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Hope, Rage and Inequality: A Critical Humanist Inclusive Education

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Abstract

In this paper we examine challenges faced by students of color in an intervention program [Opportunity] in a socially stratified community on California's Central Coast. The purpose of this paper is to name and discuss the problems students face: lack of support from the teaching community, the school staff and the administration of the parent district. We further identify challenges experienced by students and their teachers while highlighting strengths and weaknesses of educational programs and their reciprocal effects on participants. Finally, we seek to share a narrative overview of a teacher's experience in creating the conditions for an inclusive education.

Keywords: critical pedagogy, inclusive education, social justice, neoliberalism, critical ethnography

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Introduction

The educational turn towards Neoliberal ends attacks the foundations of what otherwise might be a companionate, caring and democratic society. Post-modern campaign contributions shape federal politics, in the United States a majority of elections are won by candidates who possess the greatest campaign funding; those with the deepest pockets in education then shape its message and purpose. The fight for funding, in program development, assessment and teacher education, creates a market driven educational context. Educational institutions still claim to fight for social justice. Social justice becomes the legitimizing notion for capitalism. As a neoliberal interpretation of social justice is adopted its very roots are ignored. Actions and exploitation of workers and students are discounted, overlooking “exploitative nature of capitalism” (McLaren, 2006, p. 15). A caring, democratic and critical education is replaced by a mandated curriculum, the neoliberal execution of which supports a value focused society (Hill, 2012).

No Child Left Behind (NCLB) and other mechanistic educational policies become part of the normalized discourse working to narrow conceptions of democracy and emancipated student action. Policy makers laud high stakes testing as the great equalizer with the potential to increase student opportunity ensuring objectivity and equality in evaluation (NCLB, 2002; Eryaman, 2006, 2007; Paige & Jackson as cited in Hursh, 2007). The “self evident” (Bourdieu, 1998, p. 29) nature of social domination reinforced by neoliberal accountability practices becomes second nature to education stakeholders, so much so that the policies are seen as “necessary, inevitable, and unquestionable” (Hursh, 2007, p. 495). NCLB, however, is only a tool for enacting social policy, disguising inequitable practices within a shroud of democracy, practical skills and economic development. Much like voters in presidential elections, the teacher, voter or middle manager is removed from vital policy discussions and trained to oscillate between pre-approved conceptions of teaching, curriculum and pedagogy (or democracy, service and citizenship).

While many teachers enter the profession compassionate professionals dedicated to the betterment of students, they contend with a “hidden curriculum”, (Giroux & Purpel, 1983; Cornbleth, 1984), masquerading as school culture designed to reinforce existing social inequalities (Apple, 2000; Apple & King, 1977); this creates a narrow minded workforce and further cements the Neoliberal status quo. The reproduction (Foucault, 1980; Žižek, 1989) of these values perpetuates the, “traditional role of education” of producing passive worker/citizens with just enough skills to render themselves useful to the demands of the capitalist elite (Hill, 2012; Gee, 2013; Hardt & Negri, 2000). These values are in direct conflict with lived student experience and, do not align with a student’s social and educational world order. Classroom manifestations of social reproduction are justified to mid-level decision makers as embodying the motivation needed in the workplace: good for business, equitable, valuable to a society perceived as meritocratic. As San Juan, (2003) explains, the capitalist elite restricts realizations of justice, fairness, and recognition including divergent identity and social worth. Once realized social justice inhibits the exploitability of human beings by uncovering inequality, the end goal of the dominant paradigm.

Ultimately, schisms between social justice and the reality of an educational experience framed in neoliberalism encapsulates teachers in a “regulated consciousness” (Au, 2009), limiting the educational discourse to who can teach, what they can say and how they can say it (Bernstein, 2000). Power structures isolate critiques to neoliberal constructions as radical and problematic as they disrupt carefully crafted aspects of the accepted world order. Bernstein (2000) explains the social consciousness is united in negotiated collective purpose as it creates identity via legitimization of particular knowledge, maintenance of social order and daily reinforcement and training. Classroom pedagogy has been specifically framed to promote technical and post-positivist curriculum rife with inequity. It becomes a mechanism by which the maintenance of an un-rigidly defined, neoliberal, semi-democratic western caste system is perpetuated. Rather than improving curriculum the most exposed students are positioned to fail through structurally problematic practices, misallocation of funding and racist, sexist, classist practices. Since the mass implementation of neoliberal policies and high stakes testing, the most vulnerable students have experienced higher dropout rates, less

demanding curriculum and less culturally relevant pedagogy (Kozol, 2005; Gay, 2010; Ladson-Billings, 2009). When examined closely, the one thing the data from these policies have definitively demonstrated is that there are untroubled, unequal benefits to certain students on the basis of race, culture and class.

Moreover as schools implement hierarchical and monetarist based structures students likewise experience a lack of educational freedom, lack of acceptance by the school community and censorship by administrators as they reject the existing world order. As McLaren (2006) contends; the forthcoming struggle for emancipatory education must include ways of life where racist, sexist and homophobic ideals have no place, a culture where individuals can live independent of capitalist progress. Students who do not experience care or understanding in their educational or personal lives cannot hope to resist the challenges they experience in traditional school settings. The enforcement of high stakes testing, (Au, 2009; McNeil, 2000) overcrowded classrooms and impersonalized curricular standards effectively discourages teachers from creating relationships, those necessary for ensuring the well-being of their students.

The US is among the societies that socialize fire and police departments, unemployment, and education while also exploiting the citizens that receive those services (Harrington, 1997). Many of the stories in this paper typify this experience. Teachers, students and staff experience educational life as mentioned above to support the needs of the market. Some are exploited while others are schooled to become members of the capitalist class. This paper is a reflection of the personal pedagogy of a teacher attempting to better understand his students and help them across a vast spectrum of experiences which shape their lives, Kevin and his students shared the challenges they faced in their homes, at school, in the streets, with families, with gangs, with teachers, with staff, in multiple settings as more than a participant observer through the transformation of their educational experience. In this paper we identify and name the inequities caused by the current societal lens teachers, administration, staff and others subscribing to dominant ideologies (Gramsci, Hoare, & Smith, 1972; Abercrombie, Hill, & Turner, 1980) often work within and perpetuate. We hope to share challenges and possibilities gleaned from critical ethnographic data used to challenge preconceptions and inequities causing irreparable damage to students.

Philosophy

The student experience, principally in urban and multicultural schools in the United States, is a diverse and complex convergence of culture, social relations and history (Delpit, 2006; Gay, 2010; González, Moll & Amanti, 2005; Smith and Rodriguez, 2010; Valenzuela, 1999). Sometimes educators fail to recognize the dynamic union, or relatedness (Fromm, 1990), which creates the educational experience for students. Like all humans, students require a union with somebody, or something, outside oneself, while maintaining a self-identity in what Fromm (1990) calls humanistic communitarian socialism.

According to Ponce, (as cited in Gadotti, 1996), education can be understood only through analysis of the society, which maintains it. If an educator believes this to be true, he or she has the responsibility of critically examining, the society in which he or she lives, the curriculum he or she is required to teach, and how both affect the students in his or her classroom. This is as the constructivist (Dewey, 1997; Kincheloe, 2005) philosophers contend, education built upon experience. As the goal of education is to encourage students to be participant members of society, teachers must help students engage with education and society in a manner most beneficial and personal to the student. It is this personalization, which supports a critical consciousness (Frerie, 2000). If we cannot share with students our basic humanity, how can they be expected to learn?

Schooling serves to limit the spectrum of acceptable opinion (Chomsky, & Barsamian, 1998) both politically and socially. As a microcosm of this acceptability, the disconnect between students in matters of race, sexual orientation, religious background and their educational environment further, highlight the discrepancies between the prescribed curriculum and the “social trauma” (Duncan-Andrade, 2009) many students carry as a result of being disengaged from their educational experience.

If teachers disregard traumatic student experiences in favor of a rigid curriculum, students often perceive this rejection of their experiences as a rejection of themselves, resulting in resistance and detachment from classroom instruction. As a result students often tune out in the classroom and turn to other avenues for acceptance, both at school and in other social contexts. Students become alienated (Fromm, 1990; Marx, 2011; Ollman, 1971) as they work at the command of others; as Arendt (1998) claims, it is easier to act under conditions of tyranny than think critically. Social relations and mindless activity then dominate student thought having framed their existence (Hudis, 2012).

It is not only teachers who must display compassion. Every member of the school community and anyone in contact with students must understand the formative influence they have. The student is living her or his own sociocultural and historical milieu within a paradigm with which they may not be able to relate. As a community any school stakeholders have the responsibility to understand the disparity and cultural diversity experienced and lived by the students within their setting, as well as what is expected by the school community. This community then, extends to teachers, janitors, lunch staff, school resource officers etc.

Comaroff and Comaroff, dispute the claims of capitalization and neoliberal policy as a system, appearing a, “gospel of salvation” which, if used correctly has the potential to transform the lives of the “marginalized and disempowered” (1999, p. 292). We believe this critique extends to education, which tends to mirror the sociopolitical call for further cultural domination over student thought by cultural elites, rather than becoming the salvation for students, which it claims to be.

When Kevin shared many of his experiences with Donaldo Macedo, Donaldo used New York City as an analogy for the school community, “Most people do not see the problem. We have shops selling \$300 bars of soap in billion dollar buildings while homeless men, women and children are sleeping in the adjacent alley” (D. Macedo, personal communication, May 17, 2012). Educators and many in our society often idealize their classroom and their community effectively blinding themselves to the plight of those outside their immediate circle. Furthermore, classrooms of forty or more students and the tasks the teacher is expected to perform, prescribed curricula and state mandated assessment, ensure teachers cannot be the mentors students require.

Many educators promote the idea of a “color blind” classroom, mistakenly believing that this will lead to equality. Milner (2010) and others have posited that when administrators, teachers, and students fail to recognize differences in the classroom, it forces students to conform to cultural norms and the understandings of the dominant class. This practice marginalizes and devalues the heritage culture of students, negating inclusion we might hope to create. These cultural differences (Delpit, 2006, Gay, 2010), subtle and overt, are hidden behind learning and communication styles, attitudes, interests, behavior, and more. Since culture is the result of systematic accumulation of human experiences, the classroom is the result of student interaction with the material presented, their peers, the teacher, and the subsequent community, created as a result of the fusion of those experience. (Gadotti, 1996; González, Moll & Amanti, 2005).

In his book *Life in Schools*, McLaren (1989) discusses the critically responsible pedagogy adopted by the classroom teacher,

We must face our own culpability in the reproduction of inequality in our teaching, and (that) we must strive to develop a pedagogy equipped to provide both intellectual and moral resistance to oppression, one that extends the concept of pedagogy beyond the mere transmission of knowledge and skills and the concept of morality beyond interpersonal relations. This is what critical pedagogy is all about. p. 21

To this end there is a need to support culturally responsive teachers, critical pedagogues, in an effort to balance the current, increasingly overwhelming neo-liberal educational system. Students are more than “the selves that have been given to us” (DeLissovoy, 2010, pg. 211) but stakeholders become part of the subjugation as we become complacent to oppressive pedagogies.

Our educational communities must facilitate the hope that optimism, as Cornel West (2004) argues, can help to “adopt the role of the spectator who surveys the evidence in order to infer that things are going to get better” (p. 296). Many students are not optimistic about their lives, not to mention their academic experience. In many cases the very educators who have sworn to be their advocates have ensured this perpetual loss of optimism. Teachers and members of the educational community can rally, “against the evidence in order to change the deadly tides of wealth inequality, group xenophobia, and personal despair” (West, 2004, pp. 296–297), which may be prevalent in education, especially for students from diverse and often marginalized backgrounds.

Jeff Duncan-Andrade (2009) points out several necessities, which connect teachers and students and facilitate student support,

Do we make the self-sacrifices in our own lives that we are asking them to make? Do we engage in the Socratic process of painful scrutiny about these sacrifices? Do we have the capacity and commitment to support students when they struggle to apply that framework in their lives? Teachers who meet these challenges are beloved by students. The sacrifices they make and the solidarity it produces earn them the right to demand levels of commitment that often defy even the students’ own notion of their capabilities. Teachers who fall short can be liked but not loved, and this means they are unable to push the limits of students’ abilities; they cannot take them down the painful path. p. 8

Many of the issues Kevin’s students experienced are direct results of the oppressive conditions (Smith - Maddox & Solórzano, 2002) inherent in school systems. The forthcoming examples show that a lack of understanding, caring and compassion by school personnel separates students from other members of their school community. “Leaders who do not act dialogically, but insist on imposing their decisions, do not organize the people they manipulate them. They do not liberate, nor are they liberated: they oppress” (Freire, 2000, p.127). This is true of the educator and power brokers within the school community.

This manifestation can be the inadvertent marginalization of a student’s culture in the classroom, a lunch server who asserts his or her power over students by denying them food or in the form of a campus monitor who assumes students are causing problems when they are enjoying their break. This is as Freire mentions, “One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions notwithstanding” (Freire, 2000, p. 95).

Finally, many actors in a school’s culture recognize only their own educational experience as valid. They expect students to behave as they did, to react to the curriculum as they did, moreover, as they expect the students to. Assimilationist policies and practices then become weapons to divest students of their culture (Valenzuela, 1999), further homogenizing students for exploitation. When students resist, resistance is often met with disciplinary action- because educators misunderstand what is happening in front of them. Resultant deficit thinking (Valencia, 2010), subtractive schooling (Valenzuela, 1999) limited opportunities to “clarify the struggle against alienation” (Foucault, 1980, p. 24) pervades educator consciousness. Rather than asking why are these kids acting the way that they do or why can’t they just do, what is to them, the right thing, why not ask how can we facilitate a culture of activism, democracy and reciprocal acknowledgement of humanity?

Method

This study, conducted over a three-year period, follows a program for students living on the California Central Coast. Data was collected using a critical ethnographic approach, transforming a local context while considering its implications for multiple contexts (Barib et al., 2004). We took this approach in the writing to highlight common misunderstandings and challenges experienced by the

community in working with marginalized students. This paper is organized to expose and critique the flawed framework which contemporary education paradigms have adopted in the education of nontraditional, diverse and often marginalized populations.

We attempt to do this by sharing several experiences, which stand out as common misunderstandings of life in schools (McLaren, 1989). This is done by looking closely at several of those experiences from a critical humanist perspective (Magill & Rodriguez, forthcoming), beyond surface analyses to show what these experiences might mean for educators and students by adding examples which illustrate the need for a transformation of education designs. By submitting a critical humanist education, we reject the reproductive mechanisms of state power, thereby ending the commodification of students, the theft of capitalist production and the limitations imposed on democratic involvement. Instead we call for a space for understanding such influence through a human pedagogy and to disassemble historically problematic structures having asymmetrically defined human interaction. The critical humanist classroom allows for the confrontation of tensions cloaking shared concerns (Apple, 1993; Collier, 2003) hidden under a veil of greed, individualism and fearful ignorance. We call for an activist effort (Minchie, 2009) to build coalitions (Quijada Cerecer, 2010) across race, class, gender and socioeconomic status in establishment of unity (Allen et al. 2003; Sorrells 2003) working to transcend boundaries of social constraints. The narratives serve as a basis for discussion and a continual dialogue among those hoping to understand student life. That said, as a basis for analysis of these experiences we implement a critical humanist framework in the design of the following research questions:

- 1) What are the apparatuses of the educational paradigm which has led to current inequalities?
- 2) What, if any, experiences can help teachers better understand the challenges marginalized students face in school?
- 3) What, if anything, are students trying to communicate to the world with their actions in and outside the classroom?

