mean that they do not welcome access to ideas created by other people at other places or in other times. Nor do they reject advice, consultancy, or support. (Stenhouse, 1984:69)

I concur with many proponents that the school level, where the life-world experiences of the teachers and students take place, is where the main focus of organized teacher development activities should be concentrated, while keeping in mind the influencing factors of the wider context. It is in the schools where human interaction takes place and it is through interaction that much of human change takes place (Fullan, 1982). I believe strongly in those technologies of self directed teacher development that promote reflection, collaboration, collegiality, mutual adaptation, serendipity, and all of these to be considered from within our embodied essential humanness. And, finally, when we communicate with teachers, the meaning of the context, the "objective fact," depends on how teachers relate to it. There is no existential truth outside such relationship.

### **Chapter 3. APPROACHING THE QUESTION**

You... You said,  
"There are many truths,  
But they are not parts of a truth."  
Then the tree, at night, began to change.  
(Wallace Stevens, in Bly, 1980:116)

Earlier, in the beginning of the previous chapter, I referred to the transformation of my understanding of teacher development through my involvement in the research of the thesis. I characterize the orientation within which I began this project as the "humanistic political attitude" which can be situated, more or less, amid the Critically Reflective orientation. Understanding my shift to the "personal experience attitude," within the horizon of the Situational orientation, is a significant step in my understanding of the experience of teacher development.

#### **3.1 The Humanistic Political Attitude.**

My interest in school-based teacher development has evolved with my work in the Professional Development Division of the B.C. Teachers' Federation. My grounding interest always has been in improving the conditions for student learning and it is still in the forefront of my attention in my work today. However, I believe that one of the more powerful ways that this can be accomplished is through improving the quality of the work life of teachers, particularly through improving their professional development life.

For the first fifteen years of my teaching career I have been interested in politics at what I would call the macro level; international, national,

provincial, and municipal levels. More recently, I have become interested in organizational development, the politics of the workplace, micro level politics. From this interest I have developed and applied a model of teacher development, Transformational Teacher Leadership, an educational approach to institutional and individual change by developing the full potential of both students and teachers. My humanistic and political views are connected in my vision of the growth possibilities for all people through social action and institutional change. Transformational Teacher Leadership provides a set of guidelines for building a more human community in our schools.

Transformational Teacher Leadership is based on an assumption that as humans we are ecologically a "whole being," that is, whatever happens in one sphere of our being has an impact on every other. If through Transformational Teacher Leadership, a change in autonomy, personal responsibility, sensitivity and consideration towards themselves and others occurred, then that change could influence the way teachers would interact with their students. In this way, by improving the quality of the work life and the professional development of the teacher, the quality of student life could also be improved.

The quality of teaching and the quality of the work life of the teacher can be improved simultaneously by offering teachers the opportunity to be involved in Transformational Teacher Leadership which consists of two discrete but closely linked forms of transformation: first, a variety of educational events in collaborative school-based staff development, focusing on the "political functioning" of the staff, and second, by teacher development, the personal and professional growth of the individual

teacher. Carl Rogers illustrates what is meant by this type of politics in this development model:

politics involves the question of where power is located, who makes the choices and decisions, who carries out or enforces those decisions, and who has the knowledge or data concerning the consequences of those decisions. It means the strategies involved in the taking of power, the distribution of power, the holding of power, and the sharing or relinquishing of power. (Rogers, 1984:4)

The politics of Transformational Teacher Leadership, as defined here, has as its focus the issues of collaborative staff functioning. This involves such collaborative group processes as needs assessment, goal setting, action planning, problem solving, decision making, conflict resolution, interpersonal communication, group dynamics, and leadership style. Abraham Maslow advises us that to achieve the transformation we seek in collaborative group development we keep in mind the end goal rather than any specific method:

Any method is good that fosters communication, understanding, intimacy, trust, openness, honesty, self-exposure, feedback, awareness, compassion, friendliness, love, and that reduces suspicion, paranoid expectations, fear, feeling of being different, enmity, defensiveness, envy, contempt, insult, condescension, polarization, splitting, alienation and separation. (Maslow, 1984:91)

Keeping Maslow's advice in mind, the following is one method of a collaborative staff development activity in Transformational Teacher Leadership. School-based workshops would be provided in leadership skills that would help to empower others, promote interdependence, improve the quality of work life and the quality of teaching. The strategies of Situational Leadership (Hersey and Blanchard, 1982) appear to best meet this need

because they are based on the theory that one needs to adapt one's style to each specific concrete situation. The developers of situational leadership advocate that successful leaders are those who can adapt their behavior to meet the demands of their own unique situation. Their strategies are based on the amount of direction and the amount of socio-emotional support a leader must provide given the situation and the level of development of competence and commitment of his or her followers or group. This leadership style for teachers is also consistent with the task of improving the quality of learning and is congruent with the goals of the humanistic leader. Abraham Maslow advocates that such a humanistic leader "has to take as part of his (*sic*) job the fullest development of the potentialities, strength, leadership, and self-actualization of everybody" (Maslow, 1984:81)

The implementation of any of these collaborative group development interventions needs to be done with a thorough understanding of the culture of the school. Schools are distinct cultures that have their own values, norms and their own "ethos" (their history, biography, social relations, and ideologies). And all of the foregoing must be set in the context of the district, provincial, and wider cultural, political, and economic issues.

In addition to collaborative staff development, the second aspect of Transformational Teacher Leadership focuses on experiential individual and group learning with individual and group reflection. Using this mode of learning, a variety of professional growth activities mentioned in the previous chapter could be undertaken to integrate personal and professional development: teacher as researcher, teachers teaching

teachers, organizational development strategies, implementing innovative practices, etc.

A powerful experiential learning strategy has been used as a workshop format by BCTF Professional Development Associates (teachers teaching teachers) for over 11 years. P.D. Associates have found that experiential learning provides activities that have the potential to involve the whole person in the educational process. Each stage of the experiential learning cycle has objectives that move toward the ultimate goal of increasing the options available to a person in the face of new but similar situations.

#### **THE EXPERIENTIAL LEARNING CYCLE:**

1. **EXPERIENCING:** to generate individual data from one or more of the sensing (hear, smell, taste see), thinking (interpreting, judging, conclusions, assumptions – based on past experience), action (verbal and nonverbal), wanting or intending, feeling (positive/negative affective or emotional responses) modes.
  2. **SHARING:** to report the data generated from the experience.
  3. **INTERPRETING:** to make sense of the data generated for both individuals and the group.
  4. **GENERALIZING:** to develop hypotheses and abstractions from the data.
  5. **APPLYING:** to bridge the present and the future by understanding and/or planning how these generalizations can be tested in a new place.
- (Gaw, 1979)

At each stage of the cycle reflection can be undertaken individually or as a group to develop a genuinely well-informed action. In this approach to

teacher development the teacher is simultaneously the researcher, engaged in more or less flawed inquiry-in-action aimed at functioning increasingly effectively.

My intention in Transformational Teacher Leadership was to develop an educational model of collaborative staff development and experiential reflective teacher development based on the foregoing principles which would enable teachers to do a better job of continuing to improve their teaching in the context of their total work life. Teachers would produce the kind of active knowing and knowing activity that would assist them to change their world through self-directed action and in this, they themselves would be changed through the collaborative process.

### **3.2 The Personal Experience Attitude.**

I would not know if there were any changes in the attitudes, values, or beliefs of the teachers, what meaning they were making from their experience, if I were to merely create a series of staff development interventions and implement them and not question the teachers' individual experience of their own development. As I reflected on the issue of understanding individual personal experience, my curiosity grew with the compelling awareness of the importance of this aspect of teacher development. I recognized that the humanistic political approach was the external objective pole of consciousness and consciousness of the individual experience was the internal subjective pole: I was drawn to their connecting tensionality. Phenomenological psychology focuses on this relationship and also, it can be the grounding for critical reflection and emancipatory action as Adorno explains:

...in an individualistic society, the general not only realizes itself through the interplay of particulars, but society is essentially the substance of the individual.

For this reason, social analysis can learn incomparably more from individual experience than Hegel conceded, while conversely the large historical categories, after all that has meanwhile been perpetuated with their help, are no longer above suspicion of fraud.... [T]he individual has gained as much in richness, differentiation, and vigor as, on the other hand, the socialization of society has enfeebled and undermined him. In the period of decay, the individual's experience of himself and what he encounters contributes once more to knowledge.... In face of the totalitarian unison with which the eradication of difference is proclaimed as a purpose itself, even part of the social force of liberation may have temporarily withdrawn to the individual sphere. If critical theory lingers there, it is not only with a bad conscience. (Adorno, *Minima Morale*, cited in Levin, 1988:16-17)

With this understanding as the basis for my concern, lived experience could now be reciprocally linked with the context of teacher development. By not considering the personal experience of teachers, my own experience was that I felt dissatisfied and I lacked a wholehearted commitment to the Transformational Teacher Development project. Similar to the motivation of many other recent phenomenological psychological researchers (Weiss and Kemplar, 1986), my choice was to follow my own interest and curiosity. The coming together of my own political and humanistic values and understandings of teacher development with my growing curiosity about the lived experience of teacher development has resulted in shifting my focus of staff development interventions to respond to the call of what is it like to understand the experience of teacher development and to explore the science of hermeneutic phenomenology itself.



**Chapter 4. ANTICIPATING THE QUESTION AND THE  
HERMENEUTIC SITUATION.**

There is nothing but water in the holy pools.  
I know, I have been swimming in them.  
All the gods sculpted of wood or ivory can't say a word.  
I know, I have been crying out to them.  
The Sacred Books of the East are nothing but words.  
I looked through their covers one day sideways.  
What Kabir talks of is only what he has lived through.  
If you have not lived through something, it is not true.  
(Kabir trans. by Robert Bly, 1977:37)

I hope to avoid the dilemma of appearing impartial while questioning the meanings of others with my own guided interpretations by making my assumptions, beliefs, and values explicit in the context of this thesis and specifically in an autobiography, a personal hermeneutic reflective work. The interpretation of texts, as Mahn Seug Oh points out, "is inevitably interrelated to our understanding of things and thus the understanding of things which a text addresses; its development is also related to our interpretation of things and is prior to our interpretation of the text" (Seug Oh, 1986:11). Thus, to the extent that I am aware of and open to my own experience, my feelings, values and beliefs, I can then be aware of and be open to the experience of others; to go beyond and to reach a new understanding. Mahn Seug Oh put it this way: "we need to be aware of our own prejudices so as to allow the text to present its own truth against our own foremeanings" (Seug Oh, 1986:13).

Autobiography is a conversation, it is a story told to someone. It is a research method where I become subject and object and where I gain

knowledge as "self-as-knower-of-the-world" (Grumet, 1992). I propose that an understanding of teacher development can best be accomplished by bringing to language, through a hermeneutical reflection, the experience of the researcher and then reflecting on that experience in relation to the experience of the five interviewed teachers. A self-understanding of my own development as a teacher explored through an autobiography is important so as to reveal how I have come to question the development of other teachers. "Autobiography is both the means to understanding a teacher's knowledge and the end in itself, since it is a symbolization of that knowledge and how it was formed" (Butt, Raymond, Yamagishi, 1988:21). Gadamer, too, believes that without an inner tension between what is anticipated and what is to be explored there would be no questions.

Only when I have first understood the motivating meaning of the question can I even begin to look for an answer. It is not artificial in the least to reflect upon the presuppositions implicit in our questions. On the contrary, it is artificial not to look upon these presuppositions...why they were stated and in what way they are responses to something. That is the first, basic, and infinitely far-reaching demand called for in any hermeneutical undertaking. (Gadamer, 1981:107)

#### **4.1 Horizon of Expectation.**

My own development as a teacher represents an exploration that exemplifies a search for knowing that is based on a heuristic approach to inquiry. "In its purest form, heuristics is a passionate and personal involvement...an effort to know the essence of some aspect of life through the internal pathways of self" (Douglass and Moustakas, 1985:39). I have used myself as a source of data for my exploration of teaching and learning

throughout my career. I have been a teacher for more than half of my life, therefore, my process of meaning making and my world view have been revealed, to a great degree, by reflecting on my teacher self. It is in the milieu of being a teacher that many of my values and beliefs were initiated and nurtured. Who I am has much to do with my being a teacher.

I shall begin this reflection with a description of my present work in education. I am, at this time, an Assistant Director of Professional Development for the British Columbia Teacher's Federation. My primary responsibility is the Coordination of Continuing Education for the BCTF: teaching teachers how to teach teachers and, in addition, administering a cadre program of about 70-100 teachers who teach teachers. In my 30 years of teaching, I have taught primary, intermediate, and secondary students in the public school system. For the past sixteen years I have focussed on adult education, three years with Simon Fraser University's Professional Development Program and thirteen years in my present position with the BCTF. I have received several awards for my teaching: a UNESCO Fellowship to study Polish culture in Poland, awarded for teaching international understanding and the Hilroy Fellowship, a national teacher award for innovation in education. On three occasions I have had the honor of conducting the two-week Thompson Fellowship leadership training for Third World teacher leaders in Ottawa. For the past nineteen years I have conducted workshops and seminars for teachers in Canada and, as well, I have led international leadership programs for teacher leaders in Ghana and Sri Lanka. My specialty is teaching teachers how to teach teachers so that they can take responsibility for their own school improvement and teacher development programs.

## **4.2 Wish, Will, and Recognition for Doing.**

I think I have always wanted to be a teacher. During my high school years I can remember my parents saying, in response to my lackluster grades at report card time, "Dale, you will have to get higher marks to go on to university to be a teacher." They thought that I would make a good teacher and several of my teachers encouraged me to be a teacher. I have never seriously wanted to do anything else. I did not go to university directly from high school because of a crisis in my family and I had insufficient money; nevertheless, I never lost my desire to become a teacher. Although I speak of desire, it was more, as I remember, like, a child being called home for dinner. There was a sense of an internal hunger that needed to be satisfied, a sense of belonging, and a sense of saying yes in choosing to respond to the call. As an answer to the teacher shortage during the late 1950's the University of B.C. created an Emergency Program for "mature" students to bring teachers into the classroom after one year of university. I was accepted at 21, one of the youngest in the program; others were in their 30's, one eccentric person who had gone through many life experiences was 55, which I thought was quite old at that time. I received my certificate to teach elementary school after one year of methods courses. Although I had taken my training to teach intermediate students, I was placed in a primary class. I now judge that I was emotionally and intellectually unprepared for working with the very young children of grade three. It was not unusual for me to work seventy hours a week teaching, marking, and preparing. After one difficult year of feeling overwhelmed with my responsibilities of teaching primary children I returned to university for two more years of full-time academic studies

and then completed my B.Ed. and secondary teaching credential by taking extra-session courses at night and during my summer vacation. As a consequence of my choice to continue my studies extra-sessionally, I had only one week of vacation each year for six years, coupled with an average work week of 60 or more hours; I was wholly absorbed in my chosen career. During those first six years of teaching elementary school, beginning with grade three, I became thoroughly encultured in a child-centered experiential curriculum, a most significant factor for the rest of my career.

As I now reflect on the beginning of my development as teacher (my autobiography was written three years prior to this hermeneutical reflection) there is a sense of an inner directedness, the force of a desire to be fulfilled. A common interpretation of this energy is that it is the acting out of one's will. Rollo May, in his Love and Will, provides the insight that it is "wish" coupled with "will" that moves us. Wish has the sense of a force and also the element of meaning, "Will is the capacity to organize one's self so that movement in a certain direction or toward a certain goal may take place. Wish is the imaginative playing with the possibility of some act or state occurring" (May, 1969:218). My will gave me the self-direction and perseverance to pursue my development as a teacher, but it was my wish and my attention to the calling that provided the support, the life-blood to my will. Wish and will are moving toward something, a "tendency" or "intent;" both of these latter words have the root word "tend" – to take care of. These terms come from the Latin stem "intendere" meaning "to stretch," a stretching toward something. "Intend" also has a further meaning – "to mean, to signify." Making a life with meaningful work is fulfilling one's potential, which is having a life worth living. The

original meaning of a "vocation" is a "calling;" it is what one is called to become. The response comes from within, but the call does not. This call to becoming includes my occupation and more, it is not just my subjective feelings, nor is it a conscious idea, but it is my moving forward in relation to the world so that my vocation is to have an authentic life, to be true to myself. My vision, my intention to become a teacher and my early years of development as a teacher have not only the meaning of taking care of my self but also the meaning of caring for children as expressed in the concept, "child-centered." To be child-centered means to be in a pedagogical relationship with children that attends to their inner and outer worlds, to be sensitive to their experience. A child-centered teacher is one who enriches and facilitates students in their decision making about what and how they can learn. As well, being child-centered means a way of being in full and complete contact with children, a way as expressed by this poem, Goals For Me:

I want to love you without clutching,  
appreciate you without judging,  
join you without invading,  
invite you without demanding,  
leave you without guilt,  
criticize you  
without blaming,  
and help you without insulting. (Virginia Satir, 1976)

This caring concern for others appears at the genesis of my development as a teacher reappears as a theme throughout my career. May says that, "If I do not will something, I could never know it; and if I do not know something, I never would have any content for my willing" (May, 1969:230). My vision to become a teacher includes the wish to become a

certain kind of teacher, a child-centered teacher. Understanding the meaning of this vision has been the life-time task of my development as a teacher. We do not invent the meaning of our path in life, we detect it according to Frankl (1963), that is, we are pulled by our values. What is implicit in being pulled by our values is the idea of our freedom of choice in what is offered to us. We can choose to fulfill our meaning potentiality or forfeit it.