The Students

The stories of this Opportunity Program follow students during the 2011-2013 school years. Most of the data is taken from the 2011-2012 school year because Kevin was the case carrier, teacher, curriculum developer and community liaison for this program. The class included between 17 and 28 students at a time. Students entered and exited the class returning to the mainstream school community or, on occasion, included students who were in danger of being expelled from school for activities off campus. Students in this program were deemed unable to return to “mainstream classes” by administrators and staff because of, gang affiliation, time in correctional facility or other stigmas in addition to negligible academic effort in traditional settings. The program was designed to offer students a different type of pedagogy and curricular/instructional environments relative to personal need. It was made possible through a school improvement grant. The school principal was instrumental in clearing the space to make the program possible, facilitate necessary resources and creating the conditions for a semi-autonomous supportive environment and program. Special teachers, school/non-school community members and councilors were also instrumental to the success of this program. Despite the critical reflections herein illustrating common misconceptions of educators working within neoliberal policy, students were largely successful given the challenges described.

Kevin’s Foundation for Teaching

Prior to the start of my placement every faculty member looked at me with a smile. “Oh hey, you must be the new teacher! Where are you from?” The smiles quickly faded when I told them what I would be teaching. Their faces could not hide the disgust and sympathy they felt for me. The conversation continued in this manor as they began sharing stories about students they sent to my class, how awful they were and what significant problems these students, I had yet to meet, were.

“This student tripped me! That student brought drugs to my class!” I listened, smiled, nodded and wondered, is this program offering students opportunities or are we offering teachers the opportunity to teach without the “headaches” the students present: “Participatory education is a collective effort in which the participants are committed to building a just society through individual and socioeconomic transformation and ending domination through changing power relations” (Campbell, 2001, pg. 1).

Truancy, referrals and far below basic CST score (California Standardized Test) data are the first things I am shown as I prepared for the first day of school. I was nervous but excited as the counselor, a San Francisco Giants fan, handed me a huge folder on each of my soon to be students. My first impression of the counselor assigned to work with my program seems to be a good man and he comments that he has a way with these kids and that his office is a safe zone. Students call him “Santa Clause” because of his beer belly, white hair and beard. I muse how the system failed the students so badly that they feel more comfortable with the behavior counselor and truancy officer than they do in class with peers and teachers of record.

My roster reads: Elorza, Galindo, Garcia, Gutierrez, Ramirez, Perez: “English Learner”, “Special Education”, what type of program will this be?

Since the unity of the oppressed involves solidarity among them, regardless of their exact status, this unity unquestionably requires class consciousness. However, the submersion in reality which characterizes the peasants of Latin America means that consciousness of being an oppressed class must be preceded (or at least accompanied) by achieving consciousness of being oppressed individuals. (Freire, 1992, pg. 174)

Class Structure

There would clearly be difficulties teaching my students in any traditional manner. What we could do to best help these students, I wondered. As I looked up the Opportunity teaching standards, I realized traditional curriculum was not required. Ultimately, I was able to structure a classroom outside the traditional constraints of the mandated NCLB curriculum. “Opportunity Education”, according to the California Department of Education, are “...schools, classes, and programs established to provide additional support for students who are habitually truant from instruction, irregular in attendance, insubordinate, disorderly while in attendance, or unsuccessful academically.” As such, I was given the ability to do and teach the way I believed to be in the best interest of my students.

Lessons

After discussions with Arturo about my initial impressions working with students I decided to create many classroom lessons focused on school community, and critical literacy. As I was developing many of the lessons I tried to implement modules typified by what Henry Giroux (2004) calls Public Pedagogy, who I was reading while developing this curriculum. Public pedagogy is the constant learning that takes place in situations removed from the traditional classroom, be they 193 family stories, cultural activities, multimedia barrages, or lived experiences of crossing and transgressing borders (Smith & Rodriguez, 2011). I also endeavored to use culturally relevant pedagogy (Gay, 2010; Ladson-Billings, 2009) within the critical and constructivist tradition absent from most, if not all, the classrooms my students had ever experienced.

We began the school year with several community-building activities discussing the Diasporas of the world’s early human populations. This was done in an attempt to create common bonds among students and expose some of the institutionalized racism students could feel but not describe. Students listened intently to this lesson because they had largely internalized social constructions of race. We later began work on what they would call their student Bill of Rights. We examined our experiences with public figures like police officers. They shared experiences where they felt profiled because of clothing, the color of their skin or the company they kept. Students articulated and recreated several

societal and community problems and why, they argued, the problems happened. They were really learning and loving our discussions and began to talk about community activism. I was feeling optimistic about the class. Deep into one of our discussions about the creation of race a student called out “So, Mr. Magill, if we all came from Africa does that mean I’m black?”

As their consciousness about their living conditions deepened I continued to help establish a sense of community among the students. When two of my students tried to fight in class early one day it was clear community and the ties that bind needed further troubling. Since our school mascot was the Spartans I taught students about leadership and the love and support the Spartans had for each other using the Battle of Thermopylae as an example. The lesson focused on power and the success, which came from soldiers who unite for a common goal. I played a clip from *300*. In the scene King Leonidas said he would gladly die for any of his men while the Persian King Xerxes would gladly sacrifice any of his. We discussed the implications of these philosophies that typified the students’ experience with school leaders. The lesson resonated with students. We discussed why the Greeks were successful defenders by interlocking shields, what the students identified as having each other’s back. As the students filed out of the classroom I felt like we had won a small battle, but the war would continue.

As the weeks ensued I continued to implement unique lessons. We included themes such as: empathy, peace/ethnic studies, social situation education, civil rights, imperialism, essential life skills and student directed alternatives. We employed a “Push in Model” with teachers of the following subjects: History, 21st Century Skills, English, (Regional Occupational Program) ROP, Math, P.E., Art, Health, Technology, Science Concepts and Apex (a short term independent studies program). We had our good days and our bad days. I felt proud, however, to be sharing lessons in which traditionally quiet and/or unsuccessful students demonstrated layer upon layer of critical analysis and literacy during lessons in this program. A key moment of discovery was where we discussed the reasons Rome might have erected Hadrian’s Wall. I offered some scaffolding as part of a Socratic seminar to discuss implications. Students shared how the wall was similar to the wall built at the United States/Mexico border. They were able to compare Britons with Mexicans during our discussions and in their writing. Both peoples originally controlled land beyond the wall and now felt as if they were not welcome beyond its borders. My largely Latino class was so passionate about this lesson I wondered how I could make every lesson as meaningful as most of the students in my program expressed never having felt this type of lesson actualization. They never believed teachers could be the “cultural workers” that Freire asks teachers to be. In many cases students had been passed through grade levels because teachers did not care to deal with them anymore and felt it was the student’s responsibility to learn English, overcome academic barriers to entry, cope with the emotional and physical damage which came from the neglect and learned hopelessness resulting from years of challenging school and home life.

Challenges

It soon became clear that the class consisted of rival gang members, students who were dealing drugs, students who had been in juvenile hall, students who had psychological trauma as a result of rape, friends or family being shot and or killed, and abuse.

The Alpha Male

Three of my students were wrestling at break, not violently, but I needed to calm them down after watching them demonstrate their masculinity. When I began to pull the two students apart, the third snuck around behind me and in a confident manner put me in a headlock. It was a non-threatening headlock designed to assert dominance. This was a student who had, until today, resisted virtually everything we were trying to accomplish in class. He would spit on other students, intimidate and “jump” them after school. I felt the student only respected strength, and while he liked me, he did not see the teacher as a strong or valuable figure. As he put his hand around my neck I saw an opportunity to communicate in a manner he understood- I grabbed his arm, turned it, picked him up

and lowered him to the floor. While still standing, I immediately pinned him as if we were in a wrestling match. I looked down at him as if to say, what you intend is not going to happen. I then helped him to his feet and gave him a pat on the back. He immediately scampered off and said to his friends, "Damn, he is tougher than he looks," I heard him tell the others.

The rest of the class let out oooos and awwwws. While I felt slightly guilty, I realized that he felt it was the first time someone like me, with cultural capital and power, had accepted him fully and used it like this. After the incident, I did not have any problems with him. He began doing work in math class for the first time all year and looked at me with more respect than ever before. This was one of my students who was heavily involved in gang life. He had been in Juvenile Hall and constantly felt the need to display power in everyday life. From an academic standpoint putting his hands on me may have been one of the best things that could have happened. All of the students in this class seem to respond to power. They continued to test me to see if I would support them or leave them. They seemed to wonder if I would leave them if they made life difficult enough for me. I had to constantly prove to them that strength comes not just from your muscles but from the community we shared, that no matter what they did, I would not leave them. Clearly a delicate balance between strength and unconditional love was required.

Those Kids

"Apartheid does not happen spontaneously, like bad weather conditions."
Jonathan Kozol

My students and I took breaks and lunch in what was the former teachers lounge. A few of the students had been caught selling drugs the year prior and as a result our class was secluded from the general population. About six teachers kept food in the lounge refrigerator and would retrieve it on their break. A teacher entered the lounge, which was in my department. I said hello and he went to the refrigerator to retrieve his food. I turned my attention back to the class only to hear him screaming at the students. "Who took my salmon?!" he screamed. "You little thieves!" Shocked that he would speak with students in this way, I felt myself get hot- no one can speak to my students like that. I felt my skin boil but I took a deep breath, calmed myself and as quickly as I could, escorted him out of the room. "I am sure that my students didn't take your food, please don't speak like that to them again, and it doesn't matter if they did take your food, they are kids. Besides the room has been locked and only teachers have the key- I have been with them the entire time." I went on to explain how psychologically damaging his rant was to them. After, calming he left in a huff.

It was later discovered that, another teacher had his food taken as well. The two teachers discussed how terrible my students were and how they were going to take this to the administration. I felt as if in an instant my students had been placed on the most wanted list. Among the missing items were a 12 pack of yogurt and half of a salmon/rice medley. While it was perhaps very logical in their minds to blame the students, by doing so those teachers showed they valued their lunch, more than the experiences of their students, which was in conflict with what they claimed to stand for in our faculty meetings. Their cultural outlook allowed them to blame poor minority students, ones who needed the most understanding. It was later discovered that one of the classroom support staff for the teacher who blamed my students was responsible for taking the food. She thought the food was communal. The teacher who blamed my students never apologized.

Testing the Teacher

"School is a twelve-year jail sentence where bad habits are the only curriculum truly learned."
John Taylor Gatto

One student constantly threatened to do harm to herself or her grade to make a point. She suggested, "I'm not going to do my homework because I'm mad at you". Later in the day, she continued to behave badly to wound the teachers for not allowing her to be on her phone during

instruction. She asked if she could take out her phone to turn it off. I thanked her for asking and said yes. She took it out, and preceded to text message someone and left her phone on. She clearly received a text a second later and looked at her phone. This made me angry, I was trying to support her polite behavior and I felt like she had slapped me in the face. I confiscated the phone and she began stewing. Fifteen minutes had passed without incident. She said she had to go the bathroom. I told her she had to wait until the rest of the classes were finished with their break, which was in 10 minutes. In response, she immediately ran out of the room and urinated in her pants. I felt awful, but as I later learned this is what she wanted me to feel. A teacher who knew the girl told me that this was not the first time she had done this. The student later apologized and told me her display was to try and manipulate me. I didn't know how to think- I was speechless.

Help Me

“Contrary to what we may have been taught to think, unnecessary and unchosen suffering wounds us but need not scar us for life. It does mark us. What we allow the mark of our suffering to become is in our own hands.”

bell hooks

A new student entered our class and was what our counselor described as a “sugar bottom”. When someone wants to be in a gang or a part of the culture, the inductee must either be “jumped in” to the gang through a beating or, if they are female, through sleeping with senior members of the gang. It was clear after spending time with this student that she was troubled. The student tried to gain the attention those she thought could offer her safety. She used her sexuality and I feared she felt it was the one weapon at her disposal. In the “critically empowering spaces” (Pillow, 2004, p. 224) we co-created, alternative experiences and relationships. However at times she still felt threatened and displayed, “disorderly out of time acts” (Popkowitz 1997, p 19). She exhibited strange behavior showing up to school several days after using crystal methamphetamine or more “soft” drugs.

I invited her mother to school to try anything to help this student. Her mother asked if the student had gone to school the day before. I told her mother she had but did not attend earlier in the week. The day after her absence she was kicked out of class by our principal for wearing what she called, “Booty shorts”. She never came back that week but we saw her after school in the arms of a young man who we knew to be part of her gang.

A few weeks after this sighting she came back to school and told me she was pregnant. It was clear from her actions and the actions of others regarding her situation that she was dealing with, “the racialized discursive structures that construct teen pregnancy” (Pillow, 2004, p. 11). She began to vacillate between a strong, defiant public persona and a vulnerable, reserved young lady searching for answers. As Lesko (2012) observes, public school policies addressing the human concerns of minority or low socioeconomic status students are often limited and the way teenagers are portrayed is problematic. For many pregnant students of means, they are positioned as the “girl next door” (Pillow, 2004, p. 32) who made an error in judgment. Minority mothers are taken to task and are positioned as being, “responsible to society for their mistakes” (Pillow, 2004, p. 13). This was the case for my student. During a discussion about community she ran to the waste bin and began to vomit, I held her hair and she asked to go home as she cried saying she had no future. I was at a loss. Other than offering support, it was hard to know what to do.

I took her to Boy's and Girl's Club councilors afterschool because she had a relationship with one of them. I did not have any biological children but in that moment, I felt like a father. I was scared, frustrated and optimistic all at the same time. She was unsure who the father and what her options might be. We discussed Planned Parenthood and helped her consider what she might do. I called her mother about the pregnancy and she asked that I send her daughter home. One of the truancy officers was going to drive her home. As the officer was pulling the car around, she walked out of the office, I ran all around campus with the help of our campus monitors. I eventually found her with another of my students in a PE class of 60 kids. They had blended in because half of the class was

walking around the swimming pool (policy if students did not bring swim suits). The other girl snuck out of her English Class while we called home. I was relieved, shocked and numb all at the same time. I took her to the office again and we sent her home.

I came to school a week later to discover that she was not pregnant after all, I was relieved because she was relieved. She never told me if she lost the child, had a false positive or if something else happened. Shortly after she began doing better in school and was placed in the mainstream educational program and achieved a passing grade point average. She ultimately left the gang, stopped doing meth and seemed to be doing much better.

I Want Out

A student who felt like he was too good for our program tried everything he could to leave the class. He convinced himself that he was going to be out of the program within a week but this was not the case. He was in the program because he physically intimidated a female teacher in the general population. He began telling students how much better he was than them and how he was too good for any of them. I was frightened that he could not see the hole he was digging for himself. Students began to tire of his comments and became verbally hostile in their own defense. He called his parents.