Concurrent with my teaching career, I soon became involved in teacher politics so that my B.C Teachers' Federation activities developed into somewhat of a parallel career. As I moved horizontally from grade three to teaching older intermediate students (I always wanted to teach older children and I enjoyed the status and power that accompanied teaching older students), I also moved vertically within the BCTF, taking on more and more complex leadership positions at both the local and provincial level. My local leadership experience was a major factor in being chosen by the Canadian Teachers' Federation to co-lead a leadership training program in Ghana, Africa during the summer of 1971. Throughout my years at university and during my first eight years of teaching, I was immersed in socialist politics along with teacher politics. They meshed rather easily for me as many other teacher leaders were similarly involved and my concern for others was reinforced in this environment. My passion for justice, peace, equality, and socialism found a ready focus for me in the realm of teaching and teacher politics. As a result of my interests and efforts in teaching international understanding I was awarded a UNESCO Fellowship to attend the Jagiellonian University (Krakow, Poland) summer school of Polish culture in the summer of 1973.

During these early years of my career what were the driving forces that motivated me to be so focused on my work? What meaning do I now make of my aspiring to have more power in the BCTF leadership hierarchy while feeling so passionately about equality?

Koestenbaum (1980, 1978) developed his clinical philosophy based on what he calls psychological or anthropological deep structures. In the first part of his table of deep structures he has clustered what he defines as the central existential issues of life or the personal questions that each of us must confront in our lives. In the fourth deep structure, "meaning and work," he agrees with Frankl's (1963) viewpoint that a healthy life is one that successfully pursues meaning. My meaning, from the beginning of my career as a teacher, has been focussed on caring for others and from this I did gain pleasure and a certain sense of power and potency. For my achievements I was rewarded with authority which gave me power over the lives of others and I did receive "recognition" (to be known again) for "doing." My family of origin, my profession, and society generally, encouraged me to make something of myself, to accomplish something, to be significant, which I did in the way that I knew best, by caring for others. "It is as though we are expected to construct a life of significance, rather than to be significant. Towards this end, 'doing' becomes more important than 'being'" (McKeen & Wong, 1990:13). During these early years of my career an important unrevealed aspect of wanting others to recognize my "doing" was the lack of my recognition for my "being" – a planting of seeds for potential future growth.

I understand the force of my wish and will and my desire to feel worthy, useful, and important in my development as a teacher however,



there was always a dialectical relationship with my chosen profession and my development. I not only brought myself to this vocation but it provided opportunities to develop my self in particular ways:

By virtue of the roles he plays the individual is inducted into specific areas of socially objectivated knowledge, not only in the narrower cognitive sense, but also in the sense of the "knowledge" of norms, values and even emotions. (Berger and Luckmann, 1966:76)

The taking in of this type of objectivated knowledge and making it our own is what Ricoeur (1976) describes as "appropriation," to make what was alien one's own. Appropriation is part of the process of establishing an identity and of developing a sense of one's individuality. Koestenbaum, (1978) calls this process an identification or cathexis with a specific organization of meanings; to be "ego involved" which may or may not be a path of authentic choice for the development of our potentialities.

To give our potentialities direction means to decide – not consciously, but again and again through the response of one's whole being.... We become ourselves through each particular action; we choose ourselves in each act of becoming.... Our actual resources are inseparably bound up with what we are as persons, with our direction as persons, and with what calls us out in the concrete situation. We cannot foresee these. Potentiality is not in us as an already existing objective reality. We know it only as it becomes actuality in our response to each new situation. (Friedman, 1967:25)

The next stage of my development as a teacher was part of a long-term vision I had for myself. My courses at university had some interest for me but essentially they were a means to an end. My dream of becoming a geography teacher in a secondary school had carried me through six years of summer sessions at university. The year that I completed my secondary

teaching qualifications I sought a new direction from teaching elementary school by accepting a job in the Campbell River Senior Secondary School, the only senior school in a coastal Vancouver Island community of 30,000 people. During the late 1960's and early 1970's this school became recognized as the most innovative secondary school in Canada. John Young, the principal, was a worldly, charismatic, inspirational leader. He worked with a staff committee to select new staff based largely on their commitment to students, their energy, and their willingness to take educational risks. I was immediately immersed in the intense and exciting tumult of an ongoing struggle between two opposing educational philosophies (see Glickman quotation on the two perspectives of the "good" questioned previously in Chapter 2.4) that polarized much of the community and eventually culminated in the firing of the principal. The school board that hired John, supported his beliefs and actions; however, as the staff began to institute ever more radical educational procedures (for those times) community members opposed to these were elected to the school board and campaigned against the innovations.

Many of the teaching practices in the school, "Carihi," as it was called, led the trends that are coming into vogue today – continuous progress, cooperative learning, teaching for thinking, teaching to individual learning styles, team teaching, and student involvement in their own learning. The norms of staff behavior were: open communication, freely expressed thoughts and feelings, group problem solving and group decision making. All of these behaviors were accompanied by on-going collaborative curriculum development. We had a full staff meeting once a week and periodically we had long discussion meetings that we called

"philosophy sessions." I always looked forward to these sessions. We would bring our own dinner and some wine or beer depending on our preference, meet in our librarian's home, Ann Haig-Brown, (her husband, Rod Haig-Brown, a well known Canadian author, a lay-court judge, and, at one time, chancellor of the University of Victoria, would often sit with us and offer us sage advice from his special chair in his library, where we gathered), and we would talk for many hours about our purposes and our direction. Sitting together in such convivial surroundings, I felt accepted and encouraged in this atmosphere to be myself and to speak my thoughts, to argue, and to listen, sometimes with fascination, to my colleagues' ideas, their values and their experiences. Many of my colleagues had rich personal histories having experienced much in their lives, traveled and read widely, and thought deeply. I often felt privileged to work with them and always challenged to question my beliefs and assumptions of teaching, learning, and of life. A humanistic approach to all staff interactions and to teaching was promoted by most of us. All of this activity was accompanied by high energy and strong emotion, where our conflicts were mediated by our willingness to listen to each other and by our intentions to support our underlying philosophy. There is no doubt that this period of time in my life had a most powerful impact on my sense of self, particularly on strengthening my professional self esteem. The value of collaborative group functioning and the skilled use of interpersonal communication were indelibly impressed on me.

A key experience of my development as a teacher during this period was the awareness of myself as an educational "risk taker." It was through risk taking that I became open to anxiety as a major factor in my

being-in-the-world, I believe that I was and am an anxious person. I felt anxious but also excited, more alive when I was taking a risk and the educational community that I worked in promoted and supported such behavior. Anxiety is inseparable from risk and growth. To risk means opening oneself to possible harm or loss or danger, imagined or real. Interestingly, the derivation of "risk" comes from the Greek "rhiza" as "base, root." Thus in risking is the experience of anxiety as the seeing, the illumination of the basis of reality; the opening to that vast abyss of our freedom to be. Anxiety is a concept-feeling complex, a concept-feeling interface according to Koestenbaum. "To grow is to experience anxiety. There can be no growth without it" (Koestenbaum, 1978:239).

The etymology of anxiety leads to the German "Angst" and the English "anguish" derived from the Latin "anustus" meaning narrow and difficult and that in turn comes from the Latin "angere." which means to press together. Koestenbaum draws us to see the primordial connection with biological birth and philosophical anxiety. Birth, "the experience of growth, transition, change, transformation, and creativity – including what Rogers means by his apt phrase 'becoming what one is' – is an anxiety producing experience" (Koestenbaum, 1978:242). Anxiety, in phenomenological terms, is the act of reflection itself and of bracketing and, therefore, of distanciation. Becker, in explaining how Heidegger brought these fears to the center of existential philosophy, suggests that, "the basic anxiety of man is anxiety *about* being-in-the-world, as well as anxiety *of* being-in-the-world. That is both the fear of death and fear of life, of experience and individuation" (Becker, 1973:53). One does not access anxiety by a series of theoretical steps but "from a direct and irreducible access" (Levinas,

1982:40). The value of anxiety is that it is the experience of creativity, it arouses the search for meaning, and it shows the need for love, compassion and caring. During this period of my teaching career one of the posters I made for my classroom wall contained this aphorism that so aptly connects risk, growth, and anxiety, "The Only Way To Grow is Straight Fearward" (Samples, 1973:137).

Another major experience in my development during this time was embedded in my collaborative relationships with my teaching colleagues. To collaborate is to work together and in our particular pedagogical community our way of working was founded on and was sustained by dialogue. To communicate presupposes community, which indicates a communion between the consciousness of the persons in the community and a rediscovery of the qualities of being human. Communion, as a uniting, is embodied in the togetherness of a face to face relating which is immediately a call for an ethical relating; "it is discourse and, more exactly, response or responsibility which is this authentic relationship" (Levinas, 1982:88). The word "logos" (meaningful structure of reality) is the core of "dia-logos" and in this community of teachers the logos was more than a mechanical business arrangement that was rule defined. It included the sense of inwardness, of compassion, empathy, sensitivity, and commitment for each other and for the students. There was a high degree of engagement. The relating was not "cool" and genteel but rather one of intense emotional interaction of confronting and risking. I have a vivid image coupled with the feeling of panic inscribed in my memory of a situation where one of the school counselors stood up in staff meeting enraged, roaring at the principal with his cup in hand ready to hurl it at

him. The intimacy of anger witnessed, impulses controlled and understandings clarified, I watched, with more than some relief, the two of them leave the meeting arm in arm. This was a relating that resulted in action. It is the kind of relating that facilitates understanding, growth, and healing.

#### 4.3 Freedom and Responsibility.

The operating philosophy of Carihi was "Freedom with Responsibility." The school calendar stated it this way:

First, all students have the right to be treated with respect and dignity by their teachers. This means that students should be trusted.

Second, students have the right to make all the important decisions concerning their own education...In all matters that are important to him (*sic*), the student has the right to share in the decisions reached.

In other words, the school feels that the student has the right to be involved meaningfully in all decisions about his own education.

The school operating philosophy is – **freedom with responsibility** [*emphasis theirs*]. This means, in practice, that the students must accept personal responsibility for learning, for attending school or classes, for completing work or assignments, etc. The school's responsibility is to provide students with the professional advice to make the appropriate decisions. The school is also responsible for providing the students the best possible conditions for learning – a learning characterized by freedom of inquiry, freedom of expression and freedom to learn what one wants in the manner one wants. (Carihi, 1970:4)

I did not understand so clearly then that these two existential issues of freedom and responsibility would become the cornerstones of my belief system for my life and that I would learn, many times over, new depths of

their meaning. The power of these concepts was driven deep within me one day early in the fall of my first year in the High School when I went to the principal to ask his permission to take the students on a field trip. His eyes held mine in an intensity I had not seen in him before. He spoke fiercely to me, "As a colleague, I want to know what you are doing! I don't want you to ever come in here again to ask for permission!" I vividly remember my experience of confusion and mixed emotions as I tried to make sense of what I had just heard from this person that I held as an authority figure. The paradox of being confronted with what I perceived as a command to take responsibility for my freedom seems humorous to me now.

Freedom and responsibility are among the central existential issues of what I believe teaching and, for that matter, life is to me. Carl Rogers in his 1983 revision of the 1969 classic, Freedom To Learn, provides a quotation that he describes as,

a very sensitive, thought-provoking definition of teaching, written by the German philosopher, Martin Heidegger. "Teaching is even more difficult than learning...and why is teaching more difficult than learning? Not because the teacher must have a larger store of information, and have it always ready. Teaching is more difficult than learning because what teaching calls for is this: to let learn. The real teacher in fact, lets nothing else be learned than – learning. His conduct, therefore, often produces the impression that we properly learn nothing from him, if by 'learning' we now suddenly understand merely the procurement of useful information. The teacher is ahead in this alone, that he still has far more to learn than they – he has to learn to let them learn. The teacher must be capable of being more teachable than the apprentices. The teacher is far less assured of his ground than those who learn are of theirs. If the relation between the teacher and the taught is genuine, therefore there is never a place in it for the authority of the know-it-all or the

authoritative sway of the official. It still is an exalted matter then, to become a teacher – which is something else entirely than becoming a famous professor." (Heidegger: *What Calls For Thinking?* cited in Rogers, 1983:18)

Roger's quotation of Heidegger provides many of the themes that are directly related to the central issues of freedom and responsibility. If the relationship between teacher and learner is genuine then the face-to-face relationship, as Levinas says, "is straightaway ethical.... Face and discourse are tied" (Levinas, 1982:87). He goes on to say that discourse or "response - ability," the ability to respond, is the basis for the authentic relationship. The saying is a way of greeting the other and the greeting of the other is already to answer for him. Responsibility is an expressive recognition of an imperative order and the subjection brings into being subjectivity. The prefix "re" implies the capacity to "come back to one's self as performing the act" and combining *re* and *spondere*, "promise" gives the sense of one who can promise to give back, to answer. The social relationship with the other is a social responsibility in that my identity, my subjectivity itself comes from my being responsible for the other.

Responsibilities take shape in an unending horizon; this means that I am the incontestable author of every event or object of my will including whatever situation I may find myself and even for the wish to avoid responsibility. Sartre reminds us that, "It is therefore senseless to think of complaining since nothing foreign has decided what we feel, what we live, or what we are" (Sartre, 1957:53). We cannot totally apprehend the facticity that surrounds us, nevertheless, we are condemned to be fully responsible anyway because the only way we can apprehend our own identity is by being wholly responsible for ourselves and for **all** others.



The one who realizes in anguish his condition as being "thrown" into a responsibility which extends to his very abandonment has no longer either remorse or regret or excuse; he is no longer anything but a freedom which perfectly reveals itself and whose being resides in this very revelation. (Sartre, 1953:59)

In the development of myself as teacher I create myself in my relationships with my students. However, even before my relating with students I effect an exposure, an openness to being wounded and outraged that comes before the freedom to choose. Our sensual being is an act of perception that is not a viewing from a distance nor an act of intellect but an immediate embodiment. Merleau-Ponty shows us how consciousness of the other is more than a cognitive process:

the experience of the other is like something taught me by the spontaneity of my body. It is as if my body learns what my consciousness cannot, for this body takes the actions of the other into account, realizes a sort of coupling with them, or an "intentional transgression." without which I would never gain the notion of the other as other. Thus the body is not only an object to which my consciousness finds itself externally linked. For me it is the only way of knowing that there are other animated bodies, which also means that its own link with my consciousness is more internal and essential. (Merleau-Ponty, 1964:83)

Our face-to face relating is a sensibility that seeks fulfillment and satisfaction before becoming pleasure and enjoyment. Thus prior to the openness of being there is vulnerability. "A mortal anxiety animates our sensuality; the apprehension of being begins in this apprehensiveness" (Lingis in Levinas, 1981:xxvii). The force of alterity, the subjection to responsibility, demands an ethical mode of being. "No one is good voluntarily" (Lingis in Levinas, 1981:xxi). This mode of being as an

exposure comes through language, a sign by which one becomes, by giving and signifying or as Ricoeur (1981) describes it, the other is constituted both in me and as the other by explication/interpretation (Auslegung). It is the responsible language of respecting the dignity and decision-making of students that is referred to in the Carihi calendar and of the genuine relationship provided by Heidegger in his description of teaching; it is the essence of care.

The other portion of the duality, "freedom," is noted in the Carihi calendar as the freedom to decide, freedom to learn and the freedom of inquiry and expression. Freedom is a phenomenological fact as a feeling of being in charge, which leads us to potency and action. These facts are not objective and causal but subjective and decisional. The fact is that we can interpret the meaning of an obstacle from given to chosen, even if it is unconscious. We can choose to assume responsibility for our obstacles and choose to cope with them. Gadamer states his claim for freedom as a philosophical fact this way:

Neither natural necessities nor causal compulsions determine our thinking and our intending – whether we will and act, fear or hope or despair, we are moved in the space of freedom. This space is not the free space of an abstract joy in construction but space filled with reality by prior familiarity. (Gadamer, 1981:51)

Koestenbaum (1978) describes how two kinds of anxiety reveal our freedom: first, existential or ontic anxiety reveals that "I am a freedom", and second, neurotic anxiety represses the knowledge that I am free and leads to symptoms. In reference to Gadamer's prior familiarity, we bring our history to our choosing, including the prior sense of alterity, however,

the agony of freedom is that in existential problems concerning, for example, death, love, meaning and responsibility, there are no right answers. Heidegger, as mentioned earlier, alludes to this ambiguity when he says that "the teacher is far less assured of his ground than those who learn are of theirs." It is a deciding of who one wants to be, "freedom is 'spontaneous autonomy'.... I choose and I am responsible are synonymous" (Koestenbaum, 1978:305). In the words of the Carihi calendar we find an emancipatory interest in the trusting mode of the teachers that facilitates how students can learn to be free or as Heidegger says of the teacher, "he has to let them learn." There is more than trust, there is the facilitation of choice that promotes the feeling of being in charge which leads to a sense of potency and action in the lives of students and teachers, and the sense of reality in the consequences of their choices. This form of choosing is the process of self-forming with sensitivity to self and others.

There may be some cause for the foregoing to be viewed as a cynical relativism, however, there are some categorical imperatives. First among them is clearly stated by Ricoeur: "Treat humanity in your own person and in the person of the other not only as a means but also as an end in itself" (Ricoeur, 1989:100). Other imperatives include: the sanctity of consciousness, the respect for freedom, the admiration for unique individual identities, and the need for reflection and commitment. It takes an act of risk, of free will, of freedom, to actualize these which is a judgement of the good and to deny them is the act of what is judged evil.