As his father came to the Boys and Girls club I had to block his entrance. He had brought a friend and his wife and he paced outside the club explaining how ghetto he was and how he would beat up the students who threatened his son. He was 6'2" and much larger than I, his friend was 5'8" and even bigger. The men had a look about them that made me feel sorry for them. I saw them more as middle or high school students than as the gangsters they wanted me to believe they were. Earlier in the year I might have been uneasy, but I calmly spoke to them and defused the situation. I discussed the situation showing him respect for protecting his son, but telling him to re-evaluate what he was doing-coming with his friend to beat up a sophomore in High School. He seemed happy with our conversation, but his wife was not satisfied. She called the police who showed up while we were speaking. She complained how the *Norteños* [a rival gang] were after her little boy and that he was not safe in my class. I later learned she was the victim of abuse and it became clear that this had normalized the student's behavior. The mother exhibited many of the characteristics of her victimization in the ways she engaged adult males. Her son displayed the behavior of an aggressor in undesirable situations yet he tried to do two things in his manipulation of those situations: be the victim to gain leverage and physically intimidate women.

Later that week his mother came into the office to speak with the principal once again to continue to try to help her son take his leave from the program. I had no idea what to expect. As she entered the meeting, the mother said she was filing a complaint against the school. Shocked, I couldn't believe what I was hearing. Her son was never in danger; moreover he was insulting other students to provoke their responses. The student told stories about his "hardships" in the class, which were greatly exaggerated. The principal thanked the student for sharing his story and asked him to step outside. To my surprise my principal told the mother, "I know what your husband does to you- he beats you, and because you are hurt you are trying to hurt everyone in your world so they feel as badly as you do. So you go and file your complaint, because the District Office has my back and they know how manipulative you and your son have been in the past. If you need support for your issue we have councilors available for you." The room was absolutely silent. My jaw dropped in anticipation of what I might hear next. The mother quietly apologized, thanked us and walked out.

Drug Dealing

What many teachers considered one of the nicest and most intelligent students in my class was using his phone- text-messaging after I had warned the class not to at the beginning of the day. We instituted a rule against texting because there were rumors of drug dealing by some of the students in my class. As he lay on the couch in the lounge at lunch I noticed he was texting under a pillow. Promptly I took his phone. I had never seen this normal, even tempered young man so upset. He hit

the wall and skulked around, pacing for the rest of the lunch period. This was out of character for him so I knew something was seriously wrong. We had a good relationship and this anger was not directed at me. Per school policy, I gave the phone to our councilor. Later he received a text that popped up on the screen which said, "What you want, pills, coke, weed, what?" Later, in Spanish, a similar message popped up. "Encontré tus cosas si me das una onza no voy a decir nada." It was his sister saying, "I found your stuff, give me an ounce and I won't say anything." Apparently, he had a pound of marijuana and various other drugs in a stash in his house. Earlier in the year his dad had asked if we could put him in a boot camp type of program. We had told him he needed an incident like this one. I was heartbroken. He was one of the most promising students in the program, always respectful and kind to most everyone. After his placement in boot camp he came to visit and told me how much he missed our class. I couldn't help feeling somewhat guilty.

New Student

At the Boy's and Girl's Club, students were working out in the gym and I showed them some new exercises as they started their Physical Education class. I did some box jumps at height, some core work that looked difficult (they couldn't perform it) and bench pressed 300 pounds (with a spotter and proper form). All the students were impressed and expressed interest in working out with me next P.E. class. The new student looked shocked that I was so strong and athletic and I finally saw more than just a detachment in his eyes. I was excited at the prospect of connecting with him in this way.

Another teacher and I asked a student who is interested in lifting to try 245 pounds with both of us as spotters. He hesitated, said he had never done that much before. He did it however, with some help from the teachers. I was proud and could feel the positive energy fill our class. We then asked all the students to lift more than they had ever lifted before. All of who were quite surprised at what they could do. The last student was hesitant and refused 3 times before finally agreeing to lift 135 pounds. He was able to do 6 repetitions with minimal assistance. He also looked proud. The most difficult part of this class was proving to the students we cared about and would support them. With new students entering the class and leaving the class, this became a bigger challenge. It was difficult making a new student part of the existing culture. They often had no hope and believed they would be shipped off to the continuation school at any moment. Because of this, little moments between classes, at the Boy's and Girl's Club and in other interpersonal interactions, current students were important to the successful enculturation of new students into our class.

Rival Gangs

Mentioned above, students participated in Physical Education class for our program at the Boy's and Girl's Club. As the class was working in the gym and weight room area, five students left the gym and went to the entrance/foyer. A few minutes later, an employee of the Club came into the gym to tell me that some of our students were "messing with the new kid". I hurried over to see one student calling another a "fucking bitch" and to give him back his lighter. He proceeded to tell me that she stole the lighter while cursing her and pacing with his brow furrowed. She responded by saying that he ripped her headphones and stole her phone and as she yelled back at him. At this point I demanded the lighter and phone. He gave me the phone while the other students voluntarily emptied their pockets but the lighter was not recovered. Because we were now making a scene with young children coming into the club and he continued to curse, I asked everyone in the class to join me in the snack area. He continued his verbal assault while other students asked that he "not cry" about losing the lighter. I angrily told them that it was enough. I put an end to it and began trying some conflict resolution.

The student was still observably agitated and cursing while the Club employee opened another room. The whole class entered. He would have none of the conflict resolution and continued to verbally jab at students. Tired of hearing him some responded with curses of their own. I redirected these students and they complied. He then told them that he would, "fucking kill them!" and "he could get a gun, just watch!" The club employee then asked him to move to a chair from where he was

sitting on the table because they were preparing to feed young members after we left. Refusing, he called her a bitch and told her to fuck off. I wanted to give him a bit of extra time to get home safely while I spoke to the rest of the class. I asked him to go home- he stuck his middle finger up at me and spit in the direction of the class on the table. I made sure to hold the class for at least 10 minutes before allowing the rest to go home. I later learned he was a member of a rival gang to many of the students in the class.

A different day at the club, three students jumped into a large van after leaving class. When asked, each of them told me they had “to do something” after school. They gave nothing but vague answers. We later found out they were off to fight a rival gang member as retaliation for an earlier event. One of my students was placed on home supervision for the rest of the year. He was later arrested for assaulting his stepfather and sent to the county lockup.

The Park

“I’ve never known anyone so loyal. If you are Larry Bird’s teammate, you are one of the most important people in the world to him.”

Kevin McHale

My students were constantly getting into fights outside of school. They began filming the fights and posting them on YouTube so they had proof of their toughness. Two students in my class who had called themselves best friends turned on each other when one thought the other was “talking shit”. I searched (our school name) fights on YouTube at the request of another student to find this altercation. Another of my students was arrested in violation of her probation for a similar reason so I was naturally concerned. She was having other girls “jump” a girl who apparently was talking about her after school. She masterminded the assault, recruited some of the girls from the continuation school and, as a group, injured the girl badly. The student was, first, sent to a juvenile center, and after the school year, was placed into a “boot camp” school for the summer.

I wanted to know in what other ways I could support my students so I began participating in the activities my students engaged in after school. In addition to seeing students at their homes every other week, I began cataloging their interactions after school. One week I went to the park many of them frequent. The park has a reputation for hosting drug deals, stabbings and vandalism. It has a large open field connected to a rundown combination baseball/softball field. Surrounding it is a liquor store on one side, lower income housing on the two longer sides and a community center opposite the liquor store. The community center was placed in this location as a response to the many students who were spending all afternoon and evening running around on the streets experiencing altercations with police and others.

My students were playing handball on a large wall with two, right triangular concrete slabs creating the court. Connected were the large concrete bathrooms seen in many parks designed in the 70’s with seat less metal toilets. I asked to join them. They agreed, visibly surprised and excited that I would be playing with them, although they did not say so. They were playing in teams of two, so one of my students wanted to add me to his team. We began playing against another young man who was clearly considered the best player. As he kept winning, he kept playing. The young man was ruthless in his intent to show everyone else that he could beat someone older than he. As we played, I let my student, the one on my team (and anyone interested) be my teacher. My teammate showed me some techniques and strategies. As we continued to play, I was surprised how much the ball hurt my hand on a hard shot. The ball was much harder and less bouncy than I anticipated. After the game my hand was numb and red. We lost and I apologized to my student with a smile. “You suck Magill!” he said smiling back at me. “We’ll get him next time”, I said and we did!

Several of the boys we played against were high school dropouts and in the local gang, others attended my high school. One young man they called Snoop [a gang name-as he looks like Snoopy] had just graduated high school. I went up to him and told him how proud I was of him. He said he

wished I had been his teacher and that he remembered handball in the park. Afterwards whenever I saw any of the other young men on or off campus they would say, "Hey Magill, what's good?" and give me hugs. A few weeks later the city knocked down the handball court. "They" claimed too many incidents were happening there and as a result the police were required to patrol it too frequently. It was replaced with landscaped wood chips, rocks and various plants. In a city with little for students to do, lacking transportation there was now one less option.

Humor

"Everyone smiles in the same language. We also laugh and cry in the same language. We are all really one big family."

Spruce Krauss

One day a student got his lunch from the cafeteria and upset with what he was served he pointed down to his lap and said, "Man, my meat is hard!" From the back of the room a lone student howled with laughter and eventually the whole class realized what he had said and done, and everyone was rolling on the floor with laughter. A good natured ribbing is always helpful in drawing students out. It brings everyone together and is part of what they expect in interactions so it helps in connecting with them. As long as it stays PG-13 and non-cutting, meant to hurt one or the other it seems to help the class culture.

Where do I belong?

One of my students was told by his mother that he was worthless, so she was sending him to Tijuana to work the fields and go to school in Mexico. He returned two weeks later- the teachers there told him he would not be enrolled because of the bad American influence he would have on the students after showing up to school in sagging jeans, with a knife and a bad attitude. He told me he felt like Mexican schools were stricter and held their students to a higher standard. It caused me to reflect on the inclusive nature of our school system and to question the intentions of school systems in general.

An interesting conversation between the behavior counselor and the Opportunity staff brought to light some of the stigmas that we all knew were present but didn't want to believe. According to the counselor, the administration and most of the staff of the high school simply wanted us to keep the students out of the mainstream classrooms. I had been working with these students under the assumption that we were trying to be academically rigorous, teaching students skills, helping them realize that they might need to do something if they wanted the commonly held notion of a successful life. We were working so hard to help them acquire the tools, voice, and the confidence to achieve their dreams. It seemed to me people could be more honest about the truth of the program's mission.

School Support Staff

"No culture can live, if it attempts to be exclusive."

Mohandas Gandhi

When one of my students informed me another had a birthday I brought a cake, plates and napkins to school, but we were missing a full complement of utensils. The rest of the school had already gone to lunch as I was helping serve the cake [our principal did not allow my students at lunch with the rest of the school because of behavior issues the year prior to my being hired], we asked Angel, one of the more trustworthy and responsible students in this class, if he would run back to the cafeteria and grab enough spoons for everyone in the class. He ran off and came back with the spoons and said, "Those women are bitches!" "What," I asked. He responded, "Yeah, they were yelling at me so I just grabbed the spoons and left." I spoke with the cafeteria employees after we were finished eating. Before I could do this however, the police officer assigned to the school came to my classroom

with the campus monitor and spoke with Angel about stealing. He explained to the officer that he was just getting some plastic spoons, which I confirmed.

The next day, the lunch administrator and hall monitor yelled at him again. "That little thief can NOT eat in here until he apologizes to me for stealing!" "Fuck this!" he replied, and stormed out, refusing to eat. After further investigation, I found from several other sources that the only thing Angel was guilty of was not using the social convention of please and thank you, being in the opportunity/intervention class, and being different.

The Red Car

On the way down to the Club, two guys drove by in a red hatchback; they shouted some offensive language at the students who yelled back at them. One of my kids had a wood sculpture he made in class and was waving it in a threatening way. The car turned around and the man in the car yelled once again at the students. They then pulled up a bit past the Boy's and Girl's club and parked. The driver pulled out a crow bar as we were turning away from them towards the club. As he saw us walk the other direction and into the club, he got back in the car and drove off.

I told a member of the staff to call the police. An officer came out, questioned me, took my contact information and left. We didn't see the person for the rest of the day. I sat down and had a talk with a student who was trying to escape the incident. He confided in me that everyday he comes home, his mother yells and screams at him, whatever he does. He is living with her and his older sister who is 21 and has a young son. He said the reason he drinks and smokes weed is to escape from the screaming from his mother. It is not surprising she screams, not because her son is a difficult kid, but rather because she has had an extremely hard life. My student's father was in a gang and when he was young was shot to death. He grew up without a father and in a house with all women. He seemed extremely happy to confide in me as a man who he presumably respects. His story broke my heart.

The last day

I will never forget, the last day teaching my class when one of my most challenging students all year told me, "Mr. Magill, you are the only white teacher who I ever felt cared about me. I love you."

Discussion

Radical changes are needed if we hope to transform the limited considerations of what it means to educate students. Neoliberal policies have framed school as simply the location students are prepared for a career. For wealthy students receiving the benefits of a system designed to promote their privilege, it is difficult to see how their luxury comes at such a steep price. Examples from this paper demonstrate the problematic practice of commodifying humanity. Funding spent on education is channeled through corporate structures and what actually reach students are low quality textbooks, instructional practices and curriculum designed to limit critical thinking and funnel students towards predetermined careers. Just as standardized tests reflect the income of the student's family, where a student comes from will more than likely determine their profession. The government writes blank checks to promote the interests of the corporate industrial military complex. When it comes to dealing with poverty and injustice in our own country, students become the victims of policy makers with sudden fiscal responsibility. The real educational issues are left unexamined, as those understanding the system experience record profits. These forces create the rage and inequality preventing our schools from becoming what most hope they can be.

Neoliberal policies imposed on administrators only serve to draw teacher focus away from students towards quantitative measures creating vacuous classroom experiences. This model perpetuates the exploitation of marginalized students and ensures their distrust of school. The established order then guarantees success is measured according to the metric of an adequately funded

school. Consider the murder rate in the US while also considering the comments students make about their lives. “My mom makes me come straight home after school and I can’t go hang out with my friends because she thinks I will join a gang.” Or, “Those niggas will get it if they show up in (neighborhood) again. This is our hood.” Or, “You ain’t nothin in (this town) if you aren’t in a gang.”

The current battle cry of “inclusive education” is only a reality in unique environments. For example, contexts in which grant money and caring professionals are allocated for the assimilation of a struggling school by the parent district using ensured stratification across social class as a metric for success. What we mean is a given number of students meet expected outcomes; the proportions attending special education, gifted programs, and the mainstream school population are reflective of projections forecast by state and district administrators.

Furthermore, neoliberal policies ensure student commodification pervades all educational settings but is magnified among disfranchised students, denying them future roles among a liberated citizenry (Arendt, 2006; Marcuse, 1989). The human cost of these policies is most visible in settings like the one described above. The connection between poverty and education are clearly identifiable as students are trained to distrust, and violently react to inequitable treatment from teachers, police, perceived rivals and average citizens. Everyday was a struggle for survival and the psychosocial wellbeing of the students. Whether, a raced (Bell, 1992; West, 2004; Delpit, 2006; Gay, 2010; Milner, 2010), classed (McLaren, 1989; Hill, 2012), gendered (Martin, 1999; Solorzano, Ceja, & Yosso, 2000) or ideological oppression (Foucault, & Gordon, 1980; Apple, 2000, Žižek, 1989) it is clear the social and classroom conditions for an equitable education are not being met or discussed in complete or relevant ways. Even if we continue to live in a society dominated by surplus accumulation, it is imperative to develop an educational system that can exist independently of its harmful effects on students marginalized by class, race, sexuality, gender. Students have been positioned as quite literally less than human and struggle to find their way in a system that sees them as simply a number or interchangeable piece of an exploitative hierarchy. Many understand the oppression but criticisms are left unheard as we are taught the value and need for structures dominating our discourse.