#### **4.4 Recognizing Consciousness.**

The trouble with most poetry is that  
it is either subjective or objective.  
(Basho, in Bly, 1980:209)

It was through the principal of Carihi, John Young, that I was introduced to the human potential movement. He was a director of the Cold Mountain Institute, a center for human potential workshops on Cortez Island, an island just east of our community. On one occasion a large contingent of the staff arranged for a weekend retreat led by Richard Weaver, an existential psychotherapist. For many of us on staff this event had far reaching implications. My self awareness was stimulated to recognize the immensity of the universe of inner life in myself and others. During the following ten years bioenergetics, gestalt, encounter, rolfing, and yoga became part of my self-directed learning. I became an avid reader of humanistic and transpersonal psychology, Zen, Sufism, and other studies of consciousness that supported my fascination with the human inner self. However, there was little examination of the philosophical underpinnings. Human behavior and consciousness captivated me as I turned my attention inward to be a reflective observer of myself and others. (The significance of this choice of focus, "an observer of life," as my way of being in the world, was revealed to me five years ago by attending, after a fifteen year hiatus, further personal growth workshops accompanied by my reflecting on these experiences in a personal journal. This understanding of my way of being as a detached observer opened up the opportunity for me to make an alternative choice for another way of being. However, for now, back to Carihi.)

Through my relationships with other staff members at Carihi, I was introduced to the ideas and practice of humanistic education (Rogers, 1969) and of confluent education (Brown, 1975), a branch of humanistic education influenced by gestalt. The principles of confluent education are that:

- a) the cognitive, affective, and psychomotor domains of learning be integrated,
- b) the subject matter be meaningful,
- c) the curriculum should develop the whole person – cognitive, creative, aesthetic, spiritual,
- d) the teacher be a facilitator of learning – teaching how to be a self learner,
- e) there is consent, power sharing, negotiation, and joint responsibility by co-participants
- f) the self is a legitimate object of learning. (Brown, 1975:119)

For the first time in my teaching career pedagogical authorities encouraged me personally and professionally to focus on the inner self – mine and the students. Now I had a rationale and techniques for working with students that fit with my life experiences, beliefs, and values. I enthusiastically embraced this approach and applied them to my teaching. My team-teaching partner and I used these principles of confluent education to guide the development of the program for which we were awarded the Hilroy Fellowship in 1975, a national award for innovation in education. This academic alternative program accepted senior secondary students for one semester at a time to explore three environments: intrapersonal, interpersonal, and the physical, the human-made and the natural. The students had to accept at least one challenge a month – service, logical inquiry, creativity, adventure, and practical. Students could receive credit for up to four courses, including Geography 12, Biology 11,

Social Studies 11, Physical Education 11, and General Business. 11 (Environmental Studies at Campbell River Senior Secondary, 1976:4-5.). The program lasted for two years until I left to work for Simon Fraser University's Professional Development Program, the university's teacher training program.

What is this consciousness that I recognized during this period in my life? What significance does this have for my development as a teacher? I came to understand through Gestalt theory and the somatic therapies that "all structures of consciousness finally depend on physiological processes of the same form ('isomorphic') as their causal foundation" (Merleau-Ponty, 1964:76). Consciousness is a phenomenon in its own right and should not be deemed as a content of the mental apparatus nor should it be confused with the brain which is the "messenger" of the mind. The lived experience involves more than cognitive consciousness, it includes pre-consciousness, i.e. the phenomenon of the total embodied human response to a perceived situation, the lived body experience. Merleau-Ponty states that the body is not merely an object in the world; "it is our point of view on the world, the place where the spirit takes on certain physical and historical situation" (Merleau-Ponty, 1964:5). One of the body/mind workshop facilitators that I met during my exploration in this period of my life wrote a book where the title indicates this relationship; Your Body Speaks Its Mind (Keleman, 1975).

Wilder Penfield, (1975) in his life-long research of the brain at the Montreal Neurological Institute concludes that it is the mind that experiences happiness, love, compassion and thrills to the beauty of the sunset. It is the mind that reasons, decides and records information in the

brain. Awareness of our thinking, feeling, functioning selves is consciousness, this awareness transcends all content. By recognizing my inner life as an awareness of my consciousness, I made what Koestenbaum (1978, 1980) calls an "archetypal decision." Since all appropriation (constitution/cathexis) and its counterpart, distanciation (deconstitution/epoche), are acts of consciousness and either of these processes can be changed, then they could be called decisions. The most basic of these decisions is what he termed an "archetypal decision." My awareness of my mind and body as an object was decisive in my choice of being a *Witness* to my mind-body in a detached fashion (Wilber, 1980). I had the experience of being in the world but not of the world, an experience of distanciation of self from itself. It is a paradoxical situation of playing a game and being aware that it is a game but not feeling free to acknowledge that I was playing a game. My choice, at that time, was to choose a way of being that was detached, spectatorial, disembodied, and reflective. However, the very same awareness of my choosing my way of being has recently given me the opportunity to choose to play the game in another way; an archetypal choice of,

the human, the individual, the independent, the sensuous; it is to choose opposition, confrontation, contrast. It is, in short, the choice of the erotic. To make these types of choices...is called in common sense being an aggressive, potent, self-assertive, and effective person. (Koestenbaum, 1978:106)

Observing the processes of the mind is a fundamental technique in Gestalt and most other modern psychotherapies except for behavior modification (Deikman, 1982). However, Hoy speaks to the danger of choosing to be too much of a detached thinker:

Reflection poses a danger for spontaneous action in that it can reveal so many reasons and causes and pose so many possible alternatives that its effect is debilitating.... The modern irony is that only through reflection can the problem of reflection be resolved. (Hoy, 1978:134)

With this understanding came a choice of living my anxiety; in existential terms, a choice for death. Dying is about learning to give up what we have embodied and giving up form, being bounded and unbounded. Bennet Wong, M.D., one of the co-leaders of the personal growth workshops that I attended five years ago, said to me, "Your passion is in living your anxiety." This choosing does not mean that we are masters of our fate, but rather, we are co-creators of our fate.

Following Ricoeur's (1981) analogy of meaningful action as a text then the process of my choosing could be called "appropriation." It is to understand oneself in front of the text, to make what was alien become one's own. It is the act of subjectivity that culminates in understanding or what Gadamer describes as the fusion of horizon of the text and the horizon of my preunderstanding. From this new understanding I now experience a higher sense of self-worth, of independence, of effectiveness, and of feeling in charge of my life, that is a feeling of being free, and, paradoxically, I also am much more aware of my feelings of anxiety and guilt. It is a choosing of responsible risk taking in my personal and professional life.

A most interesting conclusion can be drawn from the foregoing description of consciousness and Ricoeur's "radical distancing." The term consciousness comes etymologically from *con* and *scire* which means



"knowing with." If I am aware of my self as a self and the appropriation of my self cannot be bounded by my skin as Mead describes;

then the field or locus of any given individual mind must extend as far as the social activity or apparatus of social relations which constitutes it extends; and hence that field cannot be bounded by the skin of the individual organism to which it belongs. (Mead cited in Watts, 1961:37)

The inescapable conclusion is that there is no self separate from the world.

There is no "I" and another separate thing called a feeling or a thought.

"No one ever found an 'I' apart from some present experience, or some experiencing apart from an 'I' – which is to say that the two are the same thing" (Wilber, 1979:52). My awareness of the "self-in-here" and the sensation of the "world-out-there" are actually one-in-the-same feeling.

"The split between the experiencer and the world of experiences does not exist, and therefore cannot be found..." (Wilber, 1979:49). This

understanding is summarized by Ricoeur to mean that there is a

decentering of the "I," an intertwining of subject and object. "This final

and radical form of distanciation is the ruin of the ego's pretension to

constitute itself as ultimate origin" (Ricoeur, 1981:113). If the ego is

depotentiated then there still must be somebody who is aware. Levin (1988)

makes the case that neither Freud nor Jung went beyond the problematic of

having consciousness without an ego. However, Levin describes a process

by which, through a phenomenological retrieval, one can develop a self that

transcends the socialized ego by developing a body not totally determined by

the ego's self image.

When our ego-logical consciousness *subsides* into this embodiment, there is a possibility that we can experience, by grace of the body, a

"subsidiary" awareness of the field as a whole. By grace of the body, there is a rudimentary but panoramic intentionality gathering and centering our ekstatic existence. (Levin, 1988:203)

My understanding of this primordial awareness then leads me to the responsibility of honoring the sanctity of all consciousness. When I have the felt experience of giving/receiving such awareness in my teaching and in other dialogical relationships it is as a gift.

"Yielding" means giving up and giving over; but it also means allowing, accepting, and receiving. In other words, it speaks of the unity or identity of the two, the two as one. That which is yielding, then, is a oneness, a harmony of opposites, which can become two-fold: a giving and a receiving and the reception of a gift. (Levin, 1988:60-61)

This understanding of honoring consciousness in my development as a teacher I would describe as a spiritual understanding; thus, for me, my teaching practice is a spiritual practice.

My interactions with the texts of humanistic education opened up a whole new horizon of meaning to me. It was also a way of interpreting my personal growth experiences into classroom practice so that personal awareness became part of the curriculum of my classroom and has remained so to this day. Through my interactions with my colleagues and the literature, I became very much a "person-centered" teacher (Rogers, 1983). My self, and thus my teacher self, was being formed in my relationships with others or as May (1969) says, we are "being informed." In our understanding, our intellect simultaneously, *gives form* to the thing we understand. "To tell someone something, to in-form him, is to *form* him" (May, 1969:225). Adopting Brown's *Confluent Education* and Roger's *Freedom to Learn* into my repertoire of teaching approaches created little

dissonance in me as my preunderstanding had set the stage for their appropriation.

The underlying or hidden curriculum of the alternative academic program for which my team teaching partner and myself were awarded the Hilroy Fellowship in 1975 was founded on the belief of personal responsibility through self awareness. Many of the practices in that program came from the meaning systems of Gestalt and person centered therapy. Gestalt learning theory deals not only with learning about the world but also with how we stop ourselves from learning. There is a movement from an internal awareness to an external knowing; this is an acceptance of internal referencing as the ultimate validator of meaning of observable behavior. The teacher in an empathic subject-subject relationship with the student places the responsibility for learning with the students by facilitating their ability to respond to emerging issues; to help them see what was needs to be done and for them to do it.

#### **4.5 The Choice for an Ethical Pedagogy.**

In every state, the Heart is my support:  
In this kingdom of existence it is my sovereign.  
When I tire of the treachery of Reason –  
God knows I am grateful to my heart...  
(Ustad Khalilullah Khalili, cited in Shah, 1978:17)

After leaving public school teaching to work with student teachers at SFU and then with teachers via professional development for the B.C. Teachers' Federation, my not-so-hidden agenda always has been to share my values and beliefs with those I work with in the educational system. Teaching teachers allowed me to promote the value of self awareness and

the importance of giving attention to others in the process of human interaction. I enjoyed my first year with SFU so much so that I reapplied and was asked to administer the off campus teacher training site in Salmon Arm for two years. The Faculty of Education at SFU gave me a great deal of freedom to design and to teach, in this "mature student" program. Again, I used confluent education (Kelly, 1979) as the guiding principles to implement the themes of interpersonal communication skills and group dynamics, creativity, generic teaching strategies and skills, learning theories, evaluation and assessment, and self concept. We used a house as the center for this program, which was fitting for the family atmosphere that I felt as we grew to support each other's process of learning through closeness, intimacy, enthusiasm, and risk taking. The bonding that occurred between all of us during those two years has kept many of those adult students as my friends ever since. While in Salmon Arm I became an instructor for a BCTF course called Project TEACH and, additionally, I was asked to design and deliver a one-day BCTF workshop for teachers on interpersonal communication skills. The following year I applied and was accepted for a position with the BCTF Professional Development division – a job that allowed me to combine and to apply all my beliefs, values, and skills that I had learned to this point in my career.

One of the great benefits of working in professional development for the BCTF has been the numerous opportunities that I have had for extending myself in teaching and learning. Within two weeks of being hired I had the privilege of taking a week long workshop with Elliot Eisner. Reading his book, The Educational Imagination (1979), and then interacting with him in the workshop was an exciting experience for me.

Another impactful experience was my involvement in a workshop with Ted Aoki followed by reading several of his writings (eg. Aoki, 1984, 1987; Aoki, Ted T., Carson, Terrance R., Favaro, Basil J., 1984.). Through Ted Aoki's influence, I have discovered the worlds of phenomenological and hermeneutic writings. Both of these educators have helped me to come to an understanding of many of what, I believe, are the essential elements of teacher development and further refine my own philosophy of education and of life.

While working for the BCTF I have had the opportunity to reflect on my interest in humanizing teacher development and schools as organizations and to question my understanding of these issues which have arisen from my own personal and professional growth which includes my readings in existential and humanistic psychology, sociology and philosophy. From this base, the question which emerged for me was how the institution of education could promote the capacity and the ability of teachers and students to develop as full human beings rather than to merely socialize them to be productive members of society. How can organizational development and teacher development be a way of developing the full potential of both students and teachers? In my work, as a teacher of teachers, I am interested in the products that may come out of my workshops with teachers such as a teaching skill, however, I am very much more interested in how they feel, think and act toward themselves and others. Self-awareness, sensitivity to others, and personal responsibility are important values for me.

At this juncture of my hermeneutical reflection on my own development as a teacher I find myself applying my present understanding

in a new way so that goals I once had are now transformed by a new understanding. My concern for the technical "how" of teacher development is much further away toward the horizon, while questions of the meaning of being a person and assisting personal development are more in the foreground. This is not a negation of working with persons in groups nor is it an abdication of teaching skills, but it is more a way of reconsidering the good in the particular situation of my life story in which I find myself.

T. Peter Kemp elaborates on Ricoeur's narrative ethics by positing that at the basis of ethics our identity is constituted by the coherence of a life story and that existential authenticity is nothing other than "the will to take on oneself the burden of being the **story teller** of one's own life" (T. Peter Kemp, 1989:73). He goes on to say that our story is not as an isolated individual. Our story is embedded in those communities from which we derive our identities, where we encounter what Levinas refers to as "the face of the other" and the freedom of the other being similar to our own. This means to me that the recognition of my own freedom precedes the affirmation of the other. What guides me in my work of teaching teachers is not my technical knowledge, although I believe that I am highly skilled in the craft (*techne*) of teaching teachers, and it is not knowing what I "should" do as an imperative form of moral knowledge. The principles that guide me cannot be taught; they are a form of self-knowledge which Gadamer describes as,

a knowledge of a special kind. It embraces in a curious way both the means and end and hence differs from technical knowledge. That is why it is pointless to distinguish between knowledge and experience, as can be done in the case of a *techne* for moral knowledge must be a

kind of experience.... It appears in the fact of concern not about myself, but about the other person. (Gadamer, 1975:287-288)

The narrative/story of my development as a teacher has revolved around my understanding (and its application), of my relationship with others where my understanding is not as one who knows and judges, "as one who stands apart and unaffected; but rather, as one united by a specific bond with the other" (Gadamer, 1975:288). If my vocation is a calling to become my authentic being then it is a calling to account as well. It is a mistake to think that a person's calling comes from inside themselves and that, then, would mean it would be a mere psychology. The calling is more in relation to our environment, a response to the other where we develop certain of our potentialities in the direction of our commitment. Each individual life makes itself in terms of the choices and gifts that are presented so that the self is always developing, emerging, becoming. Our potentialities do not exist as objective realities but emerge with what calls us in the specific situation as we move in relation to the world. Our living provides options to develop in certain ways in concrete situations, and options imply the necessity of decisions. It is not having values but living one's values; a struggle between the normative "ought" and the descriptive "is."

The ethical can be defined, at its simplest, as the tension between 'is' and 'ought' – between the given of a situation and the direction of movement which we choose in response to a moral demand. A moral problem cannot be grasped from without; it must be seen from within the situation of the man confronted with the necessity of moral decision and action. The question is not, What ought *one* do in this situation? but What ought *I* do? (Friedman, 1975:360)

We cannot live without ethical norms, however, what is called forth is a personal response as a whole and unique person not as some abstract responsibility. We do not live with the fixed "is" nor the "ought" nor the combination of the two; we live with developing as a person in a dynamic, never static "is." We develop in the direction we take.

A personal response is a personal responsibility where the possibility of guilt arises – failure to respond, an inadequate response, or too late, or without one's whole self. This existential, not neurotic, guilt takes place between persons. It is an injury of the "interhuman order," a rupture of dialogue and must be recognized and repaired through dialogue. One is called to account in responding to the call to become that which calls one to account, through fulfilling the calling and, "one is accountable as a person and not just as someone who fulfills a social role" (Friedman, 1975:371). This is the beginning of *ethos*, or responsibility and when I say that I am responsible for myself, I not only mean that I am responsible for my own individuality, but that I am responsible for all persons. "To choose to be this or that is to affirm at the same time the value of what we choose" (Sartre , 1957:17). If my choices create the person that I want to be, then there is not a single one of my choices which does not at the same time create the image of the other as I think they ought to be. My values and choices that are expressed in the preceding narrative/story of my own development and the interpretation of certain themes that follow illustrates my understanding of teacher development and the application of that understanding as a development or a becoming as a person prior to any professional development. A knowledge of being a person is not like the knowledge of a teaching skill which one can forget. It is an ethical way of being which one



cannot forget (Gadamer, 1975) and the application of this understanding for teachers is understood as "we teach who we are."

## Chapter 5.0 THE LIVED EXPERIENCE OF TEACHER DEVELOPMENT

What the poet is looking for  
is not the fundamental I  
but the deep you.  
(Antonio Machado, trans. Bly, 1980:79)

Thinkers in the existential phenomenological tradition claim that we must not only study a person's experience but also the person to whom the experience is happening. This places an emphasis on the inner, personal character of a person's experience where "being" or Reality is not the object of cognitive experience but it is "existence" itself. This gives a very different level of understanding of the "being" of the other person from a knowledge of specific things about a person. When we want to understand a person the knowledge about him/her must be subordinated to the fact of this person's actual existence.

To understand a person's experience in such areas as perception, imagination, and memory, it must be placed within the notion of consciousness. There is a union of existence and consciousness as consciousness is not a thing; consciousness is always of something, "it is not describable without reference to the object it 'claims' " (Levinas, 1982:31). Out of all the experiences we choose to experience; out of our interest, motivation, attention, intention, we see what we look for and, of course we look for what interests us. "This orientation of consciousness toward certain 'intentional objects' which are open to an 'eidetic' analysis, is what Husserl calls *intentionality* " (Merleau-Ponty, 1964:54).

Ricoeur's reflection on intentionality and feeling develops the reciprocal genesis of knowing and feeling. Our felt sense generates our

intention of knowing so that there is a reciprocity of feeling and knowing, "feeling and knowing 'explain each other' " (Ricoeur, 1986:83). Feeling is always of something in the world yet it paradoxically manifests an "affective-moved self." Knowing exposes the fundamental cleavage between subject and object while feeling is understood to restore our belonging with the world beyond any duality. "Feeling is the revealer of intentionality...that binds 'the acted' to 'the felt' " (Ricoeur, 1986:88). Feeling can be described as the unity of an intention and an affection where there is also an intertwining of feelings and the aim of feelings; "By means of feelings, objects touch me" (Ricoeur, 1986:89). Among the field of feeling objects are included "quasi-objects" called values, however, a reduction on the notion of the "good" and the "bad" and giving them a relative worth are necessary to speak of value. In the speaking our intention animates each of our words and, once incarnated, they bear meaning. The unfolding of their intentionality for each of the teachers in the themes that follow points to their choosing of their path of teacher development and of who they are as persons. For each person as they recounted their experience during the interviews these experiences took the form of narratives, as small stories. Then through further conversation these stories assumed a coherence giving an identity to the person; that is, their character unfolded in their greater intentionality, of their life story.

### **5.1 The Politics of Teacher Development**

In The Politics of Experience, R. D. Laing does not place experience as inner or outer, as transactions, nor as a distinction between behavior and experience. He develops examples of "modalities of experience" such as perception and imagination. He is interested in interpersonal

phenomenology, with the emphasis on his claim that human beings are persons and that "one will never find persons by studying persons as though they were only objects" (Laing, 1967:23). He further contends that there can be an alienation from our own experience and that, where our own experience is destroyed, the possibility arises of our behavior becoming destructive. In the interpersonal system we can act only on our own experience or on the other person's experience and this action is either an opening of creative possibilities or is destructive. "Personal action is either predominantly validating, confirming, encouraging, supportive, and enhancing, or it is invalidating, denying, discouraging, undermining and constrictive" (Laing, 1967:34). Levin (1988) says that the self-destructiveness of the will, the negation of "being," the negation of our openness to the subjectivity of experience, the destruction of our capacity to speak our truth, is the "Rage of Nihilism." When subjectivity is based on the worship of objectivity, when reason turns instrumental, then false subjectivity triumphs as an inflation of the ego, where the disparity of the image and the authentic self emerges as self-hate:

Any thought, feeling or action based on a combination of false beliefs, which in any direct or indirect way detracts from, depletes, denigrates or hurts that which is real and actual about oneself, must be considered as part of the self-hating process (Rubin, 1986:10).

Teachers, and the educational community in general, have not escaped the phenomenon of our age, an age that has been characterized by many philosophers, artists and some scientists as an age of nihilism. Coping with impersonal power gives rise to the possibility for such annihilation of "being." One of the teachers introduced earlier, Jack, a

vice-principal, struggles with such annihilation embedded in teacher development issues in a large urban secondary school:

Jack: Well, we have a PD day next Friday.

Dale: Next Friday, like, the 25th?

Jack: Yep, and the prime focus of the morning is to talk about modifying the curriculum within the classroom. We don't have modified classes, we're trying to steer away from that. We're trying to encourage teachers to modify their teaching style and approach within the classroom.

Dale: Did they choose that workshop?

Jack: No, it was laid on by the PD committee. Which was probably controlled pretty strongly by my other vice-principal colleague and two department heads, who believe in that. I think the rest are going all kicking and screaming to it basically. Because the concept that most secondary teachers have – and this school is no exception – modification is modifying, doing less, and modifying your expectations.

Dale: Not changing the teaching style.

Jack: Not changing the teaching style or the materials used to achieve a specific objective. What I call it is, modification in the modern secondary school in B.C., teaching less of what the kid doesn't understand anyway.

Dale: So what do you think about laying on a professional development workshop?

Jack: Oh, I think it's a waste of time. Because, unless the teachers there see a need to find ways to improve the manner in which they're dealing with these kids and see that kind of workshop as a way of achieving it, it's a waste of time.

Dale: You're going to talk about it.

Jack: We're going to talk about it and not do it.

Dale: You've got a process structured to do that?

Jack: No, I don't think so.

When we attempt to understand Jack's experience we find that there are several understandings operating here. First, a decision has been made by the administration, not by the teachers, that student learning needs are not being met with the present instructional strategies used by teachers with heterogeneously ability grouped students. Jack recognizes that the teachers have motivations of their own and the use of practical aims, a noncommunicative behavior, and instrumental action will not achieve the desired ends. Furthermore, Jack expresses the common belief that there is a direct cause and effect relationship between the use of certain teaching strategies and performance improvement; "performativity is defined by an input/output ratio, there is a presupposition that the system into which the input is entered is stable..." (Lyotard, 1979:54).

When I paraphrased my understanding of the motivation of the administration, Jack agrees:

Dale: You were saying that it's a mandate of the leadership of the school...

Jack: Primarily.

Dale: ...rather than having modified classes for kids, is to have mainstream teachers modify how they teach.

Jack: Yes.

Dale: To account for various learning styles

Jack: Yeah, and these are all in classes of 28 to 32. One social studies 9 class that I know, it's just the luck of the draw, ended up with – moved a couple of kids – but it ended up with six out of 32 kids were high special needs kids.

Dale: Probably a lot of them are very experienced if not at the other end of their career.

Jack: Somewhere on the downhill side of the experience pyramid, yeah.

Dale: Wow! What a tall order.

**Jack:** I'm not sure if that's a manageable task. Given that we have no resources other than a couple of pretty gung-ho department heads.

**Dale:** I mean, just mathematically, the amount of time and preparation. Like, a social studies teacher, how many different preps would that teacher have?

**Jack:** Oh, three to four.

**Dale:** Three to four preps.

**Jack:** And we're talking too, half of those teachers have anywhere from two years or three years back to never, having taught junior high kids.

**Dale:** So they're very academic subject oriented teachers. What's your belief in getting teachers to change how they teach? To accommodate, rather than having the modified classes, special modified classes, to having modified general mainstream classes: do you subscribe to that?

**Jack:** Well ideally, yes. Philosophically I do. I'm not sure that it's a reasonable task, when teachers are averaging a teaching load of 200, 220, and when their average class size is 30, and where the skill and performance and behavioral level is so widely divergent. I'm not sure that you can honestly expect change to really occur. I think what you might get is a lot of smoke and mirrors, a lot of people going through a lot of pretense, and doing a lot of adjustment in their marking and grading practices to make sure that they don't distinguish themselves by failing too many kids, but I don't really see a lot of change coming in teaching in that process. If on the other hand, teachers were teaching total fewer number of kids, had more preparation time, and there were some resource staff in the school whose job was to work with teachers – some people say that's what vice-principals are supposed to do too, and that's ideally true too, I guess – but, we keep ourselves almost totally occupied on dealing with the kids. There are many high at-risk kids in terms of their general behavior and performance in the school. I mean busy with attendance and their parents and their parent's concerns, and community

agencies, and getting them into special education and getting out of that teacher's class, etc., etc....

The administrative leadership of the school is acting on the belief that with teachers it is possible to guide individual aspirations in order to make them compatible with the system's decisions. The function of the administration in the school is to provide leadership where "The decisions do not have to respect individuals' aspirations: the aspirations have to aspire to the decisions, or at least to their effects. Administrative procedures should make individuals 'want' what the system needs in order to perform well" (Lyotard, 1979:62). Once the teachers can be induced to experience the need for change and accept the prescribed solution, they can be expected to behave all in a similar way. In our modern society the role of the leadership is to win acceptance for making the enterprise more efficient and effective in a context where there appears to be little concern for the ends but much emphasis on the means. The difficulty that teachers have with their constraints, within the framework of the power criterion, has no legitimacy as an unmet need.

Rights do not flow from hardship, but from the fact that the alleviation of hardship improves the system's performance...since the means of satisfying them is already known, their actual satisfaction will not improve the system's performance, but only increase its expenditure. (Lyotard, 1979:63)

Jack has several suggestions for assisting the teachers to meet the needs of changing their teaching style – they all cost more money, which is not forthcoming. If Lyotard's proposition is correct then the policy makers may not be willing or may not believe that increased expenditures will improve the system. Nevertheless, the teachers that Jack works with are being



asked to change (improve); possibly they are even being pressured to change, where the constraints mitigate against compliance or agreement to change. This is the paradoxical situation of Bateson's double bind theory (Watzlawick, P.; Bevin Bavelas, Janet; Jackson, Don D., 1967) that has the quality of a self-perpetuating "vicious circle." The basic ingredients of a double-bind are: 1. an intense relationship between two or more persons, 2. a message is given that (a) asserts something, (b) asserts something about its own assertion, (c) these two assertions are mutually exclusive, and 3. finally, the recipient of the message is prevented from stepping outside the frame set by this message, that is, he cannot not react to it, but neither can he react to it. Teachers here choose to act out an image that looks as if they have undergone some form of development. Living an image, on an individual or large scale, can obscure "our capacity for authentic existence, true subjectivity, being true to ourselves" (Levin, 1988:129). It is an example of what Levin sees as "nihilism at work in our present historical situation as incapacitating and destructive: damaging to our sense of ourselves as agents of historical change" (Levin, 1988:17). The dominant feature of the educational system, like that of the modern state, (Ricoeur, 1991) is the emphasis on the development of technical rationality where what is legitimated is the growth and maintenance of the system itself. This pseudo teacher development activity, as Jack experiences it, is a disclosure of the essential character of our time, the depersonalizing, dehumanizing institutional violence which is the essence of nihilism.

Jack goes on to tell me his judgements of the wider political context and its influence on the "being" of teachers at this time in this province.

**Jack: I think the basic thing is that a lot of them have given up. A lot of teachers I know I think have given up. And age is not necessarily a function of that either. I know teachers that are 30 and 35 who have basically abandoned whatever idealism they may have had about their role as educators, and do a job, in quotation marks, that's it. And others who are in their 50's or approaching 60 are still as keen as they ever were, and still as idealistic and having hopes and expectations and work to build a...but, yeah, I think that the social climate, the teacher-bashing by the government, the economic hardships, the increase in class sizes, the lack in funds for materials and resources have all contributed in a downswing in teacher enthusiasm and commitment to their purpose. At the secondary level in particular.**

**Jack's sensitivity to the ideals, hopes, and commitment of other teachers can be interpreted as a projection of his own experiences within himself. His understanding of these teachers is not an objectified view as if observing an insect but more like witnessing an alter ego, as an undividedness derived, as Lyotard describes, from the "originary interworld" of being born human.**

**[H]ow is it that I do not perceive the Other as an object, but as an alter ego?... For a projection of experiences behind the Other's behavior, corresponding to my experiences for the same behavior, implies on the one hand that the Other is seen as ego, and that is, as a subject inclined to have experiences within himself; and on the other hand that I see myself "from the outside," that is, as an Other for an alter ego – since my behavior, to which I assimilate the observed behavior of the Other, can only be lived by me, never apprehended externally. (Lyotard, 1991:101)**

**Jack assumes a causal link with the wider political influences and the "being" of the teachers and this "being" could be termed as experiencing a**

loss of dignity in their own eyes, a loss of self-esteem. None of us can escape the influence of the wider context on our professional self-esteem. Lack of self-esteem, a lack of a certain "caring of the Self," is rooted in the self-destructiveness of nihilism; that is,

...being cut off from the truth of "inner" – and that means "one's own" – experience.... We are being chained to the image and alienated from ourselves. If we become totally identified with the image, we are dispossessed: we belong only to others. (Levin, 1988:129)

Self-esteem is not possible when it depends on images of being seen in a field of power; for subjectivity seen in this way appears as will to power, as domination and control – of being under the control of the Other and the need to control the Self and Other.

Jack and I continued our conversation about "laying on" teacher development:

Dale: In our conversations about professional development, that's sort of antithetical to everything you and I have talked about.

Jack: Oh sure it is, it's antithetical to **everything** I believe in as well! On the other hand, I'm the new boy on the block, and I don't have a whole lot of influence around these things. And I'm not on the PD committee. Don't ask me how that committee was struck, I have no idea.

Dale: Did the staff elect them?

Jack: I don't think so. If they did, I didn't have any part in the election.

Jack feels passionately about the lack of freedom of choice for the teachers and also expresses his frustration with his lack of involvement and influence in the situation of being newly appointed to the school. His

feeling of impotence recognizes a value in the principle of freedom of choice for himself and for others. Recognition, as used here, is in the sense of understanding, acknowledging, identifying, and awareness of. In this case, for Jack, his frustration with not having any influence indicates an even deeper meaning; "the English word 'awareness' is related to the German words for preserving, protecting, and truth" (Levin, 1988:201). Jack's awareness of the value or worth of the freedom of others to choose is the intertwining of his awareness of their need for being valued and approved and his need for receiving the evaluative recognition of others. According to Ricoeur, the definition of ethics is the recognition of the freedom of others as being similar to our own (Kemp, 1989). Jack's awareness extends to his own lack of participation in decision-making in the school, where there are overtones in what he says of even being shut out of the information sharing process. Ricoeur (1991) speaks of this communicative phenomenon as "excommunication." Underlying compliance behavior there is often an implied or an overt threat such as establishing an atmosphere where, "a negative attitude can be construed only as treason" (Laing, 1967:69). This form of teacher development leadership can be construed as terrorist. Lyotard explains:

By terror I mean the efficiency gained by eliminating, or threatening to eliminate, a player from the language game one shares with him. He is silenced or consents, not because he has been refuted, but because his ability to participate has been threatened (there are many ways to prevent someone from playing). (Lyotard, 1979:63-64)

Jack speaks of his colleagues' leadership style in attempting to get teachers to modify their teaching behavior:

**Jack:** Mmm, she's pretty powerful, and while she's new she's certainly has her fingers in a lot of pies and pulls a lot of strings. Not always constructively from my perspective. I think she's basically a pretty good educator in terms of her goals and perspectives. I think she's a pretty clear thinker about some things. I think she's uses a lot of power relationships to get what she thinks is good though.

**Dale:** Like manipulating.

**Jack:** Yeah, I guess, in a broad sense. I'm not even sure it's all conscious. It's just the way she's learned how to get things done.

**Dale:** Would you say she's doer?

**Jack:** Oh, she's a doer, no question about it. She's a doer, and she expects other people to do as well. And she can get a lot of people to do things. But the moment she's not there I don't think they're aboard anymore, they've put down their paddle. There's not many people prepared to take her on in the staff meeting to talk about why they shouldn't modify the regular classrooms. But the fact is they're not doing it.

In the foregoing dialogue Jack provides an example of power used to make people do things that they would not do on their own accord, although, in this case, the teachers appear to be not complying with the change effort. Wagner defines manipulation as; "Those without power are made to do what they would not do on their own accord by being led to believe that they are acting through their own choice and in their own interest" (Wagner, 1983:115). The idea that context control and domination are better than the situation of their absence can be a powerful argument, nevertheless, it requires clear minds and cold wills. This form of leadership excludes personal discourse; it fails to cultivate the art of listening; and there is a lack of acknowledgement of existential experiencing. We attempt to control ourselves and our environment to

reduce the anxiety of not having a predictable life, the anxiety of our lack of security, of being helpless.

Control of the self and over the other involves power. Whenever the individual is prepared to experience all facets of life, strength develops. In the power attitude, life is an adversary. In the strength mode, the individual is a willing *participant* in the life process; although there will be pain, uncertainty and vulnerability, the individual grows ever stronger in the capacity to embrace these, along with joy and pleasure.... Whenever one operates at a distance in order to maintain *power* and *control* both the self and the others are *depersonalized* and *objectified*. (McKeen and Wong, 1990:22)

Objectification of self or other creates the experience of alienation which is the condition for treating self and other as a means to an end, thus giving rise to the possibility of violence. Paul Ricoeur puts it this way; "Not that power as such implies violence; I say only that power exerted by someone on somebody else constitutes the basic occasion for using the other as an instrument, which is the beginning of violence" (Ricoeur, 1989:100). The use of power and control also provides the occasion for the revelation of the reality of evil and the demonic in all of us. According to Koestenbaum evil begins with our inconsiderateness. "Evil is the denial – from insensitivity to murder – of the sanctity of the inward, conscious, and free center of any human being" (Koestenbaum, 1978:260). Where the use of power and technical-instrumental thinking forms the bases for the politics of institutionalized teacher development, it is the not being *seen* and *heard* in the field of power that diminishes our capacity to see and hear ourselves and may, on occasion, so limit our listening and seeing ourselves that we become incapable of forming an authentic personal or collective identity.