We observe it in locations where “outcast” students congregate and live: consider the handball story from “The Park”: students were displaced from one of the only locations at which they felt a sense of belonging. Instead of trying to understand the students and their developmental needs, the city’s response to the “troublemakers” was to pave over the so called “cracks”, (Duncan Andrade, 2009) through which students might be allowed to grow. Framed as criminals rather than students, those in power are unable or do not care to understand these student’s pain and torment living in such a system which understands them primarily as laborers, drug dealers, sluts and thugs.

The student who was not allowed to eat by the cafeteria staff was marginalized because of a demand for him to conform. He did not share the values and cultural understanding the schools power hierarchy would force on him. In his situation, his food, like the paycheck of a disgruntled worker was withheld as punishment- for his overt “brownness” or for his lack of “proper behavior”. Consider further the cognitive dissonance students experience when told that what they know to be true in their lives, personal codes, values or beliefs, are ignored for the sake of conformity. Psychologically and culturally damaging to students they often combat what they see as lack of understanding and care by the school community in turning to those who will accept them or who will affirm their existence. In the case of Kevin’s students, this meant developing a reputation, and willingness to challenge anyone, anytime. It meant, behaving in ways that fed a need for attention and befriending those who hated the system as much as they did. The students did not need to be saved- they needed to be loved and supported.

Educators must therefore approach the spaces, cultural norms (Gay, 2010) and codes of conduct of the students lived experiences (Arendt, 1998; Frerier, 2000), to build community rather than forcing them to conform to school, societal or teacher values (Foucault, 1980; Ollman, 1971; Valenzuela, 1999). By failing to incorporate and honor the diversity of student culture, family values and backgrounds, we ostracize students and reinforce what is seen as appropriate behavior in a culture

of correctness. Much as content standards, which require students to learn X, Y, and Z, students are required to be X, Y and Z. As any classroom teacher knows, students like all human beings are dynamic and complex. Xenophobia (West, 2004) and homogeneity devalue students and their cultural understandings. Flooding the capitalist marketplace with dollars causes currency devaluation; classroom homogenization likewise devalues student culture and experience. The hidden curriculum, received capitalist culture, and cultural exploitation offers students a path of least resistance towards, prison, manual labor, and undesired military service- maintaining their status as commodities, sheep which can be sheered for the financial gain of the dominant class or for the further perpetuation of the cultural status quo (Dunayevskaya, 1981 & 1958; Hill, 2012; Gramsci, 1971; Hardt, & Negri, 2000; Harrington, 1997; McLaren, 2006). Even students who are able to navigate these landmines will face the detrimental effects of neoliberal policies. The rising cost of universities leave students with, in many cases, insurmountable debt and a degree equivalent to the former value of a high school diploma. Students, who have “played the game” the right way, have found that upon completion of a baccalaureate degree, the rules have changed, as was the case with several of Kevin’s students. Much of the hard work the students and he did was tempered by actions of those who had pre-ordained them as unworthy of another opportunity. As described in the data, minor instances were met with the harshest of responses and misunderstandings were blamed completely on deviant student behavior.

Critical humanism (Rodriguez & Magill, forthcoming) existent in a system priding itself on freedom, equity and democracy offers a lens on the claim the American ideology allows for upward mobility of any citizen based on their hard work. By extending capitalism to the global community, perhaps anyone around the world can achieve the American dream. Hard work, however, will never be enough in a system that operates as a *Möbius strip* with infinite barriers to entry. Students must therefore be supported in or reintroduced to their inborn criticality if they hope to overcome conditions such as race, class, culture, or underfunded/inequitably funded educational programs. Consider how these students felt, consistently silenced and scrutinized. Hope and reform can help, but only insofar as the teacher or community adopts a transformative culture of care, adaptability to student needs and love for their fellow human beings.

Yet even in transformative school cultures the neoliberal pathos for the “chosen ones,” that is, students who show an early willingness to conform to the one dimensional student (Marcuse, 1991), continue to negotiate hard won gains by educators; upon leaving school, assuming many of the transformative conditions mentioned above were possible, students enter a culture and world which treats them as the also above mentioned commodities, placing them in the iconic positions of power, Mayor; School Principal; Congressperson and so on, but only as reproductive measure for the perpetuation of the global neoliberal capitalist status quo. Others continue to live under threat of deportation, community stratification at their expense (handball court demolition), uncaring employment and police profiling/violence/blame or countless other equivalently harsh measures.

The entirety of student life then must be considered if we hope to reach students- particularly within the contexts described by Kevin. In a highly social profession that operates under capitalist rules, teachers can transform this paradox by engendering the suggestions by Freire, (2000) to become “cultural workers”. What we teach is in many ways less important than how we teach it. In the examples outlined in this paper, several of the lessons departed from the mandated curriculum and most of them were culturally relevant and inclusive, always in support of the largely Latina(o)/Chicana(o)/Mexicana(o) classroom population.

The context described above also shows students marginalized across race, class, and culture. The research on culturally responsive pedagogy, subtractive schooling and school culture and care is abundant, see Daniel Tatum, Valenzuela, Delpit, Noddings, Gay, and others, however, the significance of this study is the action oriented posture of the research we conducted, it demonstrates: students considered the most challenging can learn, teachers as professionals working to develop culturally relevant pedagogy can be transformative, as they enact a critical pedagogy in which they assume not only their students’ lives but their own lives will be transformed. Furthermore we have argued that teachers, as Daniel Tatum, Valenzuela, Delpit, Noddings, Gay, and others also argue, must be reflective in their practice, that is to enact a *praxis* as Freire and McLaren have argued to engage

systems of domination and oppression in solidarity with their students: as we see it systems of domination, schooling for reproduction, may only be overcome by individuals who build community.

Conclusion

Many of Kevin's students had been labeled "bad kids". He understood, however that their behaviors were learned and would only be perpetuated by him and other teachers if they reacted negatively to their behaviors, as such he took a critical humanistic approach (Rodriguez & Magill, Forthcoming) to the development of the curriculum for the program and the pedagogy he enacted in the classroom. The program would provide a highly structured but nurturing classroom environment fostering a community of self-empowered (Dunayevskaya, 1981; Freire, 2000) learners in an atmosphere of mutual respect and trust. It was his goal to help increase student attendance, academic achievement and social stability through education: Kevin and his colleagues' curricular and pedagogical interventions in the classroom and community support and outreach in responding the particular needs of each student. Furthermore the program provided additional support for students, in ways which made them feel heard, understood, and successful, who were habitually truant from instruction, insubordinate, disorderly while in attendance, or unsuccessful academically.

He also developed community partners with an appreciation for the students' "funds of knowledge" (González, Moll, & Amanti, 2005): the Boys and Girls Club for curricular, after school, and psychological support. "Imagine College" at California State University Monterey Bay helped promote artistic expression, unique learning environments such as a filmmaking class, conversations with artists, academic support and older mentor students to help them with school work. Experiences here: helped facilitate motivation for college, fieldtrips, service learner support, and the development of community projects. The local Police Department also worked with students who had criminal records- the probation staff supported students to ensure they stayed in school.

Several students returned to the mainstream classroom and are doing well. The program helped students through the loss of family members, coping with family in jail, arrests and many other issues. Yet we continue to see the ways in which students were marginalized in every day classroom experiences. As students struggle to become emancipated critical thinkers, negative events permeate their experiences further complicating their lives. Influences like rival gang members, easy money from dealing drugs, threat of deportation and forced sexual encounters become marginalizing occurrences in the homogenized classroom.

Many students can navigate common educational pitfalls because of support in other areas of their lives; students placed in inclusion or special education programs do not have that luxury. Furthermore, students who are not born into a family who can pay for tutors, traveling sports teams or vacations must take jobs to help their family survive. They must join gangs to protect themselves from those in the community who would do them harm, they must seek companionship to satisfy emotional voids originally filled loved ones, they must follow the example set for them by family who face similar challenges. They fight because they have nothing to do, they act badly because it is expected of them and they are constantly told it is who they are.

While each student is unique they need a secure, caring, and stimulating atmosphere in which to grow and mature emotionally, intellectually and physically. The Opportunity program offered constant adaptation to student needs, a continuous nurturing of student spirit, voice and culture. We worked in a community of kindness fostering self-discovery and relatedness with the world. Teachers used real time philosophical reflection, practice and inquiry. We provided a supportive environment with specialized curriculum, instruction, guidance and counseling, psychological services, and tutorial assistance to help students overcome barriers to learning. This is not pedagogy unique to the needs of nontraditional students; it may ensure success for students whose only value to the school is their "whiteness", "wealth", "sexuality" or "masculinity". Finally, the success of this program was the teachers' willingness to go to students where they are and understand the lives they lead, live in their communities, play their games, share their food, laugh with and love them.

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The limits of dialogue among teachers from different national contexts

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Abstract

In this study, the author investigates the dynamics of dialogue among teachers in different national contexts based on their responses to different cultural practices. Employing Pierre Bourdieu's sociological theory of practice and his concept of habitus, the author shows that, as the teachers' responses are not entirely context-specific, they are not autonomous either. In the final section, the author discusses the importance of attending to limits and barriers of dialogue across differences. Moreover, she further posits that recognizing the difficulties involved in productive dialogue is essential for achieving the transformative educational goals that promote a less dominating and less hierarchical approach. The assumptions implicit in this work are that the scholars and practitioners from diverse backgrounds bring unique perspectives to teaching and learning; and, therefore, productive dialogues among teachers from various backgrounds can open up a generative space that enables the active co-construction of new perspectives.

Keywords: Dialogue, intercultural communication, habitus, transformative educational goals

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Introduction

The popularity of the concept of dialogue and dialogical method of teaching has increased over time. Burbules (2000) notes that “it is widely assumed that the aim of teaching with and through dialogue serves democracy, promotes communication across difference . . .” (p. 251). Moreover, while the concept of dialogue has become “almost synonymous with critical pedagogy” (p. 251), the assumption that dialogue is inherently emancipatory must be examined and addressed. In this respect, Shor and Freire (1987) noted that the space of dialogue is not free. Thus, as the discourse of dialogue is affected by unequal power relations, merely getting everyone to speak does not promote communication, nor does it challenge existing domination. For the authors, dialogue is “not ping pong of words and gestures” (p. 13).

In an attempt to understand the effect of cultural differences on desire to communicate with others, Jones (2001), and Jones and Jenkins (2004) conducted a study, whereby the classrooms of the Maori (native, minority culture) teachers were separated from those of the Pakeha (European, dominant culture) teachers in New Zealand. The researchers reported that, while the Pakeha teachers were enraged for not having the opportunity to learn about the culture of others, the Maori teachers felt very happy, as for the first time, they were not required to engage in a dialogue with the dominant Pakeha teachers. For these researchers, dialogue that involves different cultures (also known as dialogue across differences) should ensure that all participants have a right to remain silent. In their view, mere verbalism may yet become another form of coercion into the system of domination because, while some may view dialogue as a potential benefit, others may regard it as a threat. Their argument echoes that posed by Burbules and Rice (1991), who contend that dialogue across differences can be counterproductive if it does not take relations of power and domination into consideration. In education, teachers typically focus on what is being said (Schultz, 2010); however, the very value of being able to talk is fundamentally linked to being allowed to be heard (Burbules & Rice, 1991). Indeed, it seems reasonable to conclude that gaining one’s voice does not have much benefit if no one is listening. In a similar vein, what value is the multiplication of discourses if they cannot engage one another? Does it matter if one’s cultural ways of being are respected and celebrated, if those same factors are never truly valued?

While research on dialogue and dialogic pedagogy is largely based on relations between teachers and students, studies that have examined dialogues among teachers seem to be much scarcer. Perhaps this apparent lack of interest stems from the fact that the demographics of teachers remain predominantly homogeneous. Consequently, it may be perceived that investigating the dynamics of dialogue among teachers is not particularly urgent. This paper, however, focuses on the dynamics of dialogue among teachers in different national contexts, using their responses to short stories that deal with intercultural themes. The assumption the analysis is based on is that the scholars and practitioners from diverse backgrounds bring unique perspectives to teaching and learning, and they have made significant contributions to the field of education as the counter-hegemonic voices (Foley, Levinson, & Hurtig, 2000-2001). Therefore, the premise of this work is that productive dialogues among teachers from various racial, ethnic, and cultural backgrounds can open up a generative space, which enables the active co-construction of new perspectives and understandings.

In the following sections, I begin with a discussion of the theoretical framework that informs this study, drawing upon Pierre Bourdieu’s sociological theory and his concept of *habitus*. Next, I outline the methodology and other important aspects of this study, along with a brief description of the larger study on which this work is based. In the findings section, I show the participating teachers’ responses to different cultural practices, such as arranged marriages and FGM (female genital mutilation practice), as they are represented in the short stories they read. In this section, I also discuss how teachers respond (or choose not to) to responses provided by other participants, particularly those that are very different from their own. In the final section, I discuss the importance of attending to the dynamics of dialogue across differences and recognizing the difficulties involved in productive dialogue in order to achieve the educational goals that promote a less-dominating and less-hierarchical approach.

Before moving on, I wish to state that my intention is not to refute the value of dialogue in this study. I am in an agreement with hooks (1994), who noted that dialogue can be used as a way to cross boundaries and to “disrupt the seemingly fixed (yet often unstated) assumptions” (p. 130). My aim is to empirically explore the extent to which mutual dialogue across differences develops (or not) and what that might mean in the context of the working environment incorporating the power relations among these teachers. It is important to note that there was much more similarity across responses to the short stories within than across the different racial groups in the study; thus, the discussion in the final section revolves around these patterns in regards to the difficulty of dialogue. However, I am not discounting the fact that teachers are subjects-in-process and they may learn from working with others and alter their perception based on their ongoing engagement. Indeed, an emphasis on reproduction does not foreclose contrary action, such as resistance and struggle. Moreover, individual *habitus* encompasses both *reproductive* as well as *transformative* characters (Mills, 2008).

Theoretical Framework

In investigating the responses of the teachers from different national contexts to the short stories and observing the dynamics of their interactions, I employ Bourdieu’s sociological theory of practice and his concept of *habitus*. According to Bourdieu (1977), “interpersonal relations are never, except in appearance, individual-to-individual relationships, and that the truth of the interaction is never entirely contained in the interaction” (p. 81). For Bourdieu, we are not the sole authors of our perceptions, thoughts, and (re)actions, as we are all inescapably participate in a variety of historically constituted social and political discourses. What people say, what they do not say, how they respond to and judge people whose cultural and racial backgrounds differ from their own is not so much a matter of personal choice applied in situated ways, but rather stems from the socially and historically derived dispositions that each individual brings to local activity. Hence, Bourdieu (1977, 1984, 1990a, 1990b, 1998) argues that to understand the psychological makeup that disposes and motivates people to think, perceive, and (re)act in particular ways, we need to first understand the socialization histories that have shaped this psychology in the first place.

In attending social location of individual’s cognitive structure, Bourdieu’s concept of *habitus* is educative for this study. Bourdieu (1984) defines *habitus* as a “system of durable, transposable dispositions,” that is ‘progressively inscribed in people’s minds” (p. 471) through practical interaction with external social structures that include other people. An individual’s *habitus* influences the actions that one takes, as well as the worldview of that person and it is constituted by that person’s individual history and the entire collective history of family, class, race, and ethnicity that the person is member of (Cicourel, 1993; Shim, 2012). Bourdieu argues that the elements of social structures that constitute an individual’s *habitus* are not consciously mastered, but rather deeply internalized through daily practices in ways that seem natural to people. They thus falsely appear to be self-evident and objective facts and can consequently dispose people to take particular actions or make particular choices in ways that are neither entirely conscious nor intentional.

Bourdieu contends that “human action is not an instantaneous reaction to immediate stimuli,” and the slightest “reaction” of an individual to another is pregnant with the entire history of these persons and their relationship (Bourdieu & Wacquant, 1992, p. 124). Thus, it can be inferred from the Bourdieu’s theoretical position that the manner in which the participating teachers respond to the short stories is not simply a reflection of their thought process pertaining to the objective description of the contents of the short stories. Rather, the teachers’ responses are intimately linked to their socialization histories. Such a theoretical perspective at least partially explains the reason why there was much more similarity in the teachers’ responses to the short stories within than across the different racial groups, which will be shown in the following section. In this regard, Bourdieu (1977) suggests that people in the same class do not have entirely the same patterns of thinking and experience because of the complexity of psychological processes and variations in the set of practices engaged in by different people. However, he also suggests that “each member of the same class is more likely than any member of another class to have been confronted with the situation most frequent of the members of that class” (p. 85). I interpret this argument to indicate that members of the same ethno-racial groups

are more likely to respond to different cultural practices similarly. Even though Bourdieu was mostly interested in social analysis of class, his concepts can easily be applied to race, ethnicity, and culture (Cicourel, 1993).

Moreover, Bourdieu's commitment and analyses of social practices were intended to elucidate the workings of social power, rather than simply facilitate a neutral understanding of social life (Mills & Trevor, 2007). Bourdieu assumed that individuals, social groups, and cultures could never develop or exist on an equal power level, because each is constituted in and through discursive and material practices that are invisibly created by complex set of asymmetrical power relations. In this regard, Bourdieu notes that "what goes on in verbal communication . . . remains unintelligible as long as one does not take into account the totality of the structure of power relations that is present, yet invisible, in the exchange" (Bourdieu & Wacquant, 1992, p. 143). As will be discussed below, the teachers in this study are from different national contexts, and given that this study was entirely conducted online, the teachers are not implicated in any way with one another professionally or personally. However, within Bourdieu's theoretical framework, in the final section, the implications of the dynamics of the patterns of the teachers' interactions will be drawn in relation to teaching and learning.

Methods

Setting and Participants

This study is a part of a larger yearlong study of 14 teachers residing and teaching in Korea, China, and the United States. The three ethno-racial groups in this study were White, African American (who live in the United States), and Asian¹ teachers (who live in China and Korea). Participants of this study were middle and high school English or English as a foreign language teachers, and their teaching experience ranged from one to eleven years. The participants were recruited from an English teachers' listserv, and participation was 100% voluntary. All teachers from China are from Shanghai, and those from Korea reside in Seoul. The context of this study was not an academic course, and the participants did not know each other professionally or personally. The researcher, who taught English as a second language for several years, also participated in the study occasionally. Mainly due to the participants' physical geographical locations, all discussions and interviews were conducted online using PICCLE (Pedagogy for Inter-Cultural Critical Literacy Education available at <http://piccle.ed.psu.edu/moodle/>).

Data and Data Sources

The larger study employed three data collection strategies, namely on-line discussions of contemporary short stories and films, life history interviews, and discourse-based interviews (of content of on-line discussions). Moreover, this study is grounded in, and makes references to, the data collected from on-line discussions. In the larger study, all participants engaged in on-line discussions of contemporary fiction and film dealing with intercultural relations (including tensions, conflicts, and resolutions), which allowed exploring how they understand and create differences. For the larger study, I chose six short stories and three movies as the subjects for online discussions. The short stories were: (a) "Mother Margaret & the Rhinoceros Café" (Kaiser, 2003), (b) "Incident on 33" (Romanow, 2003), (c) "Crazy" (McCracken, 2003), (d) "Circumcision through Words" (Foss, 2003), (e) "Pancho and Gary" (Eidse, 2003), and (f) "Welcome to Mill Street" (Kennedy, 2003). Each story is a part of an edited collection of award-winning short fiction entitled *Mother Margaret & the Rhinoceros Café: 2003 Canadian cross-cultural stories* (Symons & Sekar, 2003). The three movies I chose were: (a) *Borat* (Cohen, Roach, & Charles, 2006), (b) *Crash* (Danbury et al., 2005), and (c) *Do the Right Thing* (Lee, 1998). We spent about a week discussing each story and film, and all the stories

¹My usage of this term is not to essentialize participants from China and South Korea. Because participants from China and South Korea shared many ideological stances with respect to intercultural issues that are represented in the short stories and films, I represented them as one ethno-racial group in this study. There is no doubt that both the Koreans and Chinese are not homogeneous groups.

and movies chosen for the larger study addressed themes that involved tensions and conflicts arising from racial and cultural differences among the protagonists.

For this study, I chose the participants' on-line discussions on the two short stories included in the larger study, namely "Incident on 33" (Romanow, 2003), and "Circumcision through Words" (Foss, 2003). These short stories were chosen for this study because the participating teachers' responses to the cultural practices of Others were most prevalent in these cases when compared to other short stories and movies chosen for the larger study. More specifically, I have chosen to closely look at the participants' responses to (a) arranged marriages, as they are represented in a short story "Incident on 33," and (b) female genital mutilation practice (FGM),² as it is represented in a short story "Circumcision through Words." Discussion analysis revealed 23 utterances related to participants' responses to different cultural practices, of which 16 utterances were participants' responses to arranged marriages, and 9 related to FGM. However, the numbers of responses to each cultural practice were not distributed equally across the groups. For instance, of the sixteen utterances in which participants responded to arranged marriages, seven were contributed by White teachers from the US; only one utterance was contributed by African American teachers from the US; and eight utterances were contributed by Asian teachers from China and South Korea. Similarly, of the ten utterances in which participants responded to FGM, five were contributed by white teachers; four were contributed by African American teachers; and only one contribution was made by Asian teachers. The total number of responses made by each ethno-racial group is slightly different from one another; and this difference can be partially attributed to the fact that the numbers of participants in each ethno-racial group varied in this research project.

Findings

Although not all responses to arranged marriages and FGM are mentioned in this study, in my effort to show the dynamics of the interactions among the teachers, the discussions of the samples of the teachers' responses are presented in a chronological order.

Teachers' Response to Arranged Marriages

One of the seven White teachers who commented on the topic of arranged marriages noted:

I completely understand that different cultures do things differently, and I guess it is unfair for me to make judgments about arranged marriages, but I think that it is absolutely crazy to have someone else choose who you are going to love and marry.

This teacher begins by claiming her complete understanding that how people "do things" is culturally shaped and that practices differ among different cultures. She also acknowledges that making judgments about arranged marriages is unfair. However, these comments were immediately followed by a conjunction *but*, which outweighed the importance of her previous claims. What seems implicit in this claim is the presupposition that the truth and morally correct condition underlying love and marriage are such that one should have absolute autonomy in selecting one's spouse or mate. To do otherwise is "absolutely crazy." This presupposition negates this participant's earlier claim about "completely understanding" the social fact that people's notions of what is desirable are often a function of their positions within social and cultural contexts that largely shape how those people think, feel, and act. She previously also noted that she understood that what one person may perceive as undesirable or crazy might seem desirable and/or completely normal to another person (e.g., Bourdieu, 1977, 1984; Bourdieu & Wacquant, 1992).

Here is another example, in which another teacher in this group responded to the same account in a similar manner:

² Hereinafter, I will refer to female genital mutilation practice as FGM.

I respect different cultures, but in this day in age, I find it strange that arranged marriages still happen. The western world is progressing rather quickly yet the part of the world participating in arranged marriages continues to remain so backward.

This teacher similarly notes his respect for different cultures and then immediately tempers this acknowledgement using the conjunction “but.” Against the backdrop of his own normalized perspective, he referred to arranged marriages as strange. Then, he further constructed a binary pair between the “Western world” as progressive and “the part of the world participating in arranged marriages” as backward. Although there is nothing inherently or intrinsically backward or under developed about a cultural practice of arranged marriages, in the process of defining “the Western world” as progressive, “the world participating in arranged marriages” implicitly becomes “backward.” Here are two further examples of responses given in a very similar manner.

I respect different cultures, *but* when it comes to love, that act/feeling *should not* be controlled.

I get *upset* when people tell me what to do and I guess some cultures are different. But, it also *upsets* me because people should be able to love whoever they want. There is nothing wrong with dating as long as you are happy.

All responses by the teachers in this group revealed similar beliefs, i.e., that some human experiences, such as love, are not socially constructed. It was also notable that the teachers made an effort to first express their respect for the cultural practice of arranged marriages. In this regard, Bourdieu’s sociological insights on politeness practices provide a broader lens through which this politeness convention can be understood. According to Bourdieu, “the concessions of politeness are always political concessions” (cited in Fairclough, 1992, p. 162). Drawing on Bourdieu, Fairclough explains that politeness is not always an innocent act and that particular politeness conventions and their use implicitly acknowledge particular social and power relations. That stated, the fact that the politeness practices were more often taken up only by White teachers in this study (who appear to impose their world perspectives as universal, neutral, and even better than those of others) seemed to index their *habitus* and political location in a broader social context—a fact that was probably not directly apparent to the teachers (Bourdieu, 1977, 1984, 1990a, 1990b, 1998).

There was no interaction across different ethno-racial groups within the day in which the topic of arranged marriages was discussed by the White teachers. However, on the fourth day of discussion on “Incident on 33,” a teacher from China commented on arranged marriages in the following way:

Arranged marriages used to be and still are very popular throughout China, even in big cities like Shanghai, because Chinese people believe that the happiness of a marriage has a lot to do with whether both parties of a couple are from similar backgrounds. I think arranged marriages have their own advantages as they can make full use of the financial resources that the two families (I mean the wife's family and the husband's family) possess. Each family can exchange what they have with what they don't have.

Coming from a cultural background in which arranged marriages are valued and practiced, this teacher defines “the happiness of a marriage” in Chinese cultures as something very different from what would be perceived and expressed as such by the White teachers in this study. She also emphasizes the importance of compatibility, not only between the two individuals getting married, but also of their respective families. This emphasis is very different from that of White teachers, i.e., being able to choose whomever one wants to love and marry independently from the concerns of the family members involved on each side.

Here is a longer and more personal response to arranged marriages by a teacher from Korea. The importance of compatibility in terms of socio-economic status seems quite similar to that of the last participant I discussed:

I don't think that arranged marriage is particularly "bad" or "primitive." Maybe one of the reasons why many people believe that this thing is bad is that this kind of marriage lacks emotional interactions or proper exchanges of right "chemistry" between man and woman. However, we all know that infatuation or mad love perishes with the lapse of time eventually and a lot of men and women are struggling to keep their marriage with the vain hope of their fire of love will come back to them. Almost half of the married couples in the USA are getting divorced, and I dare say that the number of divorcees in couples who got married through some kind of arrangements is fewer than the other couples who got married after the "burning love." One major misunderstanding about arranged marriages is that most people think that one is forced to get married to whomever your parents choose for you but this is not at all true nowadays. The parents choose their son or daughter's future spouse, but if either the son or daughter refuses the choice, the parents tend to respect their wishes, and they will find someone else. I met my wife in an arrangement. My parents and my wife's parents thought that we could make good husband and wife considering family backgrounds, ages, and other socioeconomic factors. Both my wife and I agreed, and when we got married, we were not in love with each other. As time passed, we began to find good points and bad points on each other, however, for the next twenty some years, we found that we never thought or talked about divorce. I think we are still trying to find good points on each other by keeping a balance in everything in our way of life and, most importantly, both my wife and I are very happy.

This teacher seems to indirectly respond to people who view arranged marriages as "bad" or "primitive" and counters these ideas with his views on what might underlie those people's perceptions. In other words, this participant perceives that many people oppose arranged marriages because such unions lack emotional intimacy and love between the husband and wife. This perception, indeed, was largely accurate at least with respect to the White teachers' responses to arranged marriages, as discussed earlier, because they *all* claimed that the most important factor to consider when choosing a prospective spouse is love and mutual attraction. Moreover, they claimed that arranged marriages do not allow such affection. However, this teacher, like all other Asian teachers in this study who responded to the issue of arranged marriages, revealed a very different perspective—that compatibility between the two people and among the members of both families is the most important factor in spouse selection. Further, this teacher attempts to clarify what he perceived as a common "misunderstanding" about arranged marriages—the idea that arranged marriages are equivalent to forced marriages. Indeed, this misunderstanding did seem to be held by many of the white teachers I discussed above.

Another aspect that seems notable here is that this teacher provides three analytical arguments to support his positive view of arranged marriages: (a) mad or burning love "perishes with the lapse of time," (b) almost half of the marriages in the US that have supposedly been entered into by choice and out of love end in divorce, and (c) more marriages based on love and attraction end in divorce, compared to arranged marriages. Although this teacher did not seem to be aware of research on this issue (as suggested, for example by "I dare say"), arguments like the ones made by this participant have been commonly discussed and often acknowledged by many scholars who publish in Western academic journals about marriage and family (Larson, & Holman, 1994; Myers, Madathil, & Tingle, 2005; Al-Johar, 2005). Also worth noting here is that some of the studies comparing satisfaction in arranged marriages with satisfaction in marriages of choice have found no significant differences (e.g. Myers et al., 2005). Yet, White teachers, unlike the Asian teachers in this study, absolutely felt that arranged marriages were inherently unfair to the two individuals involved. While whether or not arranged marriages actually lead to marital happiness is not a focus here, the Asian teachers' attitudes toward arranged marriages definitely seem to flow from their *habitus*, and are thus influenced by their socio-cultural backgrounds.

Only one African American teacher responded to the issue of arranged marriages, noting the following:

I think that if I was from a country where this was practiced I would find it acceptable if that was all that I ever knew. But, looking at it from my point of view so far removed from the situation, I am not sure if I will ever understand it.

This teacher seems to acknowledge that the options apparent to individuals may be limited by their socialization histories; hence, she thinks that she would be likely to accept the practice of arranged marriages if “that was all that she ever knew.” This teacher does not impose her beliefs, but rather tries to contextualize her position, which is “so far removed from the situation”—making arranged marriages incommensurable to her but not necessarily morally wrong, bizarre, primitive, and the like. While it is not possible to generalize her comments to the other African American teachers in this study, the pattern appears to be different in that this teacher is not placing any negative judgments on arranged marriages. In addition, the reasons behind the silence of the other African American teachers in regards to arranged marriages are not clear.