## **5.2 The Call of a Vision**

I dwell in Possibility –  
A fairer House than Prose –  
More numerous of Windows –  
Superior – for Doors –  
(Emily Dickenson in Mitchell, 1989:113)

A recurring experience with most teachers was their development toward a future vision as a response to a call of their possible potentialities. Kearney (1989) in his "Paul Ricoeur and the Hermeneutic Imagination" moves from the privileging of the visual model to consider imaginative visioning more in terms of language – what Ricoeur calls "semantic innovation," a poeticizing activity. Ricoeur refers to this power to transform the future through language as the "possible theatre of my liberty" (Ricoeur cited in Kearney, 1989:4). Imagination, the power to transform given meanings into new ones enables us to construct a future of possibilities. This is an imagining that is an opening up as an extended horizon of hope where the images are spoken of before they are seen.

In the following conversation with Joan, the calling, the response, and the vision are each interpenetrating and interdependent:

Joan: I have been asked, a man named Gary Hall, he goes around to the schools and does operettas with the schools. He did an operetta at our school last year at S.,... I was involved a little bit – I was really interested. I was always asking questions. He noticed my interest and he called me up in September and asked me if I was interested in becoming involved and developing that in the district committee and he didn't really tell me much more than that. And I said, "Yes!" I went to a meeting last week about that and what it is is that they've selected three teachers

from the district for each grade level from K to 7 together, and they're going to train them in the new drama curriculum and have them implement that curriculum in their own classrooms, and then work together with the other two teachers at their level. I'll be working with two other grade one teachers to develop a workshop to give to teachers at the district level at that grade level. So I'm going to be giving, come February, I believe, drama workshops. But I haven't even done the workshop yet to implement it.

Dale: Teachers teaching teachers.

Joan: Yeah, which is the best, I think. So that's really exciting!

Joan's imagination comes into play in her openness to the possibilities that are offered to her, possibilities that permit a new understanding of herself as a being-in-the-world.

Dale: How come you got asked?

Joan: I guess because Gary Hall knew I was interested and I guess I'm sort of a dramatic person. Even if you haven't seen me act. You've probably seen me act?

Dale: All the time (laughter).

Joan: And I guess I just popped into a set...it felt really good, to be asked to be on this...I dunno, acknowledged. Especially after just over a year in the district. It's like, "Oh, this is good!" I'm excited! It's where I want to go. Eventually I'd like to do my master's in Creative Arts and Education – storytelling, drama, fine arts.

Dale: Where do you think that might go? What's your fantasy about that?

Joan: I dunno. My ultimate thing I want to be is the fine arts coordinator for the district. I want your job, Sharon!

Joan's humor suggests a playful vision, a gaze that, "delights in ambiguities, uncertainties, shifting perspectives, and shades of



meaning...." (Levin, 1988:432). By projecting new scenarios for herself, Joan provides herself with projects for action.

The metaphors, symbols or narratives produced by imagination all provide us with "imaginative variations" of the world, thereby offering us the freedom to conceive of the world in new ways and to undertake forms of action which might lead us to its transformation. (Kearney, 1989:6)

Joan's sense of humorous play and, further, her use of the metaphor of "popping onto a set" (entering a new play), suggests a relinquishing of control of the future, a letting go that allows her vision to loosen the grip of the will to power thus allowing the full play of her imagination.

Play is an experience which transforms those who participate in it. It seems that the subject of aesthetic experience is not the player himself (*sic*), but rather what "takes place" in play.... What is essential is the "to and fro" (Hin und Her) of play...play shatters the seriousness of a utilitarian preoccupation where the self-presence of the subject is too secure. In play, the subjectivity forgets itself; in seriousness, subjectivity is regained. (Ricoeur, 1981:186)

Joan's use of the set metaphor, as a "seeing-as," is a joining of experience and thought, a creative saying united at the base of the image-ing function of language.

Not all vocational calls are so enthusiastically followed as Joan's. To actualize some visions may require overcoming hurdles that are a means to an end. Beverly has the wish to move into school administration which, in her district, requires her first to be an elementary vice-principal with an academic background to teach in that realm. Presently she has credentials to teach secondary home economics and has experience in facilitating

teacher development therefore she needs to acquire an academic focus for elementary schools, which for her, is library science.

Beverly: [A]cademic courses, I take them because that gains me credibility with my employer. So the most recent that I've done is coursework in a diploma in library science...but I do like the coursework though because, what it does is get me out of my work environment. I get to interact with people that are out of my district. And the library is totally foreign to anything, well, almost totally foreign to anything that I do. So it's like a change, a total break, very refreshing. Although the level of intellectual challenge just doesn't exist, but, it's like a forced relaxation. And at the same time I get credit for it with my district, so if I want to go back and be a vice-principal librarian, I can do it.

Dale: So it's opening up career options for you.

Beverly: Oh yeah! I will not take coursework now unless it does that. Because I consider most coursework to be a waste of time.

At another time Beverly and I had talked of her call to be an administrator (to minister, to serve) as a calling to better meet the needs of both children and teachers following her beliefs and her experiences of teacher development. She is very aware of the criteria for being selected to administer in her district and accepts her freedom to choose to advance herself with this motivated project. Joan Stambough (1987) in her reflection of Heidegger shows how he opens the meaning of "to call" to include the sense of setting into motion, getting underway, demanding, allowing, and reaching out. Beverly constitutes her actions to the extent that she gathers in reasons for them, moving from a call to an "inclination." Her project now is that of an inclined, aroused will, which determines itself from a deciding that a future action depends on her, and which lies within her power. Her consciousness of her direction is experienced in pleasure in

fulfilling the requirements to be an administrator, which assures her that her action coincides with her destiny.

Laurie, also, is following her desire for own development and has been taking courses and workshops in counseling and therapy for the past several years with the intention of becoming a counselor.

Laurie: This gets into the whole, my personal view of my professional development, and how my view of my career is changing.... I think in my head, I have had the assumption that I would be leaving that school in a few years, because I really want to do counseling and therapy and I don't know whether the potential exists for me to do the kind of work really that I want to do within that setting. I don't think I want to be a regular high school counselor.... I think I don't want to be in the school system, I'd rather work in a mental health setting or private practice or something, but maybe to work in the school would be a good transitional time.... I'm often thinking now when I'm in the school, what would I be doing if I were a counselor? Who would I be seeing?

Laurie's motivation to actualize her call is reached by taking Ricoeur's (1986) elaboration of *knowing* as a fundamental cleavage between subject and object and *feeling* as understood as restoring our fundamental relation with the world beyond polarity and duality. Of our feeling as intentionality, he says that "...feeling is not part of a whole, but a significant moment of the whole. The affective experience manifests the meaning of wanting..., tending toward..., attaining..., possessing, and enjoying" (Ricoeur, 1986:86). Laurie's courses and workshops in counseling as the objective direction of her behavior and the aim of her feeling of wanting are one and the same thing. Her feeling is the manifestation, in a behaviorist

psychological sense, of her tensions and drives. Her feeling of wanting is both an indication of the things she moves toward and from which she withdraws; that is her feeling of wanting is an imaging that anticipates pleasure and pain, the joy and sadness of achieving, or not acquiring, the object of her image. Her image informs her wanting; its illumination lays open her desire for possible creative action. Also, her wanting is real in the consequences of the actions that she carries out; however, her wanting is a response to her calling, not the calling itself. Often we can discern our "because" motive only retrospectively when we realize the impulse that guided our decisions made, sometimes, years earlier. Our wanting and wishing originate in the non-rational sphere of our feeling selves rather than from rational considerations and this vision is moved through our will toward the object of our projects.

The Latin root of vocation indicates a call or summons and for teachers their vocation offers development experiences that promise adventure, an invitation to remain open to variations in the calling, and to vulnerability, to discomfort and to instability. It is the pleasure, the enjoyment, of actualizing our potentialities that motivates us to take the risk of embracing the calling as a way of living rather than as making a living.

### **5.3 Collaboration and Intersubjectivity**

The constitution of others does not come after that of the body; others and my body are born together from an original ecstasy. (Merleau-Ponty, *The philosopher and his shadow*. cited in Levin, 1989:269)

As mentioned earlier in this thesis (chapters 1 and 3), the theme of intersubjectivity through collaboration, of working together with peers, is the preeminent theme of teacher development with the teachers. There are two usual dictionary meanings of collaboration, the first, the act of working together and the second, the act of aiding or cooperating with someone traitorously and, of course, the meaning used here is the former. Now, I would like to explore in depth: What is it that we experience that indicates there is such a theme as collaboration? And, what meaning does this experience have for us in our development as teachers?

Beverly has an assigned role as a teacher developer and in this capacity she is struggling with the meaning of collaboration. She had recently returned from a National Staff Development conference in Chicago and was interpreting her experience:

Beverly: I think that the most powerful learning that I had at the conference was a workshop with Judy Krupp. And she's been into adult development, stages of career development, change, etc., and the workshop that Diane and I created last year focused on her theories and ideas, and so it was really neat to go back and see just what she was working on now. As I listened to her I was trying to identify where I was in her model. Because, if there's a group of people that I'm working with that don't believe what I believe about staff development or human development or whatever, then, if I tend to try and convince them that they're

wrong, what she's suggesting is, that if I'm at my highest state of my development, that I don't do that. I should rather give people their rights, empower them, encourage discussion and openness, etc., and through the process, maybe, they will come to an understanding of a different way of being or a different way of thinking. And, that I, perhaps, had been paying lip service to the notion of empowering others and listening and collaborating. When I went to this conference the focus for me was, everything I could get on collaboration I went to, because I guess in my heart I know that's what it's got to be.

Beverly says she knows in her heart that the collaborative way, as she defines it, is a process that is a facilitative relationship. Her reference to her heart is not just a metaphorical way of speaking but it is a direct physiological reference to her deepest conviction that is a corporeal intentionality. Levin develops Nietzsche's reflection on the body in the direction of our "humanization," our grounding in the world, the ground as the world being the "humus;" both words coming from the Latin word for nourishing and supportive ground. Following Levin's path we find that Beverly's knowing is a human, thoughtful knowing that does not have some practical behavior; rather it is a "comportment" of "being" that goes beyond any mind/body dualisms. She finds herself "both already *claimed* by the attunement, and already *living* in a response" (Levin 1985:102).

She continued:

Beverly: But, my experience has not been that, you know. I've been put in positions where I don't have to collaborate if I don't want to, but the problem is, if I don't collaborate, I'm never going to get anywhere with people. I know I do it most of the time, but because I've been working at the district level now, I get different messages from the people that are my superiors, and the

messages are, you only collaborate so far and then that's it. It causes dissonance –

Dale: In you.

Beverly: Inside me. And so yesterday in the meeting, where a director said who should decide what changes should occur, etc., my response was, "Well," I said, "in my experience, if you don't start with where people are at, you're wasting your time." And I said, "If you have a history in a particular group with a bad taste, in terms of change, and growth, etc., you are indeed, wasting your time saying that this is what's going to be. You just have to start with them, and gain their respect and trust, and help them develop, continue to develop a sense of confidence in personal work, in what they're doing, and then, over time – certainly, you can start introducing new ideas, and have a dialogue, but ultimately it has to rest with them – what's going to happen and what's going to change." And he didn't respond, he didn't say yes, "I agree." or, "No, I disagree with you."

Dale: This was Paul?.

Beverly: Yeah. And I'm glad he asked the question because it made me say, right out on the table exactly how I plan to operate, and I don't know whether they like it or not, I'll find out.

Collaboration, as used by Beverly, has a particular meaning for her, requiring from her an act of faith and an obedience to the prior claim. Standing her ground, stating her beliefs, even in the face of her superior's lack of support, indicates what Tillich calls courage. "Courage is self-affirmation 'in spite of,' namely in spite of nonbeing.... He (*sic*) who is not capable of a powerful self-affirmation in spite of the anxiety of nonbeing is forced into a weak, reduced self-affirmation" (Tillich, 1952:66).

Empowerment, a term Beverly uses twice in the foregoing passage indicates growth rather than the sociological sense of power. It, too, is more of a self-affirmation. Self-affirmation is an act of individuation as a

separate self which is not an estrangement but a centering in the self, and this is not selfishness but an act of self-determination. These are the processes of the origins of the person, neither internal nor external, indicating that there is no self apart from the world. Beverly also uses "encouragement" as a way of relating for her, a word that has the root meaning of "giving heart:" a gesture of a body feeling of love, "of caring, of solicitude, of compassion, of loving kindness" (Levin, 1985:148).

She mentions listening and indicates an openness to what will occur. Her support for teacher autonomy is related to Levin's (1989) translation of Heidegger's *Gelassenheit* as "letting go and letting be" indicating an open intertwining of identity and difference. This kind of relating indicates an open listening that is a reversibility: to listen to another is to be open to hearing what the world is like for them, to listen to their truth. Openness is not just a question of cognitive competence, it is also a question of character:

*listening for truth and listening to truth can no more be separated from speaking the truth than listening can be separated as such, from speaking and telling, and that, as it takes character to tell the truth, so it takes character to hear it.* (Levin, 1989:139)

Character meant originally "to carve, engrave, scratch, scrape, cut in grooves, stamp, or brand." The etymology reflects the qualities we see in Beverly, where it comprises the deepest imprints of her person, those that generate the most powerful and persistent motivations that identify her as a person.

Beverly had mentioned "highest developmental level." I inquired what this meant to her.



Dale: What is this higher level?

Beverly: Inter-individual.

Dale: Inter-individual.

Beverly: And what it means is that you don't have one self, you have many, in terms of you're flexible, and open to change, not that you necessarily change with every group you work with, which is what the interpersonal level is. That's a need to belong and it reminds me of teenagers. But this one, you're committed to process, not product, committed to collaboration. I guess the bottom line is, you're committed to giving other people their rights, as human beings.

Beverly speaks of her commitment to working with others in the ethical sense of giving them their rights as human beings. Her sense of justice is a "developmental capacity" that places her as a "moral agent" (Levin, 1989) where she acknowledges her respect for teacher's needs, the norms of individual "human nature" and their interrelatedness. She goes on to elaborate on her next project recognizing the issues of building consent where the old style of group functioning based on achieving group consensus appears unworkable:

Beverly: I'm starting to work with one school this spring. And I think I wanted to remind myself of the factors involved. I think the critical thing for me is this: there's no one model, no one particular way. And, that's because you've got people at different stages, you've got cultures in different states of transition, you've got history of change experiences, you've got different levels of all of these. You've got people at different stages here. We talked about this last time. You used the word complex. So I'm starting to think there's probably a better word, it's like, real messy, real messy. It's like the beach at low tide that you didn't know before 'cause you weren't there at that particular stage, but it's exciting, exciting, but you have to look at them differently too. So, the conference was good in that it reminded me of all of these things.

It reminded me that we haven't been learning a hell of a lot that's new, about staff development/school improvement over the past little while.

Dale: A lot of this is embedded in lots of different ways in what you've got, like the culture of a school, this is part of the culture of that school, how that's done.

Beverly: That's right. It's interesting that, maybe, because it was my focus, that collaboration is so evident: it's there, it's there!

Lyotard's (1984) comments may reveal an understanding of the dilemma of Beverly's issues. In his exploration of postmodern science as the search for instabilities and such things as undecidables, incomplete information, catastrophes and pragmatic paradoxes, the conclusion can be made that

the continuous differentiable function is losing its preeminence as a paradigm of knowledge and prediction.... [Postmodern Science] is theorizing its own evolution as discontinuous, catastrophic, nonrectifiable, and paradoxical. It is changing the meaning of *knowledge*, while expressing how such a change can take place. (Lyotard, 1984:60)

He suggests that this understanding in the human sciences leads us to acknowledge that it is difference that must be emphasized, not consensus. Consensus as a component of the system is often used to manipulate in order to maintain and improve the system's performance – the real goal being power. Even a system based on consensus must induce the adoption of individual aspirations to its own ends (a theme elaborated previously with Jack in the "Politics of Teacher Development"). Beverly is aware that the old strategies for achieving consensus are unworkable: there appear to be no collective agreed-to understandings from which teacher development can begin. "Democratic pluralism," a concept used by

Levin (1989), suggests that alternatives are required to conduct teacher development that acknowledge individual and collective autonomies and that build on non-authoritarian forms of integration and legitimation. Beverly's courageous response of promoting autonomous self-development and a more caring, compassionate, collaborative relating is an attempt to overcome the nihilism of our time. It could be the basis for a collaborative vision of interpersonal healing and humanistic teacher development.

Joan tells her own individual story of collaboration. The youngest of the teachers, she is in her first year of teaching and, similar to all the other teachers and myself, finds that collaboration with colleagues is a rewarding, growth-promoting experience of our development as teachers.

Joan: And I guess that's where professional development first fits in. It's not like an official program or anything, but there are two other – I have fairly large school – and there are two other grade one teachers, that have a full grade one class and we get together every Thursday and plan our week. We have themes mapped out for the entire year taking a whole language approach to learning...we're tying the themes together and really working very closely together, sharing resources, sharing ideas.

Dale: You classify that as part of your professional development?

Joan: Oh, I think so, I'm developing as a professional because of working closely with members of my staff.

Dale: ...how do you like that?

Joan: It's really good. It takes pressure off because parents can't compare - "Oh well, in this class ..." (laughs) – you know you can say well hey, it's the same throughout the school which is reassuring for me since it's my first year in primary...So it's nice to have the support and ideas that are helping me develop as a professional.

Dale: You like it.

Joan: Oh, I like it. It's sometimes, like I said, just scares the hell out of me, you know, but I enjoy it. It's very exciting, and I really enjoy working with these people.

Dale: You get a lot out of those weekly meetings.

Joan: Yes.

Dale: How long do you meet?

Joan: Oh, it depends. The first time we did it we met at school, right after school. And it was very tiring, and I have hypoglycemia and I needed to eat and I was getting bitchy. So after that time we go to the pub (laughs). So we meet and have a whole bunch of hors d'oeuvres and we sit and we plan. Once a week. So, it's really good!