Teachers’ Responses to FGM

There were five responses by White teachers in regards to FGM. There was a clear pattern in these teachers’ response in that they judged FGM as strange, backward, dated, unfortunate, primitive, ignorant, and conservative, which are consistent with the pattern in which these teachers responded to arranged marriages. These attitudes seem to flow from their *habitus* constructed within the system of domination as the members of the dominant group in which they clearly seem to assume their own cultural practices as normal and natural.

Here is one example in which a White teacher responds to FGM, as it was represented in *Circumcision through Words*:

I cannot believe that female genital mutilation still exists today. I simply do not understand the purpose of this uncivilized practice. In this day in age, who is forcing these girls to undergo genital mutilation? Personally, I feel that our job as adults for young children is to empower them to allow them to make their own decisions so that they can be happy. It makes me grateful to be an American in my culture and not have to endure that.

Here again, this participant elevated her sense of the basic conditions of today to the level of basic universal conditions. Then, by defining FGM as uncivilized and purposeless against what she considered civilized and purposeful, this participant belied another assumption that the girls in the cultures that practice FGM are *forced* into having FGM performed. This teacher does not seem to recognize the social fact that an individual’s preferences and choices are strongly delimited by their social contexts and *habitus* (Bourdieu, 1984). Moreover, she clearly disregards the fact that, in those contexts, certain practices might seem perfectly natural and normal, and individuals may voluntarily want to engage in them, even if they might be seen as dangerous or threatening from other cultural perspectives. Here is another example of a teacher responding in a similar manner:

I understand that there are different cultures and, due to these differences, our levels of normalcy vary greatly. However, FGM is simply a horrific and cruel practice. It is shocking to think that how some cultures still consider a primitive and crazy practice like FGM as a rite of passage.

There were no exchanges across the three ethno-racial groups in any given day. However, on different days, African American teachers posted their responses to FGM. I discuss four particular responses below, whereby the first and the last are similar, while the remaining two differ slightly in their patterns. One dimension that stood out in all responses by African American teachers is that the teachers in this group responded to FGM as a contextualized practice within a particular culture. They also seemed to indirectly speak to other people who may have negative normative judgments about

FGM. One African American teacher posted the following comment, which seems to indirectly speak to others:

I understand that FGM may sound harmful to you, and I understand that you have been raised to think that this kind of practice is unacceptable, but this is what these people know. Within cultures that practice it, FGM is often required for marriage. In such a case, we can think of FGM as an ingredient of marriage.

This teacher does not comment directly on the practice of FGM, and she certainly does not construct FGM as an inherently or universally primitive, horrific, and unjust practice. Instead, this participant seems to have problematized the assumptions and dispositions that incline people to claim that individuals (who belong to cultures that practice FGM) should make a better choice and stand up for themselves and for their children. Furthermore, by clearly separating *you* (White teachers) and *them* (people who practice FGM), and by acknowledging and juxtaposing *your* positions (in which *you* think FGM may be harmful and unacceptable), and *their* position (in which FGM is not a choice but rather “this is what these people knew”), this participant appears to be aware of the social fact that the options open to any given individual are constrained by a particular set of social norms. She also seems to suggest that a statement that presupposes individuals’ autonomy and freedom separately from social and cultural context is judgmental and, implicitly, at least wrong.

In this regard, this participant appears to be directly responding to White teachers that judged a cultural practice from their own cultural perspective, which they assumed to be universal and objective. This teacher also highlights the significance of FGM within cultures that practice it, allowing her to reject the negative judgments made by cultural outsiders. Here is an example in which a teacher appeared to question the sense of entitlement and power that some Americans seem to have:

In this story, Kiddisti an immigrant from Africa is unable to practice her cultural rituals of FGM because the Americans think it is wrong to do. Who are we to say that a cultural ritual is wrong or right?

Although this participant is not directly responding to another teacher’s response to FGM in this study, she poses a question about a position that she found problematic. She does this by underscoring a part of the story, *Circumcision through Words*, in which a main character was prohibited to undergo a cultural practice (FGM) that she desired and was a part of her culture because “Americans think it is wrong to do.” She also posed a rhetorical question about whether Americans have the right to “say that a cultural ritual [of Others] is wrong or right.” By doing so, this teacher seems to have cued into an obvious reality—the reality in which Americans do interfere with the Others’ cultural practices—and she denounces this reality. The subtext of this response also seems to expose problems related to Americans’ authority to decide on truth claims about Others and their practices.

The next example takes the claims in the previous example even further and questions the motivations that underlie Americans’ interference with other cultures. One African American posted the following comments:

I think of the name of the organization . . . FRIENDS of AFRICA, and I noticed that the officiator of the meeting describes their goal as finding a solution to the issue of FGM. My question is who is being comforted in the relationship? Is it the people of AFRICA or the ones that want to help (FRIENDS)? The difficulty is that Friends of Africa intervention may MAKE people outsiders, people like Kiddisti who is not circumcised WILL forever be an outsider if she doesn't do what the rest of her kinsmen are doing. And to jump on the "us" and "them" mutilated and non-mutilated bandwagon will not help either. In this story, only I have to wonder why Murray's organization sent him to learn about FGM, when they are going to use it as a theme for THEIR fund raising campaign. I think ultimately when it comes to foreign affairs, there are so many Murray's, people wanting to help, but in the end the PEOPLE (of Africa) themselves are not really benefiting at all.

Using the contents of the story, this teacher seems to have deconstructed what others may view as benevolent in foreign affairs. This teacher raises a rhetorical question about the real beneficiaries in the relationships—between those who want to help and those who are seemingly being helped—cueing the obvious answer that it is not people of Africa who are being “comforted.” Thus, this rhetorical question and its echoing answer seem to implicitly disrupt what has often become the central fact (rather than a matter of dispute), namely that “those who want to help” (FRIENDS) know better about what’s better for *them* (PEOPLE of AFRICA who value and practice FGM) than *they do themselves*. In effect, this participant indicated that the seemingly incontestable maxims of the Friends of Africa intervention that were meant to enable those who practice FGM were, in reality, disabling them. According to her, this is because actions *imposed* by the “ones that want to help,” in reality, are tearing those supposedly being helped away from the fabrics of their own cultural and social contexts, thus making them outsiders forever.

What is particularly notable and becomes obvious here is that, even though this teacher is responding to the issue of FGM, she really seems to be addressing the general issue of foreign affairs/interventions in a contemporary world. In other words, this teacher exposes what she perceives to be an unmistakable self-righteousness that pervades contemporary foreign affairs organizations, like Friends of Africa. More specifically, she is posing a question of *why* are *they* (e.g., FRIENDS) doing *what they* are doing, hinting that there are so many “people wanting to help” when it comes to foreign affairs. Yet, by explicitly stating that, in the end, those who are supposed to benefit do not benefit, this participant clearly seems to respond in a way that provokes serious thoughts about the underlying assumptions, purposes, and outcomes of foreign affairs and interventions, like Friends of Africa, in the short story, *Circumcision through Words*.

Only one Asian teacher provided her response on FGM, which was posted weeks after the week in which the participants discussed *Circumcision through Words*.

I feel that it is not at all appropriate to talk about female genital mutilation, and I would rather remain silent than encourage any kind of conflict.

Clearly, this teacher did not feel comfortable expressing her attitudes about FGM. As was the case in African American teachers’ response to arranged marriages, the factors that might account for Asian teachers’ silence on the issue of FGM are unclear. However, silence and positions not taken can speak more powerfully than presence and positions taken in terms of people’s geographic, cultural, and social locations (e.g., Clark, 2005). Elsewhere in her response to another short story (as a part of the larger study), this teacher talked about the importance of maintaining *harmony* in Korean culture, and remaining silent in order to avoid any conflict. Thus, her views seem to be at least partially influenced by the importance placed on maintaining *harmony* in her culture. Although this is only one participant’s take on her own choice to remain silent on the topic of FGM, it does seem to index the powerful effects one’s social and cultural locations (*habitus*) have on one’s position taking (and not taking) practices.

Discussion and Implications

The findings in this study revealed some significant consistencies within each ethno-racial group, as well as some significant differences across the three groups. This does not mean that the findings can be generalized, or that a subject is determined by certain cultural rules. Moreover, the study is not essentializing any teacher’s thinking and perceptions with respect to any ethnic or racial group. Nonetheless, these findings are telling in some way.

From Bourdieu’s theoretical perspective, the similarities in the responses of the teachers within each ethno-racial group did not emerge because groups were defined by ethnicity-race. Rather, as the members of each ethno-racial group were likely to have shared similar historical, cultural, political, social experiences and similar social, political, and economic contexts, they provided similar responses on the issues raised in this study. Hence, very different sets of life experiences and

socialization histories seemed to have appropriated the teachers across three ethno-racial groups to assume very different dispositions and lenses through which to see the same cultural issues. These experiences and histories unfolded as they did largely because of the greater constitutive social structures and conditions already in place that delimited which positions could be taken and not taken (Bourdieu, 1990a, 1990b, 1996; Bourdieu & Wacquant, 1992).

The findings pertaining to each group clearly demonstrated that participants' positions are not detached from constitutive political and social structures. Therefore, their positions were never objective and neutral, nor were their interactions, irrespective of the social positions they assumed. What disposes us to act and think largely stems from our individual *habitus*, which is not always visible to us; thus, we often tend to believe that our actions and thoughts are objective, neutral, transparent, and autonomous. In other words, participation in a dialogue, even at the micro-level of the discussions around the short stories in this study that may appear to be personal choice, is not simply a matter of choice. Hence, a dialogue is not simply a momentary engagement between two or more people.

Moreover, as partly shown in this study and was often the case in the larger study, the participating teachers made very little effort to engage in cross-talk across groups, especially when interpretations varied considerably and in contested ways. Instead, the different groups engaged in parallel play, with members of each group posting their responses without attempting to engage with members of other groups. Thus, uncritically assuming that dialogue across differences automatically occurs when opportunities for such conversations are provided seems flawed even when everyone is actively engaged in *talking*. This resonates with the argument proposed by Burbules and Rice (1991) that the very value of the capacity for being able to talk is fundamentally linked to being able to be heard. Throughout this study, even though all teachers were in a position where their different attitudes about arranged marriages and FGM could have criss-crossed, and their thinking, (re)acting, and feeling processes could have been rethought and rearticulated, this is not what happened.

Thus, as a result of this study, a much more difficult question emerged—when different positions that are differently located on different social and political hierarchies come together and interact, and when a conflict emerges between these different positions, *who* will decide whose position counts?

Different social and political conditions disposed the teachers in one group to view arranged marriages as valid, those in another group as primitive, and yet others as incommensurable. However, in the real world, not all cultures and their beliefs are perceived equally valid (Bourdieu, 1984). Re-invoking Burbules and Rice's (1991) view that dialogue across difference can be counterproductive if it does not take relations of power and domination into its consideration, we can ask another question—do individual's positions within broader social and political hierarchies render some opinions about arranged marriages or FGM valid and others not so valid? Moreover, if dialogue is not platonic (Burbules, 2000), do asymmetries of power and status make the stakes in conversation much more risky for some than for others?

This study empirically demonstrated how teachers from three ethno-racial backgrounds responded in profoundly different ways to different cultural practices, as well as analyzed the dynamics of their interactions. Even though some of us might think that it is trivial that people from different cultural and racial backgrounds perceive the world differently, this study prompts us to think about where to begin when racial differences conflict. In particular, in situations where teachers from different racial and cultural backgrounds work together closely and in developing intercultural/multicultural/social justice educational curricula, we must find a common ground in order to have better chance of having some counter-hegemonic effects. In a present educational contexts, in which "hardly anyone has a bad word to say against dialogue" (Burbules, 2000, p. 251), we would do better to attend more closely to the dynamics of inactions among teachers from various ethno-racial backgrounds to question inclusion and expansion of multiple voices within dialogue, as well as recognizing that merely giving voices to everyone in conversation should not be the ultimate goal in

social justice education. In this regard, Bourdieu contends that the structure of speech events is always “predefined by broader racial . . . relations” (Bourdieu & Wacquant, 1992, p. 144). The parallel conversations in this study, in which multiple discourses were clearly present without much engagement of one another, reflect limits and barriers of dialogue that we need to attend to in order to fully benefit from the kinds of dialogue that is mutually constructive of new perspectives and understandings.

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The Ethical Principle of Regard for People: Using Dewey's Ideas in Schools

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Abstract

In this study we analyze Dewey's writings and related literature in order to explain and utilize his ethical principle of regard for one's self, others and social groups. His reflections about consequences, the common good, accountability and responsibility undergo scrutiny too. Moreover, we probe his understanding of affections, interest and action to elucidate their interconnectedness with ethical reasoning and moral development. Our reflective paradigm, constructed from Dewey's thoughts, serves as an analytic tool to assist in the examination of a problematic ethical situation and to demonstrate its usefulness for educators and others. The conclusions reached include the claim that Dewey's principle of regard for people is a central feature of his reasoning process and encompasses a web of auxiliary principles which focus on raising questions about having regard for specific elements of life in particular contexts.

Key Words: John Dewey; Schools and Ethics; Educational Leadership; Ethical Science; Ethical Reasoning; Reflections, Affections and Actions

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Introduction

Given the social and political contexts of many societies, ethical development has become a compelling interest of numerous groups and institutions, including many P-12 schools (Amstutz, 2013). Logically, an understanding of ethics by educators seems to be a prerequisite to constructing a school ethical development plan, whether focused on students, staff or both. But these two concerns—understanding ethics and engaging in ethical development—raise legitimate questions. In fact, a plethora of apprehensions connected to a seemingly simple question exist, e.g., Should educators be interested in ethical inquiry and moral development in schools (Campbell, 2003)? If the answer to this question is yes and the rationale is sufficiently strong, it appears judicious to ask how a study of ethics and the construction of an ethical development plan should be undertaken in particular contexts. Dewey (1916/1980a) inspires consideration of questions involving ways that educators may approach a study of ethics and the design of school emphases on ethical development, especially whether such a plan has a reasonable regard for the diversity of both students and colleagues.

In part, this study seeks to foster an understanding of a facet of John Dewey's ethics so that educators may determine whether the ideas examined merit additional inquiry and possible utilization. While a variety of approaches are available for studying ethical principles that promote ethical development, we focus on an aspect of Dewey's viewpoint that seems well suited for schools in pluralistic democracies (Apple, 2014). Briefly stated, we think this feature is an option, because it involves a far-reaching commitment to democratic values, including the ethical principle of regard for people in complex societies (Dewey, 1916/1980a). While pursuing his ideas, we examine them under the headings: Clarification of the Principle, Affective Dimension of Regard for People, Concreteness of Regard for People, and One School District's Ethical Situation. Each of these topics overlaps with and contributes to understanding the others.

Our study is primarily philosophical, even as we employ an actual ethical situation (One School District's Ethical Situation) to explicate and demonstrate Dewey's theory in two ways. The first use of the situation is to illustrate how people may miss and ignore signs of ethical problems and, thereby, compound them or they may identify and address problems and, thereby, enhance the ethical cultures of schools.