Dale: So these are experienced teachers and you get a lot of...(Joan shakes her head) No, they're not?

Joan: No! Dianne – it's her first year...And Lorraine – it's her first year in B.C. And our principal's really supportive....

Continuing our conversation, we discussed how the three primary teachers carried their plans into the classroom where they sometimes did team teaching. I was curious about this aspect of their collaboration and if they went beyond planning and teaching together to observing and giving feedback to each other in their teaching:

Dale: Do you critique each other or give each other feedback?

Joan: No, but Victor, our principal, has just informed me that there is some release time available for us to do the peer supervision model, and the three of us have talked about it and we're all really excited. Victor has also really shown an interest in coming to one of our planning sessions to see what we do. I was kind of joking, "I dunno Victor, we just go out and drink." He said, "Oh, well for sure I'm coming!" (laughter). You know, it's not really official, but we get our work done.

Joan's affective tone and the words she chooses to give expression to her feelings reveals her inclination, her attention/intention, to working with the other primary teachers and her principal. "Inclination is the specific 'passion' of the will" (Ricoeur, 1986:52). Her desire to work with her colleagues and the pleasure she gains from the experience are one and the same, her feeling is nothing but the very direction of her will. The events of working together, of collaboration, give enjoyment and indicate the direction of her pleasure; any event is an event because it is a meaningful direction. Ricoeur says that it is pleasure that "binds me to life, for it shows that living is not one activity in the midst of others but the existential condition of all others" (Ricoeur, 1986:94). If feeling is the revealer of intentionality, what is the meaning of Joan's awareness that motivates her to cooperate and "work closely" with her colleagues? Her motivation is part of a voluntary decision, that, in this case, is a choice for an intersubjective relationship which requires more attention to persons than to ideas. It is participating in a face-to-face encounter where there is a "being-with" and it is having the courage to be in a "we-relationship." Participation means "taking part" and can be used as "being a part." and as "sharing." Levin (1989) brings us back to the primordial presupposition that human beings are from the very beginning formed in social interaction and are not self-contained, self-sufficient subjects. Human beings experience rich pleasure and self-fulfillment in realizing and developing their capacities through participating with others in intersubjective relationships where there is real growth.

A "transcendental relationship" is the concept Koestenbaum (1978) uses for the intersubjective field that is developed when two or more people

create a common experience and share a common object as the subject of the conversation. It is reciprocal field where the action of one influences the other in an immediate lived experience and where the communicants speak and listen to one another creating an intersubjective constellation of new meanings. Intersubjectivity promises the achievement of mutual understanding and possibly consensus, and a freeing from separateness and oppositeness. The transcendental encounter can be the matrix for an authentic, ethical, growth-promoting relationship meeting the needs and interests of the participants. "Thus, for example, intersubjectivity is constitutive of our subjective identity; it is confirming; it establishes our basic sense of reality, our basic sense of trust in this sense" (Levin, 1988:258). For Joan, her participation in these interhuman relationships meant that she shares a ground, a base of operations, a home where she can feel understood, connected and safe. They are relationships which give her strength and support to construct her professional life and simultaneously, through the mutual recognition that is achieved, there is also an achievement of individuation.

#### **5.4 Friends, Mentors, and Exemplars.**

According to Plato, the beginning of philosophy, the desire for knowledge, is wonder.... Wonder, however, is not only being astonished but also admiration, which means constantly looking up to what is exemplary.  
(Gadamer, 1981:143-144)

Taking Plato as his foundation, Gadamer asserts that it is knowledge of the good that fulfills wonder and that knowledge of the good guides us in our practical decisions. Each of the teachers spoke of their mentors, role

models, guides, and friends who represented their ideal that in some way gave them a vision of what to them was exemplary. Their personal hall of exemplars have enriched them with gifts of insight, compassion, understanding, wisdom, and talent in the art of teaching.

Helen: I get a lot of ideas from other people. I learned early on when I first lived in C., I learned that I learn by watching people.... It's a way of imprinting, because I remember very specifically, sometimes teaching French and thinking about how Louise was with children and, teaching her French or German. I still remember seeing this day, seeing Peter, for the first time, with a group of young children, and how his incredible enthusiasm and his ability to focus and pick up what they gave him – it's such a – see, it's – I can't even describe it in words. But those things imprinted on my mind and I know I learned a lot by watching people. I know that that's a very, very powerful way for me to learn, much more than reading. Like when you asked me, about reading, I get embarrassed when people say, how much reading do you do? Even recreational reading, I'm not a reader, that's a great regret and embarrassment in my life, 'cause I think an educated person should be reading much more, but I think I learn by watching people, positively and negatively.... There have been times in my life when I've actually been following somebody in my head a lot, you know what I mean. Like there were times in my life when I could tell you that Louise, for example, was in my head a lot when I was teaching.

Dale: While you were actually teaching?

Helen: While I'm actually teaching or if a situation came up when I was stuck and didn't trust my own resources. I'd think, ok, how would Louise handle this?

Dale: In the moment.

Helen: In the moment. Or, how would Linda handle that? She was another person. Wow! You know, I just took a lot from her just watching her.

Helen's recalling of her mentors while she is teaching is a kind of "knowing-in-action" (Schon, 1983) where the issue or phenomenon that is puzzling her is brought together with her previous understanding of her mentors' actions. In this making sense of the situation at hand, new understandings surface to restructure and embody further action. Helen's sense of friendship with each person mentioned, suggests a closer relationship than a brief encounter. Her personal hall of exemplars acts as a house of mirrors reflecting to her a glimpse of some aspect of herself. "Every joining together in friendship or love has such a substantive communality that may be conceptually articulated in terms of the dialectic of mutual recognition" (Gadamer, 1981:33). Her understanding of her exemplars' way of being with students already brings a sustaining agreement as a joining anticipation. While she is teaching she reflects on her practice recalling her mentors to assist with choosing what would be best practice for her.

Practice consists of choosing, of deciding for something and against something else, and in doing this a practical reflection is effective, which is itself dialectical in the highest measure. When I will something, then a reflection intervenes by which I bring before my eyes by means of an analytical procedure what is attainable... (Gadamer, 1981:81)

Helen's insightful judgements of their practical deliberation entails a communality of good practice; they are reference points whereby she measures standards of good practice, and they are the court of her conscience. As her self's ideal she could give herself the stamp of approval or disapproval for her way of being with students and in this way her admiration could become a way of elevating her mentors and reducing her



self, which is an entering of the power mode (McKeen and Wong, 1990). Her friendly relationship with her mentors indicates an inner capacity that could mediate the possibility of elevating her mentors and developing any negative ideal of them. The antidote for any possible self-hate is the inner capacity for self-compassion (Rubin, 1975), that is, maintaining a friendship with oneself. "The quintessence of Plato's knowledge was that only friendship with oneself makes possible friendship with others" (Gadamer, 1981:80).

In the following conversation Helen has used her awareness of her experience with her mentors as inspirational pathfinders to come to a fuller sense of her own potentialities .

Helen: I think, when I was a coordinator in French in K., the reason I think I was so successful was because I know I learn by watching and that's where I went from...I went into their classrooms and taught for them. And so many people said to me, "I learned so much more from you than just teaching French. Boy you've changed my classroom!" I think it's just because they had time to watch me just be with their kids, and I enjoy myself. Yeah, I learn a lot by watching other people.

The collaborative practice of team teaching can offer opportunities for teacher development where the partners can be mentors for each other. Most of the teachers had experienced this at least at one time in their careers.

Helen: I credit team teaching at M. The first year when I taught elementary in B., I was a very poor teacher. There is no question about it. I didn't know what the hell I was doing in the classroom. The second year I was in the open area with Sonia. Well, Sonia is tireless and thorough, she's an extremely well-

founded elementary teacher. She knew, she'd taken all those courses, I hadn't. So I came down from S.F.U. with one horrible year behind me in a regular classroom, but I had lots of ideas, but Sonia was able to see that and enjoy the sparkle and get the ideas. She still thinks that I launched her in terms of creativity you know, but she had all the other stuff, so together – I even remember, just looking across the big classroom and watching how she was, how she stood, how she paused, how she reprimanded kids. I still remember some of the things, how she did all those things. I just absorbed. Just sponge, sponge, sponged!

The intersubjective relationship that Sonia and Helen have created is one of giving and receiving gifts with the co-responding gifts of appreciation, a relating that does not view the other at a distance as an object. It is a relationship where there is a giving of attention to each other within a receptive viewing, an openness of vision. Being open to understanding each other means being open to the insightful judgement of each other's practical deliberations. It involves more than an understanding of what they say to each other. "It entails a kind of communality in virtue of which reciprocal taking of counsel, the giving and taking of advice, is at all meaningful in the first place. Only friends and persons of friendliness can give advice" (Gadamer, 1981:132). Sonia was and, in reflection, still is, a resource for Helen to create a renewed vision of herself as a teacher.

Beverly attributes her present understanding of teacher development, in large degree, to her life experiences, including her mentors. Her understanding is not a mode of knowledge but a mode of "being" derived from participating in a shared meaning in the dialogue begun with her

mentors. Any interpretation of her experience cannot be separated from her understanding of teacher development and any application of her understanding is understanding itself. Hoy tells us Gadamer believes that, "application is an integral part of *all* understanding...understanding is always interpretation...understanding is always already application" (Hoy, 1978:53).

Beverly: I wonder if it comes down to the very basics of caring about other people and respecting other people as developing individuals. Then if you don't have that concept and you aren't at that level of understanding yourself, I don't think you can play any kind of effective role over the long term in the arena (teacher development).

Dale: So caring and respecting others.

Beverly: And if you don't do that, you do things *for* people and you do things to people but you never get to doing *with*. I guess that would be the biggest insight for me. So maybe, to me, I couldn't possibly be here ten years ago, five years ago. It was to do with my development as a human being, whereas some other people might have been there twenty years ago. I don't think it's just age, it's life experiences, and models, mentors.

Dale: Can you think of people like that?

Beverly: Ray Moore, Pat Horne, for sure, Roger, to a certain degree, to a pretty high degree, Janet Wright, who was an FA with me.... And maybe, I had mentors when I was younger but I wasn't – the experience is so far back that I can't remember the details to know if they were doing it with me.

Dale: The seeds were planted then.

Beverly: I think so, I think my advisor, my master's advisor, was a mentor, because I used to bitch and moan that he never helped me with anything, but looking back, he did. In fact, three years later, I realized what he'd done. In fact, he told me, "You have to do – whatever. I wasn't about to tell you or show you. I had to in some subtle way let you realize that you were capable of it

yourself." And he did, he did! Most of my mentors have been within the past 10 years....

Beverly's development occurs in relationship with her exemplars or, as Koestenbaum says, "what heals is the encounter established between two or more persons" (Koestenbaum, 1978:145). A person needs a caring, respectful encounter with another subjectivity, a "being-with" to develop their potentialities. This type of relationship has been described previously as the transcendental experience of intersubjectivity. "Intersubjectivity, therefore, is in and of itself a healing (that is, grounding) experience" (Koestenbaum, 1978:247) and can be learned at any time in one's life. Koestenbaum uses the model of healing whereas others use learning or development. For him, "'Metaphor,' 'symbol,' 'myth,' and 'symptom' are used interchangeably" (Koestenbaum, 1978:10); the dynamics are understood to be the same. Beverly speaks of her intersubjective relationship as her biggest insight – doing teacher development *with* and not *for* people, an insight gained from her own intersubjective relationships with her mentors.

Joan's mentors include her parents; her father is a teacher and her mother is a clinical therapist working with severely disturbed children. Her parents provide Joan with a special experience that goes beyond taking care of, tolerating, understanding, liking, or friendship. Often parenting and loving are confused as the same thing. "We love specifically when we not only allow, but enable, enhance, and enjoy the 'otherness' of our child, spouse, or lover" (Malone & Malone, 1987:15). Love is the fully felt connection where being loved means that we may be moved by another's acceptance into knowing ourselves as we really are, an experience that, at

times, can be quite unenjoyable. This requires a form of listening that Joan describes as non-defensive.

**Joan:** Well, the thing that's really important to me professionally, is, when I don't know, I talk to my Dad and Mom. They are there. They are my resource books. I guess that's why I probably don't have to do so much reading as other people.

**Dale:** So you talk with them a lot.

**Joan:** A lot about what's going on, about what I should do. How to deal with the kids, how to deal with the administration, how to deal with another teacher, where am I going with my career. Even that decision is a professional development decision. And they are very, very supportive, very helpful. My Dad particularly, can probably relate a little bit easier, but my Mom relates really well too, because of what she does. But, I think also they enjoy talking to me. I think my Dad said something about this – I'm not too defensive. I'm defensive about other things in my life, but I'm willing to hear another point of view. And I try the things that they suggest. Most of the time they're pretty good suggestions. So I think that's had a lot to do with...growing up in this house and also having them as resource people has really had an impact in terms of where I am as a professional and as a developing professional.

Joan's lack of defensiveness suggests a perceptive experience where her ego-logical needs do not generate deep anxieties that could be manifested as defensiveness; rather there is a "letting go" that produces the opportunity for intimacy and communion with her parents. Intimacy is derived from the Latin word "intima," meaning "inner" or "innermost" and as an adjective it means "personal," "private," "detailed," "deep," "innermost." "Intimacy involves a revelation and a sharing of the self" (McKeen & Wong, 1990:62). There is a sense of being in touch with our innermost center, a being in touch with our real selves. To be intimate is

both an act of courage and of meaningfulness. Joan's relationship with her parents requires from each person a listening that has concentrated attention, silence, patience, and a willingness to take the time to listen carefully. "Taking care of is close, not intimate, it is like providing a service.... Closeness affirms and sustains relationship. Intimacy changes relationship" (Malone & Malone, 1987:29). Joan feels more "cared about" than "cared for." For Joan to know herself in the presence of her parents is an enlivening, enlightening, and freeing experience, in essence, a loving experience.

### **5.5 Reflective Excellence.**

I have lived on the lip  
of insanity, wanting to know reasons,  
knocking on a door. It opens.  
I've been knocking from the inside.  
(Rumi in Mitchell, 1989)

A teacher's stance toward inquiry is also her attitude toward the context with which she deals. According to the technical-rational epistemology of practice there is an objectively knowable world independent of practice. The teacher researcher must maintain a distance, a clear boundary between practice and the object of inquiry in order to exert technical control over it. In reflective practice there is a conversation with a situation that she experiences as unique and uncertain, where she functions as an "agent-experient," (Schon, 1983) becoming transformed herself by entering into her questions. This is a living of questions leading her to more openness of experience. Questioning is not problem solving, it

is elusive and non-objective with no closure and no goal beyond self-understanding (Burch, 1986).

Joan and I were discussing her pleasure in teaching primary students when she mentioned that she often thought about her teaching day:

Dale: You reflect on what you do in your teaching.

Joan: Yes.

Dale: You give yourself some time to do that.

Joan: Mostly, I've got a fairly long drive home, that's when it happens generally.

Dale: You go back over the day.

Joan: Yes, something sticks out that I know I have to think about it, because there's a reason.

Dale: I'm curious about that thinking part. Can you talk about that a bit?

Joan: Well, I'm maybe just driving home, something will just pop into my head, and I'm driving home – what'll I have for dinner – and then, it's almost not even at a conscious level, it's just sort of clicking away. And then in another way it's very conscious. It's almost like a conversation happening up in my head. And then I just, I evaluate myself. Am I doing a good job? Am I being successful? Am I covering the things I need to cover? What should I be doing that I'm not doing? What should I be not doing that I am doing? How can I improve? How can I, like right now, I think, my real issues are remembering that these are little children. It's easy to forget. And, keeping my expectations really high.

Dale: For them.

Joan: For them, not for me. I like to make school fun and exciting and I don't want to lose the curriculum. So I'm always thinking, what is it like to be a good teacher? Am I covering what I should be covering? Am I being creative enough? Am I making school interesting? Am I covering what I should be covering in an

interesting way? Or is it dry and boring? Is learning happening in my classroom? Am I meeting each child's needs? Is there a kid that I could be doing something different with? Should I phone a parent?

Dale: So all these things are going on in your head as you're driving home and so it's sort of collecting and talking to yourself about it.

Joan: How can I improve on this? Where should I put Brian so he's not distracted? What's a good approach to get Esther to work faster? I wonder why Edmund was upset today and didn't want to talk to me about it. I guess that means I'll have to talk to him tomorrow, see if I can bring.... That sort of thing is going on. And I guess that's my own, that's professional development. Because I'm working at developing professionally. But at the same time it's very self-directed. It's just how I think.

Dale: So you classify that drive home as professional development.

Joan: (Laughs) I guess so, maybe I'd be better at my job if I lived further away. Well I think, professional development means, becoming better at what you do. And that could be reflection. Self stuff. Or, it might be an external stimuli that's getting me to think about something. But either way it's thinking and evaluating what I'm doing, even when I do something like a cooperative learning workshop, I'm going, "What can I take from there?" Well, it's taking something and adding or deleting your own philosophies, I think, and your own techniques and the way you implement things. And you look at yourself, as a professional. Looking to see if you're doing the best job you can do, taking risks. I take a lot of risks.

Joan's reflection is not a passive attitude of watching herself but rather an active effort to understand herself and the context in which she finds herself with no distinction between internal and external. Reflective thoughtfulness is also an experience where she attempts to understand herself through a relooking, a hermeneutic returning, to the lived ground of her experience.



We now pursue how risks play their part in her thoughtful development:

Dale: How do you mean, risks?

Joan: Well, I've done a lot of things in my classroom, and I don't know if they're going to work or not. Like, I haven't a clue, I haven't heard of them being done, I haven't done them before, I haven't seen anybody else do them, most of them work. Sometimes I say to myself, "I'm not doing that again." That's professional developing, because I'm stretching myself, taking risks, trying new things. Not being afraid or so traditional that I'm not – "You can't do that because it's not in the phonics book." That's expanding my little bag of tricks. Sort of an eclectic pragmatist.

Koestenbaum's judgment of risk is that if a person persists and pushes ahead, "they will find that the world confirms their choices. The world belongs to those who risk and persist" (Koestenbaum, 1978:300). Joan's risks are acts that are done in order to see where her action leads; they are experiments in teaching. She does not have any accompanying predictions or expectations, however, there is a playful probing by which she gets a feel for how things might be done. Failure is taken as positive feedback. It is as if she has given up the notion of failure, and is simply playing for the sake of the play. According to Schon (1983) these "exploratory experiments" are what scientists often do but their descriptions do not appear in the scientific journals because they have been screened out as they do not conform to the norms of a controlled experiment.

My listening to Joan's experiences of risk and reflection lead me to reexamine my own beliefs of teacher development.

Dale: One of the reasons that I'm finding this really exciting is – before I started this research, I had a narrower definition of what professional development was. And with you tonight, I don't know where the word "professional" starts and stops.

Joan: Am I expanding your topic too much?

Dale: No, you're expanding my whole conception of what it is, which is great, because I never thought about reflection, as you talked about it, as professional development.... So, it is as if your whole life is professional development.

Joan is completely absorbed in growing, developing, being a professional. If "everything we learn takes place in language games." (Gadamer, 1976:56) and teacher development and teaching are language games then what Gadamer describes as absorption in the game becomes "an ecstatic self-forgetting that is experienced not as a loss of self-possession, but as the free buoyancy of an elevation above oneself" (Gadamer, 1976:55). Joan's reflective teaching and her risk taking are an absorption in her passion, a striving for excellence.

**Excellence** is a function of the *authentic self*, and is related to *mastery*. Excellence involves an *accepting* of life, not a striving for perfection, but rather a *standing forth* in expressing one's potentials. Excellence comes with *self-realization* and *self-expression*. (McKeen & Wong, 1990:62)

Joan tells us why she is so committed to teaching and how her chosen career is such a powerful vehicle for her self expression.

Joan: Yeah, I think so, I'm really striving...I take teaching as probably the first thing I've ever taken seriously and I do take it very seriously. I have fun with it; I'm not one of these people who take it "seriously." But, I take it seriously. I do, I throw myself into it.

Dale: Passionately.

Joan: Yeah, it's fun. Teaching's the first thing that I've ever found to do that I can throw myself into. Because I love so many interests. I'm all over the map. I like art and music and drama and history and archeology and talking to people and counseling and being silly and being fun, and physical education – it all just fits. So it's the perfect job for me because I can do just what I like to do. I don't have to make choices in terms of – Oh, well, I guess I'll be a nurse because I like biology – I still get to teach biology and do biology. I get to do everything, and that's why I like teaching, because I don't have to make any choices in terms of what is my interest, and I can be interested in everything. Which I am. And it's exciting and it's always changing and probably the next time you talk to me I will not be the same teacher that I am now.

Dale: Yeah, I've talked to you before and I hear differences.

We hear how Joan seriously and playfully "throws" herself into teaching, including reflecting on her own practice. Her self-understanding as a practical knowledge arises from her practice which includes technical expertise and an openness to questioning the "good." She recognizes that she too is changed in her reflective practice when she objectifies her own experience to develop her understanding of that experience. Ricoeur tells us that meaningful action can be interpreted similarly to a text leading to further self-understanding and in this process he emphasizes the role of distanciation.

The metamorphosis of the world in play is also the playful metamorphosis of the ego.... For the metamorphosis of the ego, of which we have just spoken, implies a moment of distanciation in relation of self to itself; hence understanding is as much disappropriation as appropriation.... Thus we must place at the very heart of self-understanding that dialectic of objectification and understanding which we first perceived at the level of the text, its

structures, its sense and reference. At all these levels of analysis, distanciation is the condition of understanding. (Ricoeur, 1981:144)

Joan concludes her reflective thoughtfulness with an example of an issue that she is thinking about while driving home from work.

Joan: Every day I learn something, maybe not something probably worth talking about that I learn, but I learn something. Maybe it's a reminder of what I know already. Sometimes I get lost in mishmash of everyday, and I need something to bonk me on the head and go, "Oh yeah, right, clarification, before making a judgement about what a child is talking about!" You know, I'll even be thinking about that on the way home!

## 5.6 Pedagogic Thoughtfulness

a billion stars go spinning through the night,  
blazing high above your head.  
But *in* you is the presence that  
will be, when all the stars are dead.  
(Rilke in Mitchell, 1989).

Pedagogic Thoughtfulness is open to all teachers as a form of thought that arises from our own humanity, our own calling, our own experience as the basis for our judgements. Each of us must accomplish this for ourselves; we cannot avoid such thoughtfulness; there is no escape "and no learned and mastered technique can spare us the task of deliberation and decision" (Gadamer, 1981:92). The question is whether such thoughtfulness is conscious or not, whether it is good or bad, whether it contributes to understanding or not. The etymology of pedagogic thoughtfulness, from Greek, means leading children, however, the meaning here also includes a question of character, What kind of person is doing the leading? To be pedagogically thoughtful is to ask questions of

ourselves and our development as teachers at a primal level, to be concerned with the fundamental situation of our development as teachers and as persons. Pedagogic thoughtfulness is about wonder, doubt, and ultimate situations, but the ultimate source is the revelation of our authentic communication. There is a responsibility inherent in communication, a responsibility to honor the voice of the other, not only as a recipient, but also to speak for him or her, to strengthen his or her viewpoint. In all possible concerns of pedagogic thoughtfulness there is an ethical responsibility to affirm the particular person over the "universal other" which is to say that "the critical problem is...the loss of our basic relatedness to the world" (Michelfelder, 1989:54). Pedagogic thoughtfulness arises from practice, is brought to consciousness, and is related back to practice as a guide for action.

Beverly's self-understanding is an achievement along the path of developing an "independent individual identity" (Koestenbaum, 1980) at this stage of her life's journey. This existential deep structure should not be confused with egocentrism but should be considered as the development of the authentic self within an interdependent and interpenetrating field. She had recently experienced the ending of her marriage as an existential crisis. "The existential crisis is the desperate dissolution of all constitutions and the loosening of all cathexis...." (Koestenbaum, 1980:247). Life's crises – losses, criticisms, and difficult choices – can impel us to confront our essential aloneness, a confrontation that can be an opportunity for realizing our leadership and ego-autonomy. There are two dynamics here. Independence and ego-autonomy mean that she is thinking for

herself and standing on her own feet, asking herself very basic value clarifying questions about her career and who she wants to be:

Beverly: I think that my personal life experiences also have something to do with it. The shock and the trauma and all of a sudden I'm on my own, and reassessing, What is my life about? What do I want out of life? And becoming much more strategic, in all aspects. This is what I will do personally, this is what I want professionally, this is what I will do..., etc. I think that that made an enormous difference. If I hadn't separated, I probably would have muddled along for a while longer. It's almost as if having to be on my own and totally responsible made me just snap to attention and say, well, bloody well, you know, get this sorted out and get on with it. Like there's no more procrastinating.

Dale: So in a sense you've grown, if I could use that as a judgement of what you're saying, you've grown from your separation.

Beverly: Oh, absolutely, there's no question.

Identity and uniqueness refer to the substance of her self-definition and through her language and her behavior she makes discernible her "being," her differentiated nature. Her "being" is meant and heard as time. "Temporality is the verbality of *being*" (Peperzak, 1989:9). Beverly has become acutely aware of her own mortality and the urgency of making choices that are meaningful to her given this situation. We feel alive and we feel the pressure of time only because we anticipate that we will die.

A common saying for this thoughtful experience is that she has become philosophic about her career and her life. The necessity of experience for philosophic understanding is revealed by Jaspers as the way to wisdom.

We can determine the nature of philosophy only by actually experiencing it. Philosophy then becomes the realization of the living

idea and the reflection upon this idea, action and discourse on action in one. Only by thus experiencing philosophy for ourselves can we understand previously formulated philosophical thought. (Jaspers, 1954:13)

Beverly's thoughtfulness, her philosophizing about what matters to her, is a tuning into herself. It is a taking seriously her needs, wants, and choices which is the essence of self-care. Being "strategic" means that she is not attempting to fulfill all her desires but is choosing thoughtfully those choices which will enhance her well-being. "*Compassionate choice* is the prerogative of man (*sic*) and a human privilege, but only if that choice is *real choice*. Real choice involves freedom from inner or outer coercion" (Rubin, 1975:154). Choosing is a deciding of our preferences that will guide us in our life's conduct. In all choosing there is a saying "yes" and a saying "no," we cannot have it all, and keeping this in proportion is also a function of compassion. Choosing is establishing a hierarchy of priorities and is the nucleus of self-assertion. Beverly's choices could be termed as the reaffirmation of her existence, as an assertion of herself as a teacher and as a person. "Self-assertion is always a compassionate act involving myself. It is not aggressive. It does not put anyone else down" (Rubin, 1975:156). An aspect of self-assertion has been called by Rubin as "healthy narcissism" which means, loyalty to self makes for good feelings about self and a willingness to talk about them, and to feel one's needs and to let other people know about them. This kind of healthy narcissism can provide a sense of aliveness and a capacity for enjoying oneself and for enjoying relating to other people. Being sensitive to our own needs and wants makes us more receptive to other people's feelings and needs as well.

Beverly's use of the concept "positive self-worth" is reciprocally connected to listening to herself and to others as a practice of compassion and, in both forms, is also a contribution to social harmony. The developed capacity for listening assists in decentering the ego and helps create a more insightful intersubjectivity. Our development in self understanding and self compassion in our personal life cannot be separated from our professional life, and, if we did not know from experience the value and importance of self compassion in our own growth, how could we be sensitive to this need in others? We need to trust, value and have positive regard for our own experience. "In self-compassion, one draws closer to the self, and finds acceptance for all aspects of the self, including imperfections...self-compassion encourages strength" (McKeen & Wong, 1990:25). For Beverly, being herself, being an independent individual identity, is the origin of responsibility; responsibility for others and for herself.

Beverly, as a teacher of teachers, understands the uses and abuses of power. A leader knows who she/he is, what she/he wants, and where she/he is going. A leader understands the ethics of power and, as understanding, it must always be in the service of others (Koestenbaum, 1980).

Beverly: Another dimension that's tied in here is self-concept.

Dale: Can you talk about that a bit? What do you mean by that?

Beverly: I think probably the bottom line in terms of what we are willing to do or what we get interested in doing professionally, and personally I suppose, but I'll now focus on the professional, is how we feel about our selves as that professional. And if we feel confident about ourselves as that professional, then we are willing to investigate, look into, question, etc., other areas



surrounding our professional self. If we do not feel solid, and feel positive self-worth, then no matter what you do with us, we're not even going to look out there for growth opportunities, and we're certainly not going to receive any. We're in Never-Never land. You can throw as much stuff at us as you want but it's as if we're in this plexiglass cage and you can't get at us, if our self-esteem is at risk. So I think it's two things. I would tend to think that older people have a better sense of themselves as professionals and therefore take charge more of what they do and don't want to do. But, it's not always necessarily so. It's mixed up I think. But if you've got the healthy, positive self-concept – you've got to have that...but you have to take care of that teacher as person first, before you go anywhere else. And I think that 's why I believe in the notion of working **with** teachers. You know, accepting them as professionals and as reflective practitioners, and all of that premise. I agree with it because from my personal experience, you're going to get nowhere with me unless I feel worthy.

Beverly's response to my question of her meaning of self-concept is also a response to an unstated question of her own, "What was I meant to learn from obstacles in my own professional development?" Her response is the application of her understanding to this question for herself and for other teachers. She recognizes "that one of the, if not the, most basic needs of a human being is for a valuable and meaningful life, it is essential that one receives the evaluative recognition of others" (Anderson, 1989:72). There is a need to be valued for being ourselves and approved for our accomplishments by others; it is the foundation for the claim that she would not recognize the value or worth of herself if others did not do so. Implicit within her words is the notion that the "recognition-value" must be given freely without duress or dependency and that she, too, must give this recognition in turn as her valuing of the other, with no expectations.

Beverly's understanding of the need for teachers to have a healthy self-concept indicates a social responsibility that transcends teachers' individual identity. Our sense of self is an activity, it is a "transitory product" of our relationships. "We must relocate self and personal identity within a system of interaction that provides the places and orientations for self-presentation and self-assertion. Such processes are the origins of the person.... There is no 'inside' apart from the world" (Lieberman, 1989:130). Beverly's belief that, "you have to take care of that teacher as person first," suggests a pedagogic thoughtfulness that believes teacher development is the social development of the person. Such development of the person is the realizing of our potential, our endowment, as a human self.

The horizon of an understanding of teacher development can be expanded to include pedagogic thoughtfulness as application, as seeing in the situation what is happening and what needs to be done. The tension between thinking and doing is a concern for Gadamer in his understanding of praxis.

[T]he praxis that concerns Gadamer is interpretation (not just of texts but also of experience and world orientations). What hermeneutics and practical philosophy (in the Greek sense of philosophy of praxis) have in common is a reflection on the essence of different forms of action. (Hoy, 1978:57)

Pedagogic thoughtfulness as a form of action, for Jack, is a seeing in a situation that necessarily requires him to act. His thoughtful action is a realizing of his preferences, his orientation to the Good. His action has no other end than itself; good action is an end in itself requiring experience

and knowledge. He acts because something needs to be done; he acts although he does not have a view of the whole.

**Jack:** So one of my concerns at my school is we started off the year with 34 Native kids – we're probably down to 25. And my guess is unless something substantially changes, we'll be lucky to have 15 of them left at the end of the year. So I'm saying to my staff, and to anyone who'll listen at the school, that this is not adequate, that we have to take some responsibility as a group of educators, and I'm saying to Gary and John, that as administrators we are not fulfilling our obligation to these kids. We have 55 English-as-a-second-language kids in the school, and we have 1.7 ESL teachers. We have 35 Native kids...

**Dale:** And nobody specially trained to teach them.

**Jack:** So I'm pushing John, he a pretty good guy, and Bill Sharpe, and a woman at the board who is responsible for the work of the coordinator, to set up a committee and come up with a proposal for a program to go into place at this school. Hopefully, something where we can deal with these kids instead of mastering learning concepts rather than jumping through the hoops and stages, which is not consistent with their cultural values....

**Dale:** So your professional development links with what you're doing at work.

**Jack:** Yeah, yeah. One of the things I did, when I looked at the situation in September I made a commitment to myself that I was going to try and do something about that this year. We're just trying to get some official OK on it and then Bill and I are probably going to go and visit a number of the programs in Vancouver, and North Vancouver, which are moderately successful, more successful than what we're doing at any rate. There's no point in re-inventing the wheel when somebody is already doing something. I don't think you can just import a whole program, just because it works there doesn't mean it'll work in our school. But on the other hand, it would be dumb to

proceed without seeing what they're doing and how well it's working for them. So we plan to do that.

Jack's practice of pedagogic thoughtfulness is a combining of his general knowledge with the particular given situation. The program that he envisions would be adapted to meet the needs of these students in this school for this time. His interpretation of the situation, his past experience and his application are all together the hermeneutical experience. His practice is not an individual action. His "practice has to do with others and codetermines the communal concerns by its doing" (Gadamer, 1981:82).

He is seeking an empathic ear from whoever will listen so as to join in a solidarity of action. Whoever listens to Jack with this kind of listening already has a commitment to his concerns and listens in a communality of understanding. Hearing and obeying have the same etymological root and there is a reciprocity in the sense of hearing and obeying. Hearing is by nature socializing or reciprocating. Such listening is an attunement creating a harmony within the tensionality of thinking from the standpoint of somebody else. Listening and responding to what we hear in this manner becomes an emancipatory praxis. According to Caputo, Jack's form of action is an "ethics of dissemination."

Its function is to liberate those who are trapped by systems of power, to make openings where there are none, to make room for the exceptions, the excluded, for the endless dissemination of life-styles – not by plan for the universal revolution, but by local action. (Caputo, 1989:61)

Jack's practice of pedagogic thoughtfulness is a solidarity of action that " is the decisive condition and basis for all social reason" (Gadamer, 1981:87).

Jack's experience of pedagogic thoughtfulness shows us that there are innumerable concrete situations where we can develop such thoughtfulness, however, we do not always develop our pedagogic thoughtfulness through positive experiences. Helen describes how dissonance initiated her pedagogic thoughtfulness. She had been out of the classroom for two years and, in addition, was moving from secondary to elementary teaching.

Helen: I remember getting back, coming on to M.'s staff, those first two years. I guess there was a distinction, it's funny how certain things along the years become really clear to you. Right, because of certain people or certain incidents happen. I don't know if you remember that the second year I was at M. I team-taught with somebody. I had a very difficult time not that we were fighting all the time but there were a lot of differences that became more and more apparent over the year, value differences, tremendous differences...I guess the year that I was teaching with this particular person, I started to see when someone said something about a teacher who's a manager, I realized this person was a manager. First of all, she said to me, "Hey, it's just a job!" She said that! And she said a few other things, "Well, we're not here to take care of the kids' self-concepts. Come on!" I mean, she actually said that!

Helen's experience is taken here as the truth for her, that is, not in the sense of "correctness" but as an opening or unconcealment.

"Unconcealment" refers to a hermeneutic process which means that truth is itself hermeneutical.