Second, the illustration clarifies how Dewey's proposed interdisciplinary ethical science that deals with human problems can be richer, especially for educators, than ethical study that is predominantly theoretical (Dewey & Tufts, 1932/1985; Welchman, 1995). Dewey's scientific focus is related to his belief that nearly anything learned in one's daily life (e.g., in familial, sport, cultural, spiritual, volunteer, professional and recreational engagements) and in one's academic field (e.g., in history, literature, biology, art, chemistry, law, psychology) may contribute to understanding and addressing problematic ethical situations (1932/1985; 1939/1988c). Thus he thought that educators qua persons and qua professionals are constantly involved in experiences and situations that may contribute to their understanding of ethics and ethical development. Predictably, Dewey (1916/1980a) claimed: "Interest in learning from all the contacts of life is the essential moral interest" (p. 370). Reflectively utilizing both informal experiential and professional information should become, in his opinion, a part of ethical inquiry and development. Our thesis is that utilizing Dewey's (1932/1985) ethical approach can be invaluable for educators and students.

A Clarification of Regard for People

Seeking to understand Dewey's idea of regard for people draws attention to several benchmark statements. First, he (Dewey & Tufts, 1932/1985) observed that "[regard] for others like regard for self has a double meaning. It may signify [a] that action as a matter of fact contributes to the good of others, or it may mean [b] that the *thought* of others' good enters as a determining factor into the conscious aim" of people (p. 297). Second, he (1932/1985) added that a "more normal and complete interest" is "regard for the welfare and integrity of the social groups of which ... [one is] a part" (1932/1985, p. 299). Regard for people, then, involves two explicit meanings: (a) a general

meaning which indicates that having regard for people includes one's self, others and associated groups and (b) a dual meaning which indicates that having regard for people may involve both action that actually contributes to their good and may involve conscious reflection about others' good when decision making. But, third, Dewey added an implicit meaning: (c) a comprehensive meaning which indicates that the phrase is an umbrella-like concept that may involve the scope of his ethical ideals. These ideals are "forces which lead us to *think* of objects and consequences that would otherwise escape notice" (1932/1985, p. 300). Thus his panoramic lens provokes questions which connect to particular issues: Regard for who? Why? In what domains should one focus a regard? How will regard for people be operationalized in this situation? Related to these questions are others, involving the consequences of actions, the common good and the responsibilities of participants. While we distinguish these elements for clarity, Dewey commingled and integrated them. For him, they constituted a mosaic of interpenetrating conceptions.

The discussion of Dewey's ideas falls under several subheadings: General, Dual and Comprehensive Meanings; Consequences and the Common Good; and Accountability and Responsibility.

General, Dual and Comprehensive Meanings

The idea of regard for others, social groups and one's self is a radical assertion when compared with the opinions of theoreticians who maintain that one should focus primarily or exclusively on the desires, needs or interests of (a) others, (b) a membership group or (c) one's self. A trichomous view of self, others and groups, Dewey alleged, is incongruent with an examination of what it means to live as a human being in interdependent social settings. He emphasized that having a regard for this threesome is necessary for social growth. Further, he contended (1932/1985) that the good of each person inextricably is interwoven with the good of others: "there can be no effective social interest unless there is ... an intelligent regard for our own well-being" (p. 300). Ignoring either organic realities or personal needs disadvantages everyone. To provide the developed abilities and opportunities necessary for meeting human needs—e.g., friendship, nourishment, healthcare, clothing, transportation, housing, education, recreation, employment and peace—is a basic step in enabling individuals to contribute to their own and others' wellbeing (1916/1980a; 1932/1985).

Dewey's second observation was that there is a dual meaning to the phrase regard for people. Specifically, the intentions of people and the consequences of their actions are important ways of understanding and analyzing a reflective and just practice of regard for people. That is, that the conscious intentions of a group or person to promote the good of others may be a crucial and essential factor in achieving social betterment, although repetitively asking about one's intentions can become unfruitful and moralistic (1932/1985). Admirable intentions should be among one's dispositions but are not the whole story, for the consequences of well-intentioned acts may be harmful, personally and collectively. Hence, consequences—probable, immediate, actual and cumulative ones—are considerations when estimating future and evaluating current choices and practices in schools (Dewey, 1922/1983b).

Dewey's third observation is that the use of the principle regard for identifies two intersecting and inseparable emphases: (a) a regard for persons or selves and (b) a regard for the desires and interests of people. That is, it identifies both who and what to regard. His regard-for panorama encompasses, among numerous other matters, a need to have regard for peace and justice (1922/1983b), individual rights (Dewey and Tufts, 1932/1985), cultural diversity (1916/1980a), freedom and kindness (1939/1988a), individuality (1916/1980a) and inquiry (Dewey and Bentley, 1949/1989c).

The signature importance of inquiry is appreciated better when it is understood that it is both (a) a factor to regard and (b) a means for identifying and deliberating about other regards. In complementary studies, Johnston (2009) demonstrated the indispensable role of inquiry in every aspect of life, and Garrison (1997) lamented a tragic consequence of disregarding it, stating "Those

who do not care [about matters] do not inquire” (p. 107). The case examined later illustrates the necessity of “caring for ... looking after, paying attention” to the details of particular situations (Dewey & Bentley, 1949/1989c, p. 247).

Consequences and the Common Good

While intentions were significant for Dewey, his emphasis on consequences was substantially greater, especially when intended and actual consequences and the common good are considered (1932/1985). So both the prospective and the actual consequences of decisions along with the common good need to be appraised (Etzioni, 2006; Gouinlock, 1994). When the consequences of a proposed decision or act are largely unknown, Dewey (1922/1983b) argued that prospective outcomes should be evaluated by the probable effects of the tendencies of dispositions and habits, not by an individual act: “In cases of doubt, there is no recourse save to stick to ‘tendency,’ that is, to the probable effect in the long run” (p. 37). As Fesmire (2003) observed, Dewey (1908/1978a; 1922/1983b) offered dramatic rehearsal, a penetrating intellectual tool, to expedite the evaluation of the prospective outcomes of impending decisions.

Evaluating district, school and classroom policies and practices is useful in the ethical realm too. Collecting qualitative and quantitative data on targeted questions can help build an ethical knowledge base for school and district educators (1933/1986). On a daily basis, educators make decisions on the bases of existing knowledge bases, situational facts, legal insights, reflective codes and deliberations. When an educator is reprimanded (e.g., see the school situation) for alleged unprofessional conduct and the consequences are disturbing, Dewey would have likely said the situation should be reviewed to determine (a) where missteps were made, (b) how they can be corrected immediately and (c) how they can be avoided in the future.

When considering the common good, two emphases need attention as well. To begin, Dewey implied that schools need to foster the common good in and among school groups as well as among individuals (Dewey & Tufts, 1932/1985; Walling, 2004). To continue, Dewey was sensitive to having regard for people who are outside of one’s familiar settings, whether regional, national or international. Thus in order to think freely and reflectively and act ethically as individuals and groups, he reasoned that there is a need to democratize units of power. “[The] remaking of the social environment, economic, political, and international” (1932/1985, p. 260), he insisted, was critical to providing both external and internal school and societal conditions that facilitate the development of ethical regard for people. Consequently, Dewey (1932/1985) affirmed that the democratic criterion of “the greater good of all must be extended beyond” (p. 371) local and national borders into transnational arenas. Interest in the common good, then, involves an interest in everyone: “Interest in the social whole ... necessarily carries with it interest in one’s self” (1932/1985, p. 300). Moreover he accentuated the global relevance of scientific ethical theory: it does not stop with personal contacts or national borders but extends to “any possible neighbor in the wide stretches of time and space” (1915/1979b, p. 82). The need for international mindedness is evident (Dewey, 1927/1984a). These explanations raise additional questions, some of which appear explicitly below.

Accountability and Responsibility

Hardly anyone revels in the thought of being liable, accountable and responsible. Yet Dewey (1922/1983b) tied together these concepts in a meaningful way: “Liability is the beginning of responsibility. We are held accountable by others for the consequences of our acts” (p. 217). But he interpreted these concepts as future, not merely past, oriented: “The individual is held accountable for what he *has* done in order that he may be responsive in what he is *going* to do” (p. 217). The aim of accountability and responsibility, he maintained, was primarily educative: “Intelligence becomes ours in the degree in which we use it and accept responsibility for consequences” (p. 216).

In reality, then, ethical development should stress that intelligence is a possession (a) to the extent that it is used and (b) to the degree learning from the consequences of life affect habit

formation. Responsibility, as seen by Dewey (1933/1986), requires that both individuals and groups are accountable for evaluating (a) their intellectual conclusions and their conclusions' potential outcomes and (b) the actual consequences that "follow reasonably from" (pp. 137-138) their thoughts. "[A] projected step" (1933/1986, p. 138) by a person entails taking intellectual responsibility for considering the step's likely consequences as much as a completed step requires responsibility for the actual outcomes. Reasonableness, Dewey emphasized, means: "think of consequences before acting" (1949/1989a, p. 312). In a nutshell, reflective pre-consideration informs decision makers of potential negative consequences (e.g., embarrassments and suspensions) as well as potential positive consequences (e.g., satisfactions and accomplishments).

Considering consequences, Dewey (1922/1983b) acknowledged, is a complex undertaking: the process entails leaders understanding that they are partially responsible for nurturing environments that enable desirable consequences and for treating people with regard when their behavior falls short of expectations. Also, as indicated above, Dewey's (1932/1985) goal was to maintain regard for one's self, others and the common good of, say, classes, clubs, teams and schools. Therefore, assuming responsibility is for both the individual and common good (Dewey, 1916/1980a). To illustrate from the business sphere, Dewey (1932/1985) argued that "the test of an industry is whether it serves the community as a whole, satisfying ...needs effectively and fairly, ...providing the means of livelihood and personal development to the individuals who carry it on" (p. 299). For the political realm, he asserted that democracy's moral ideal is measured by its participatory outcomes: "a social return ... [is] demanded of all and that opportunity for development of distinct capacities be afforded all" (1916/1980a, p. 129). From an educational perspective, the ultimate test of laws and institutions, Dewey (1932/1985) believed, is "what they do to awaken curiosity and inquiry ... what they do to render men and women more sensitive to beauty and truth; more disposed to act in creative ways; more skilled in voluntary cooperation" (p. 364). In school contexts, the common good may focus on a group, class, school, or district—and, perhaps, even the far reaches of the planet (1932/1985).

The Affective Dimension of Regard for People

Complexity of Affections

That Dewey (1933/1986; 1939/1988c) included the affective in experiential learning, including the ethical, is clear. Foregrounding this element of his philosophy makes the organic relationship of the intellectual and the affective realms manifest. For instance, his conception of regard for is associated with both empathy and sympathy and their fusing with other impulses and desires (Simpson & Sacken, 2014). The collective emphasis he (1932/1985) placed on empathy and sympathy is on their being (a) "the most efficacious *intellectual* standpoint" (p. 270) and (b) the "surest guarantee" of moving beyond self-centered and favored-group decisions to a "concern for" the general welfare of people (p. 259). Similarly the affective dimension emerges when Dewey (1932/1985) asserted that while making moral decisions educators should manifest "benevolent regard of others" (p. 299). Because he (1939/1988c) stated that "valuation [or appraisal] *involves* desiring" (p. 204) and that impulses and interests form "a set" of affections that influence growth (1939/1988c, p. 207), there is little doubt that Dewey promoted a holistic engagement in inquiry and decision-making. Additionally Dewey's empathetically-and-sympathetically informed respect for people adds to the complexity of his thinking.

Relationship to Respect

Given Dewey's use of respect and regard for, it is advantageous to examine how he viewed their similarities and differences. Several patterns in his writings are noticeable. First, it is evident that neither concept is an arid intellectual endeavor although each involves a crucial cognitive side (1932/1985). Second, each is or becomes, if Dewey was right, a virtue in an interpenetrating network of habits where affections form a "unity [which] is the very idea of integrity of character" (1932/1985, p. 257). Third, each is connected to sympathy and empathy although sometimes in dissimilar ways: the *emotion* of "respect for the freedom of others" (1922/1983b, p. 136) helps keep sympathy and

empathy from becoming sentimentalized while regard for others is informed and energized by the pair (1932/1985).

Are there subtle shades of meaning that at times distinguish the two? Perhaps, he differentiated on occasions between the uses of the terms in slight but important ways. For example, the phrase respect for seems preferred when he discussed obligations, duties and law, when he implied a slightly richer cognitive quality and when he preceded the phrase by descriptors such as deepest (1891/1969), tremendous (1928/1984c) and profound (1949/1989b). He appeared to have a preference for regard for when discussing people and human betterment, when indicating a moderately warmer concept, when using prefixes such as affectionate (1914/1979a), sympathetic (1916/1980a), benevolent (1922/1983a) and when identifying it with caring for (1908/1978a), concern for (1932/1985) and consideration of (1932/1985). Dewey (1939/1988b) combined the two ideas on occasions to convey greater feeling and emphasis as when he claimed that the diverse peoples of world need “mutual respect and regard which constitute charity as the inspiration of peace and good will” (1949/1989b, p. 183).

Caution about Dewey’s usage of the two concepts is merited, nonetheless, because it is too nuanced to describe fully here. We note, all the same, Pappas’ (2008) position that Dewey’s emphases were a foreshadowing of aspects of contemporary feminist ethics and add that democratic school cultures, when infused with an ethic of regard for people, can help move schools beyond a rational ethic to an intelligent, flexible and demonstrative ethic that informs relationships. Interestingly, also, is Dillon’s (1992) assertion, much like Dewey’s (1932/1985), that respect and care are unifiable virtues.

Distortion of the Principle

Although Dewey’s (1927/1984a) comments underscored the affective dimension of ethical thinking and action, he obviously recognized that the farther removed a person is from her usual interactions, the greater likelihood there is for what we tag a thinning of affections. But this prospect underlines the importance of developing sympathy and empathy for anyone within a person’s sphere of responsibility (Simpson & Sacken, 2014). On the other hand, there are distortions of the principle of regard for people that go in different directions, e.g., showing favoritism toward family, friends and social and professional groups (1916/1980b). He (1932/1985) warned too of the dangers of turning regard for people into pity and sentimentality, manipulating the concept for personal advantage and developing an overly “intense emotional regard for others” (p. 295).

The Concreteness of Regard for People

One may ask: Concretely speaking, what are some indicators of self-, other- and group-regarding educators? Dewey gladly responded that “any concrete case” (1932/1985, p.290) of an educator’s engagement of students in an educative activity is an indicator. Thus the terms act, action, active, and activity point to relationships which are designed to change thinking, conduct and character. But these relationships, Dewey insisted, cannot be ones that the teacher considers of “nominal” interest or, worse, matters to which she is “indifferent, averse, not-interested” (1932/1985, pp. 290-291).

Interest and Action

At this juncture Dewey’s emphasis on regard for and interest in needs foregrounding. His passionate declaration “Interest *is* regard, concern, solicitude, for an object [e.g., person, activity or end]; if it is not manifested in action it is unreal” was a provocative claim (1932/1985, p. 291). If accurate, an educator’s interest in or regard for a student is rooted in impulses and desires that propel him to act. Stated similarly, an interest, for Dewey, was “the dominant direction of activity, and in this activity desire is united with an object to be furthered” (p. 290). He added that without “impulse and desire ... enlisted, one has no heart for a course of conduct” (p. 290). If there is no heart for working with a particular student or a set of them, little concrete engagement will emerge. Hence the

teacher's so-called interest is "unreal" (1932/1985, p. 291). When educators have what Dewey (1932/1985) implied is a real interest, their impulses and desires coalesce and they have a "heart for" (p. 290) educating students. As Alexander (1995) noted, a heart saturated with democratic values is a prerequisite for genuine interest. Genuine interest, then, means a teacher "*cares for*" students (1932/1985, p. 290). Dewey remarked that this interest is "intellectual and practical, as well as emotional" (1907/1977, p. 274) and results from conjoining "benevolent impulse and intelligent reflection" (1932/1985, p. 298).