*Aletheia*, truth as unconcealment, calls for a distinctive epistemological and ontological attitude, it takes place when there is a *practice* of truth which lets things come forth, lets things present

themselves in their own way – on their own terms, and not, instead, only on ours. (Levin,1988:423).

Helen's outraged truth, as her own *Aletheia*, suggests an attitude of deep caring for the children in their humanness. And this means caring for the development of the children, caring for their "potentiality-for-being-human," as she says, "the kids' self-concept."

Helen: When you go by her classroom, it looks really nice. She has wonderful things up on the board, I mean, nice things, neat things up on the board, charts that are neatly printed and colorful, and at Christmas time she usually puts on a play, and she gets lots of clapping by the audience from that, and she is also the music teacher, and kids sing for her, and in her classroom she'll have a science center and the reading books will be out, and it looks right. But, she is a manager. She manages kids, and a principal who is not careful will see a person who is a fine teacher, doing her job. And yet, there is a person who sees it as just a job, who has learned lots of systems, how to organize kids, and she organizes them. That's exactly what she does.

Helen believes that classroom management is important, however, there is much more to pedagogic thoughtfulness. "Taking care of others is almost always the opposite of caring for them" (Malone & Malone, 1987:28), it is like providing a service.

Helen: [Y]ou learn systems, you learn how to get your marks in, you learn what to do with kids who're late, you learn how to start your unit and end your unit, you learn when to say, "Oh, it doesn't matter." You learn how to mix paints, you learn all those kinds of things, and you manage things, and it looks good. And, I still don't consider her professional!

Helen's outrage is also connected to her understanding of the experience of being seen as an object where one's experience is dismissed; this is the negation of our "being," the nihilism of our time. Helen's "bodily felt sense" of concern and compassion for the children is a pre-ontological understanding that is a fundamental attribute of pedagogic thoughtfulness. "Being thus informed, the body can speak, if we are prepared to listen" (Levin, 1988:45). What speaks to Helen is a lack of "presence" in her team-teaching partner, a presence that cannot be seen in our usual attitude toward what is visually *re-presented*. Her team teaching partner values highly that which is seen. In the field of vision, representation is an "enframing" where whatever presents itself is seen as an object. In such a field of vision "Certainty, mastery and a clearly defined order, must take precedence, therefore over the *phenomenon* of truth" (Levin, 1988:73).

Levin (1988) tells us that the narcissistic character defends against chance, seeks total determinacy of events, and lacks spontaneity. At the center of narcissism is a painful relationship with power so that there are grandiose attempts to secure and make certain. He reminds us that no-one can entirely escape this phenomenon in these times, nevertheless, if the image of successful teaching depends on our being seen in such a way, so that whatever is visible is always most important than we become nihilistic, negating "being," in relationship to our selves and with others. Narcissism and nihilism need to be understood as being interconnected, because narcissism as character is under the trance of the image. We need to see beyond the image, we need to see with pedagogic thoughtfulness, we need to be "present" for our students and colleagues.

Helen: I don't even know if those terms are right.

Dale: Yeah, I have the sense of what you're saying....

Helen: It bothers me that she looks good. The package looks good, because it's frightening what's underneath.

Dale: What do you think's the harm of it?

Helen: Well the harm of it is the way she deals with kids...From what I've seen and having taught beside her, I have a sense of her. I don't see an involvement at a personal level on her part in terms of what the kids are giving. Like, she'll manage, she decides what's going to be fun for the kids and she'll organize it and she'll expect them to enjoy it. But, I didn't see a fascination, for example, that was one of the first things that started to go wrong between us, was that when there was something that went wrong in either of our lessons, there was no fascination on her part with how come? It was like, "Ah, come on, it's just Friday, and it's just the kids today." That kind of thing. There were no lengthy discussions afterwards about how this could be better the next day or what we could have done. It's hard to realize that because I took those unresolved problems, I'd write them down in my journal, then I'd take them to this little support group, and they would say, oooh, and they'd just play with it. Suddenly, I realized what was missing. That's when I really started to judge her, and see her as what I judge her to be now. I didn't see her to be a person who was fascinated or interested in the problems, and it's the problems and the challenges that gives me the power to go on, the fascination of those problems gives me the drive to go on. Because if I'm constantly hearing, "Oh well, it doesn't matter, it's just the kids." And, "ach," and so on! I feel defeated! Whereas, if I say to myself, "Well let's wait just a minute here, now what should have I done? What could have I done? What will I do next time?" I think that makes me think that there is a next time, and there always is.

The "harm of it," as Helen describes "looking good," is that there is an intolerance for ambiguity, of uncertainty, and of difference. These qualities describe the authoritarian personality which forms the basis of, and is, in



turn, formed by totalitarian systems of power. As an alternative, pedagogic thoughtfulness requires what Helen expresses as an "involvement at a personal level." This is to see the "being" of others, to be touched and moved by the living presence of our students. Being "present" for the students is a vulnerability, a risk, a letting go; because to see the "being" of others means that "we must consent to being seen" (Levin, 1988:267). Being seen by others allows us the freedom to know ourselves in their presence.

Usually I know myself only in my aloneness, my dreams, my personal space. But to feel and know myself in the presence of another is enlivening, enlightening, joyful, and most of all, freeing. I can be who I am freely and fully in the presence of another. It is the only true freedom we have as human beings. I can be myself without stopping others from being who they are. The two freedoms go hand in hand. I can be myself as a part of everything else in the universe, finally fully belonging and being. (Malone & Malone, 1987:29)

Pedagogic thoughtfulness is a commitment to being fully ourselves regardless of the other and, at the same time, to be in unremitting relation to the other while being ourselves. In this relationship we will be who we really are and will be doing our utmost to create an environment where the other can be whatever she/he is.

Revealing ourselves is an involvement that is an individuating commitment to an ethics of responsibility. Responsibility, the ability to respond, is noted in Helen's questions: "[W]hat should I have done?" and "What could I have done?" and "What will I do next time?" Questions of our teaching practice like these lead us to question our self-understanding and to choose our values, to choose who we are or will be. Such a

**questioning is a commitment to self-transformation, to our development as teachers; it is integral to pedagogic thoughtfulness.**

## **Chapter 6. A REFLECTION ON MY EXPERIENCE**

### **OCEANS**

I have a feeling that my boat  
has struck, down there in the depths,  
against a great thing.  
And nothing  
happens! Nothing . . . Silence . . . Waves . . .  
– Nothing happens? Or has everything happened,  
and are we standing now, quietly, in the new life?  
(Juan Ramon Jimenez, trans. by Robert Bly, 1980:105)

"Experience" means to go through. As I now reflect on my experience in this thesis of questioning the understanding of teacher development, I recall my beginning assertion that this form of questioning precludes the suggestion of a fully explanatory answer. The themes explored here are not the last word, there is no solving of a piece of the puzzle, there is no "object" to grasp and to hold up to our technical-scientific gaze, and there is always much more to say. The themes are inexhaustible. The style of questioning used here is an approach to restoring an understanding of teacher development to its original difficulty. This exploration was not a problem to be solved with a "technical fix" but more a questioning that was an "opening up" of the meaning of the experience of teacher development leading to a widening of a horizon of understanding. I found that we could not talk of our development as teachers "without talking about a dialectic between person and world, a dialectic that holds all the mysteries and ironies of paradox" (Grumet, 1992:31). This thesis is an inquiry into the ambiguous nature of this understanding of teacher development. "It does not desire to render such ambiguity objectively presentable (as if the

ambiguity of life were something to dispel, some 'error in the system' that needed correction) but rather to attend to it, to give it voice" (Jardine, 1992:119).

The style of elucidation was personal and followed no pre-established pattern or design.

The procedural steps in doing these types of free-flowing and multiple-level-discourse hermeneutical-phenomenological investigations cannot be clearly enumerated in a linear fashion. They are the consequence and manifestation of a disciplined general attitude and openness to the phenomenon which lets the phenomenon speak and tell its story by itself and through its cloud of witnesses who constitute it in our tradition. (von Eckartsberg, 1986:170)

There is an exhortatory quality to this style. It is not disinterested but rather crucially interested (inter - between + esse - to be): to be in the midst of as an appeal to the "human possibilities" that we are as teachers and as persons. This style is also a self-disclosure and a personal witnessing that is my contribution to the shared meanings of our development as teachers. My intention was to deepen my understanding of teacher development and to articulate the presenting facets and the inner coherence of the lived meaning. Such an undertaking has not only been in the service of a cognitive comprehension but also it has been an experience of my own self-development.

We, the teachers and myself, spoke of teaching as a calling and, in a similar way, this thesis has been a project of my calling. Choosing to follow this call has led me to experience my development as a risk, as a vulnerability. I did not know where the path would lead or if, in fact, it

would lead anywhere or if I would get lost in a labyrinth of my own making. Heeding the call to create this project is an action of a unity of the "Saying and Seeing; the work is *made* in the unity of Sense and Matter, of Worth and Work" (Ricoeur, 1986:141). Experiencing my essential fragility and insecurity as a capability to fail is what Ricoeur (1986) speaks of as the inherent fault or fissure (as in a geological formation) in our humanity. Our human fallibility, he says, makes evil possible but between the possibility and the reality of evil there is also a gap or fallibility and that is our understanding of good and evil; "for if I do not understand 'good,' neither do I understand 'evil'" (Ricoeur, 1986:145). My feeling of vulnerability in the incarnating of this project is also my understanding of ethics and of my fallibility in choosing what is "good" and what is "evil." My choices have been made explicit throughout the thesis where I have been conscious of them, otherwise, as in all other situations, they are implicit.

Our calling as teachers is to decide every moment what we must do in the next moment. Our basic sense of an ethical life is being true to our vocation rather than the imperative form as a moral injunction. Living an ethical life is understood as a responsibility, as a choosing in each concrete situation what is good. Responsibility is a response to the needs, expressed or unexpressed of another human being.

My risk of vulnerability in creating this thesis presented a choice for me of keeping it private or of choosing to find others who would accept and even promote my vulnerability. I felt the need for validating my way, as a kind of signpost, with the words of others who have created similar paths, hence my references to their insights and their creative use of words. In

addition, I created a "support group" of mentors, of scholars in the field outside the university faculty, to further my hermeneutic process of understanding (see my acknowledgements). I met with them from time to time during these past five years to discuss pedagogical issues and, sometimes, major personal issues of life's meaning. These conversations took many forms, some were more experiential in nature, others were, for the most part, conceptual. Many of my beliefs and preunderstandings were challenged on these occasions where for me to truly hear, "to take in the experience," meant a "letting-go." To listen, to be "open," in these conversations meant that I had to experience my vulnerability and to accept responsibility for my life. From them I experienced a community of acceptance as a primordial felt need; this was a feeling of being understood and loved. My experience of feeling is itself a connecting phenomenon.

The universal function of feeling is to bind together. It connects what knowledge divides; it binds me to things, to beings, to being. Whereas the whole movement of objectification tends to set the world over against me, feeling unites the intentionality.... (Ricoeur, 1986:131)

Feeling understood by others is a connection with them, however, this opens the possibility for my recognition of the duality of my self as an object for myself. This is an internal fissure that reminds me of the possible unity and duality of existence. My experience of understanding the development of myself and others is both a living and a thinking, a tension mediated by my heart.

My understanding of a "calling" goes beyond the generic form of professional occupation, although that is subsumed within the meaning. Ortega y Gasset's In Search of Goethe from Within describes a calling as

"an integral and individual program of existence, the simplest thing would be to say that our I is our vocation" (Ortega y Gasset, 1949:132). Seen in this light, a teacher's vocation is a struggle for authenticity, that is, finding what our vital vocation is and second, weighing our fidelity to our individual unique destiny. Embedded throughout the thesis is the theme of our calling, our authenticity, our "being" in relationship to our sense of ourselves and in relationship with others. The development of myself and the five teachers manifests a vocation that is a reciprocal caring for self and other and in this "it is value producing, reinforcing, and supportive of what is true, good, and beautiful in the world" (Huebner, 1987:18). We recognize our unique vocation only through our liking and our aversion in each situation. For Goethe, "Only his sufferings and his satisfactions instruct him concerning himself" (Ortega y Gasset, 1949:141). As teachers the experience of our development as a vocation meant doing what was "right" for us, however, this attunement to ourselves is in relationship with others. We are passionately interested in developing our potentialities as teachers and, concurrently, we subscribe to the notion "that we are educated to the extent that we are conscious of our experience and to the degree that we are freed by this knowledge to act in the world" (Grumet, 1992:33). For us there is no development as teachers without self development. Self development, put in its proper perspective, is not the result of our development as a professional. "We *have*, whether we like it or not, to realize our 'personage,' our vocation, our vital program, our 'entelechy' – there is no lack of names for the terrible reality which is our authentic I" (Ortega y Gasset, 1949:153). From my understanding of the experience of teacher development I believe that, to accept our destiny, our self development may **require** us to develop our potentialities as teachers.

The preeminent theme of our development as teachers has been through the experience of intersubjectivity, self and other, and it also has been the content of our development, that is, we find our relations with others is the object (subject matter) of much of our development. Both the experience of intersubjectivity and our difficulty with it are embedded in language. Both the saying and the said of language, our interpersonal conversations and the conversations with the written texts, have been the objects of my reflection. For five years I have carried on a conversation with myself, the five teachers, the referenced texts, the mentors and, as the thesis took form, it, too, added its own voice. From each, and in various combinations, my understanding of teacher development and human development has deepened and broadened. The human confirming conversations were a form of collaborative research which developed "empowering relationships" where we were nurtured in our development like plants in a conversation greenhouse.

In this research I was, "at once, engaged in living, telling, retelling, and reliving stories" (Connelly and Clandinin, 1990:4). My experience of intersubjectivity and my reflection have led me to believe that genuine dialogue is both the preeminent experience of teacher development and, also, a fundamental theme of our existence as persons, our life's vocation. As teachers we live in a social world, our sense of meaning is derived in this realm, and our sense of self is developed socially as well. The development of our capacity for genuine dialogue is a choice for integration and a sense of coherent, meaningful growth where there is the possibility of experiencing heartfelt pleasure and self-fulfillment. The meaning in a dialogical relationship is not found in some technical in-put/out-put system



nor can it be found in a psychological explanation but only in the living dialogue, in the space between. In conversations with teachers the meaning does not reside in either of us or in both together but rather the meaning develops as if it were a lump of clay that we were working on in the space between us and paradoxically we were the clay as well. This clay is not only a sharing of our existing mutual understanding but also the emergence and creation of new understanding.

To be in a relationship of genuine dialogue means that we must choose to be present in our "beingness," this is allowing a space free of pressure and constraint on ourselves or others. To be present in dialogue means to be authentic, to be oneself, to be what one is, to be genuine. Martin Buber (1965) designates "not" being present as "seeming." It is the choice of "one who has to accommodate, compromise, or alter who he or she is in order stay even uncomfortably, in relationship to another person" (Malone & Malone, 1987:22). Buber acknowledges that to be present in our beingness requires courage and, at times, the price can be very high, although, it is never too high. During my conversations with the teachers we endeavored to be present with each other and told stories of our on-going struggles in our development to be present with teachers, students, and others. This thesis, as a work carried out by myself upon myself, is a project of coming to presence.

Genuine dialogue is characterized by a reciprocity, there is a play of a back and forth movement which promotes the capacity of listening as a reversibility of roles. Gadamer has this to say of playful reversibility which describes our experience in our conversations:

[W]e adapt ourselves to each other in a preliminary way until the game of giving and taking – the real dialogue – begins. It cannot be denied that in actual dialogue of this kind something of the character of accident, favor, and surprise – in the end, of buoyancy, indeed, of elevation – that belongs to the nature of the game is present.  
(Gadamer, 1976:57)

Playful conversation, as one of the teachers reminded me, is serious but not to be taken seriously. It is in the play of dialogue that we experience our development as a transformation. In genuine dialogue there is a responsiveness to the other that calls for an openness to change in ourselves; in the play of dialogue we grow. Play is a *natural* way of being; it is the way of being present in genuine dialogue. To play is to play at something where "we hand ourselves over, we abandon ourselves to the space of meaning.... The player is metamorphized 'in the true;' in playful representation, 'what is emerges'" (Ricoeur, 1981:187).

What emerges in playful dialogue is the possibility of our "re-creation," the rebirth of our creativity. The development of our creativity as teachers is most often initiated in dialogical responsiveness with others. To be creative essentially means to think, feel, or do, something we have not done before. To be different is to be sensitive to our own being and to our experience of hearing and knowing the other. Sensitivity to the other in genuine dialogue requires an intuition that Martin Buber prefers to call "imagining the real" which is a gift that "is not a looking at the other, but a bold swinging – demanding the most intensive stirring of ones' being – into the life of the other" (Buber, 1965:287). The nature of this imagining is to make present to myself this person "in his wholeness, unity, and uniqueness, and with his dynamic center which realizes all these things

ever anew" (Buber, 1965:287). In the interviewed teachers' experience and, also, in my own experience the "question of the other" was of essential significance. Solidarity, friendship, care, compassion, and love, as well as, acknowledging and respecting differences, were always of ethical importance in our development. When genuine dialogue occurs we not only have the emergence of the possibility for change but also we have the experience of connectivity that dispels nihilism, an experience that tells us that we are part of a family, the human race, and the earth; we are affirmed in our humanity.

Finally, for my own understanding of the experience of teacher development through conversation and reflection, I find that it has been an experience of my capacity for choice, for risk-taking, for presence, for acceptance, for participation, for creativity, for letting go and for letting be. And, all these experiences have occurred within the realm of reciprocity with the other. Writing this thesis has been a transformative experience of self-exploration in the on-going mystery of our essential humanness as teachers.

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