Indicators of Regard

How, then, can self- and other-regarding educators be identified? What sets them apart? Earlier glimpses of concrete qualities and behaviors were implied, e.g., educators sympathizing and empathizing with students, feeling with and for their colleagues, developing students' abilities and making a regard for others' wellbeing a determining factor in choices. Highlighting the idea that a regard for people is manifested when educators consider the prospective and the actual consequences of decisions and actions regarding policy, practice and personnel is pertinent too. Moreover, people frequently recognize that when educators and students exhibit appreciation, kindness and care they manifest the behaviors Dewey associated with regard for and interest in. These examples are concrete in that they are part of experiential knowledge and may, rightly examined, become a part of experimental knowledge. Dewey also indicated (1932/1985) that immediate, near and delayed consequences demonstrate concrete individual and group betterment, e.g., evolving friendships, enhanced understanding, volunteer service, reflective assignments, group inclusions, leadership roles and intellectual openness. With a systematic but non-moralistic approach to interpreting related data, schools can participate in building a "moral science" (1920/1982, p. 221).

Analytical Paradigm

Our analytical paradigm, A Reflective Regard for Responsible Relationships, now needs an introduction. The framework emerged from Dewey's ethical theory and may stimulate a variety of useful questions. Of course, the first area, reflection, is present in each of the four dimensions of the paradigm. The four elements and related questions are summarized as follows: (a) Reflection: Which particulars about a situation need clarification? Who is pursuing which desires, values and goods? Are there any known conditions that inhibit participants' regard for one another? How, as Garrison, Neubert & Reich (2012) suggested, can educators help reflection and inquiry flourish in the untouchable corners of school life? (b) Regard for: What backgrounds do participants have for enhancing their regard for the interests and rights of others? Are the involved parties interested in promoting outcomes for the common good as well as for personal wellbeing? How might research on feminist ethics, such as Edwards and Mauthner (2002) and Gilligan (2014) presented, enrich Deweyan studies about a regard for people? (c) Responsibility: Are participants aware of the responsibility for both potential and actual consequences in the spheres of social, cognitive and affective development? Do participants, following Pappas (2008), underscore the relationship of responsibility and agency? (d) Relationships: Are the questioned relationships largely between individuals or groups or both? Are teachers, students, parents, others or mixtures of people the leading influencers in the relationships? Are there people missing from some relationships? When, as Gouinlock (1994) suggested, do relationships lead to or militate against personal and social growth? Appendix A abridges this information.

One School District's Ethical Situation

As we integrate the largely theoretical and descriptive with the largely situational and evaluative dimensions of the study, several thoughts are pertinent. As noted above, the anonymized situation illustrates and further clarifies Dewey's ethical thinking and its usefulness for educators and students. In the process some themes of inquiry are raised but, unfortunately, others are not. In any case, deliberation of the case is via a Synopsis of the Situation and an Analysis of the Situation. The latter angle utilizes our analytic paradigm to raise questions.

Synopsis of the Situation

The incident at Eastern Middle School involved Austin Chapman, a student who reportedly was struck with a classroom pointer that was used by Mr. Clayton Adams, a teacher, in the presence of another student, Juan Ramirez. Immediately after Principal Graham Tinsley learned of the claim, he inquired into the matter and later concluded that Austin and Juan's descriptions of the event were essentially accurate. His letter to Mr. Adams concluded by stating that his behavior was unprofessional and, consequently, he would receive a five-day suspension without pay and a letter of reprimand. After receiving Principal Tinsley's letter, Mr. Adams appealed his decision to Assistant Superintendent Michele Sizemore. Six days after the appeal hearing Dr. Sizemore issued her decision, modifying Adams' punishment to a three-day suspension with pay plus a letter of reprimand. Upon receiving Dr. Sizemore's letter, Mr. Adams appealed this second decision to Superintendent Tara Rubenstein. Upon reflection, she decided to appoint Dr. Ibrahim Youssef, an external consultant, to represent her office as the new hearing officer. Dr. Youssef, upon inquiring into the matter and conducting the new hearing, concluded that the previous judgment merited a reversal and recommended that a plan of action, including a set of specific steps, was necessary to ensure "the welfare and integrity" of the district and its schools in the future (Dewey & Tufts, 1932/1985, p. 299).

Dr. Youssef's report clarified that his reexamination of all prior documents, conversations with key stakeholders and conducting the second appeal hearing led to his conclusion. He listed the names of the people and the data sources in his report. In particular he mentioned learning that (a) two students who were in Mr. Adams' class reported to Principal Tinsley that they had not observed any contact between Adams' pointer and Austin Chapman's chest; (b) Mr. Alberto Ramirez, Juan's father, wrote a letter to Principal Tinsley saying that his son had modified his account of the incident to clarify that the slight contact between the pointer and Chapman's chest could not have caused the deep laceration on his chest; (c) Ms. Eva Benitez, a teacher, had reported to Principal Tinsley that both Austin and Juan had separately recanted their claims to her soon after the alleged incident; (d) Mr. Adams' opinion of the incident had not been pursued by the principal and was first given at the initial appeal hearing; and (e) Principal Tinsley had not adequately followed procedures for the suspension and reprimand of Mr. Adams.

For unacceptable reasons, Dr. Ibrahim Youssef continued, district personnel appeared to give little credibility to the testimony of the teacher and the two students and the letter of the corroborating student's father. Perhaps concern over possible civil claims by the accuser's family panicked the district administration or it reached a decision of Mr. Adams' guilt because of his prior questionable behavior. Viewed favorably, one could argue that the district was being sensitive to Austin Chapman because his history at the school was problematic. Plus the district may have wanted to signal that every child's accusation deserved a careful and fair review. If so, it seems reasonable to ask why Mr. Adams was evaluated differently and not as presumptively innocent for he too had a problematic history at the school.

Analysis of the Situation

Although many details are not given above, others are added below as the analytic framework—A Reflective Regard for Responsible Relationships— is utilized. Embedded in the discussion too are questions about the problematic situation under the subheadings: Reflection, Regard for, Responsibility and Relationships Questions.

Reflection Questions. The questions employed here clarify the district context, the desires of participants and their special challenges. The first question is: What needs to be clarified about the district situation? At the outset, it should be realized that the accusation against Mr. Austin Chapman, the teacher, is a serious statement of his disregard for a student and, if correct, a violation of many if not most educators' codes of ethics. For instance, in Texas (Texas Education Agency, 2014) striking a student with a pointer leading to visible injuries would violate the state's ethical code for educators:

“Standard 3.5: The educator shall not intentionally, knowingly, or recklessly engage in physical mistreatment, neglect, or abuse of a student or minor.”

Conversely, if the student accusers were dishonest about the teacher’s behavior, both would likely be subject to disciplinary action under the district’s student code of conduct. Furthermore, school and district administrators have a professional and ethical duty, much as Dewey and Bentley (1949/1989c) argued, to investigate and determine the truth in the situation as both or either parties could be in violation of policy and law. From a Deweyan (1979b) viewpoint, obvious queries are: Is it reasonable to think that the students showed a regard for the teacher if they lied about him and thereby threatened his position? Did the teacher have a regard for the wellbeing of his student? Did he have regard for himself?

In addition to policy and ethical concerns, one of the most important overlapping duties of U. S. educators in regard to students, described in U. S. Supreme Court doctrine as a “compelling state interest,” is to ensure the safe and efficient operation of public schools (Pulliam & Van Patten, 2013). Beyond the three persons directly involved, members of the school community have interests in being certain employees do not physically harm students and employees, and teachers need to know laws protect them against false claims lodged by students (Stader, 2007). Unfortunately the school as a safe environment encountered a challenge by Mr. Adams’ alleged action, and the administration had a duty to investigate, find the truth and act accordingly, while protecting the interests and reputations of the students and the teacher.

Thus, the procedure for fulfilling this investigatory duty is critical to preserving the belief in just treatment of community members, notwithstanding who they are, and as well is controlled by constitutional expectations of due process rights secured by the U. S. Bill of Rights to both students and employees. Before any guilt is determined, administrators must proceed in a manner that comports with constitutional protection and ethical duties. In so doing, they show regard for both parties and their right to a fair, thorough, disinterested process in pursuit of the truth. Hence, they can help sustain district and school cultures characterized by justice and peace (Dewey, 1922/1983b).

Although claims of a teacher assaulting students are relatively uncommon, they are not rare or beyond the expectations of possible events in a district. Certainly claims involving sexual assaults on students by teachers receive the broadest publicity and cause perhaps the greatest parental fears of any claims arising in public education (Timmerman, 2003). However, it is fair to say a claim such as the one made in this case carried dangers of disruption and intense public interest that the administrative staff was aware of immediately. From the principal and the superintendent’s perspectives, the student’s claim was a high stakes test of the district’s commitment to the physical safety of students. Irrespective of how it was resolved, there was likelihood of public criticism and heightened monitoring. If there was any intimation that the district was attempting to protect its teacher, the political fallout could be catastrophic. On the other hand, if the teachers’ union believed the district was sacrificing the teacher, their response could be disruptive district wide and be the source of public criticism too. Under such stress, it is not difficult to believe some administrators’ desires undermined their regard for the individuals involved. To the contrary, expediency and decisive leadership seemed to be the priorities.

Our second question—Who is pursuing which desires, values and goods?—is a means of identifying both the grounds of agreement and conflict of participants. The duties involved in the claim that educators should show regard for all participants required a focus on the importance of finding and acting fairly on the truth. This was a factually-based case, as so often occurs in teacher-student contretemps. In this situation there was a student witness as well as two student observers whose testimonies might have been useful. There was physical evidence—a laceration—on the accuser, but while relevant, not dispositive. In addition evidence regarding prior acts and conduct in other contexts existed, but may not have been admissible (although the rules of evidence in school administrative decisions are not as restrictive as in some court trials). Desires and goods depended in

part on whether one was the accused teacher, the accusing student, the principal, an observing student, a parent or an associated teacher.

Still, the duty to preserve a safe school was clearly the charge for the administrators, but the accused teacher carried that duty also. Thus the allegation against the teacher went to a critical duty shared by every educator at the building. But the process for resolving a claim which was in factual dispute between the two key actors is measured in part by the lack of sustained rational effort to uncover the truth of these events and then act to ensure the resolution was fair and just. Short of either party confessing their guilt, the process needed to embody the values of fairness, equitable treatment of individuals, and, most of all, a serious, systematic and cautious search for truth, a vital manifestation of regard for people (Dewey & Tufts, 1932/1985). An open inquiry was, perhaps, the only possible way to bring together the desires of everyone around a fair outcome, for students and employees alike depend on dispute resolution processes that are trustworthy. Perhaps the most important measure of safety in a school is that everyone is treated fairly and the truth protects everyone from false charges and punishment. A dispute such as this one, which is rarely private in the small town culture of a school, becomes a lasting curricular statement about how justice may operate in public institutions.

The initial hearing officer's decisions regarding such matters as (a) a right to confront and examine the accusers, (b) giving fair consideration to the corroborating witness' recanting to his father, (c) both boys recanting to their music teacher, and (d) the role of counsel during the hearing do not suggest a focused purpose of ferreting out the truth irrespective of possible consequences. In view of the seriousness of the charge, the decision maker's ambivalence about the teacher's guilt is suggested by the modest penalty for an assault on a student. It is worth asking what the penalty imposed on the teacher might have been had he assaulted one of the school's Becky Thatchers rather than a Huck Finn (Twain, 2008). Another way to explore this marginal punishment, given the accuser's claims, is to discuss whether the decision makers' central desire was to bury the episode quickly and quietly.

The building's teachers and the union, while anxious that a colleague not be unjustly punished, seemed equally desirous of making sure (a) that unprofessional colleagues did not get away with charges that could be brought against them and (b) that this case become a membership recruiting opportunity (i.e., that the union released the opinion of the second hearing officer identifying the involved adult parties to district teachers questioned their regard for the accused). In this matter, the union may not have regarded the formerly accused as highly as Dewey expected leaders to demonstrate regard for the fallen (1922/1983b).

Question three (Are there any known conditions that inhibit participants' regard for one another?) considers the possibility that there are prior interactions among participants that obstruct their regard for each other. One aspect of this case that undermined a regard-focused response by the parties was the general disregard school personnel had for both the teacher and the accusing student. Neither person entered this situation with a pristine reputation.

As for the teacher, it is interesting to speculate how the principal, other teachers and the district personnel would have reacted if he had had a sterling record. Thus it is easy to infer the principal might have believed the student's claim due to his preexisting beliefs about the teacher's behavior. His conduct towards the teacher at the early stages and his voiced opinions throughout the process made this inference seem closer to persuasive.

On the other hand, the accuser was widely viewed by teachers as equivalent of Wolcott's (2002) famous sneaky kid. As became clear, whatever the attitudes of the building's teachers towards their accused colleague, the accuser became a target of many teachers' volunteered description of him as a dishonest, troublemaking child. The most generous explanation for the solicitude and credibility the principal gave the child is that he sought to ensure the student's claims were considered fairly, a commendable desire if true for anyone.

However, what makes that fair-treatment explanation less compelling was the principal's disregard of the corroborating child's attempt to recant, as well as his father's effort to communicate his son's revised statement. In essence he *ex parte* discounted both individuals and failed to disclose the new statement regarding the corroborator's recanting to the accused teacher in timely fashion. Oddly, he assumed that while the corroborator had told him the truth, he had subsequently lied to his father. However, he had no direct contact or discussion with either and proceeded to his own judgment on the basis of the students' original two statements. His disquieting disregard for these two students, as well as for the teacher who now could offer statements from two witnesses exculpating the teacher was almost inexplicable.

Regard for Questions. These questions seek to gauge the commitment of participants to the wellbeing of others and the common good. What backgrounds do participants have for regarding the needs and desires of others is designed to focus on what participants displayed in the situation. Apart from the corroborator's father and the accuser's mother, the key participants in these events were professional educators and relatively young children. As to the latter, since the time of Jefferson's writing on public education, an asserted value of public schools has been to prepare children to act as responsible citizens (Pulliam & Van Patton, 2013). An enduring hope of the common schools was to forge a society where all members treated each other with respect and ensured everyone shared such rights and lived by principles as codified in the U. S. Constitution and its Bill of Rights. These are complex duties, suited for adults but the accompanying rights are granted in some portion to children. It seems a fair proposition that adults can expect from children only such regard for the needs and rights of others as would be developmentally appropriate. Their enjoyments of rights is limited proportionally due to age and maturity of thought, after all. In a case such as this one, were the children guilty of lying, any discipline is expected to be rehabilitative or, following Dewey (1922/1983b), educative and to promote growth; given a teacher could easily be decertified for the alleged conduct, the purpose of such a punishment would not ordinarily be rehabilitative. Decertification is a form of capital punishment to a teacher's career.

As for the administrators' conduct in the investigation of the event and conduct of the hearing, Dewey and Tufts' (1932/1985) earlier judgment may be accurate if severe: their general disinterest in the rights of their employee and the truth and in appropriate consequences for the guilty represent (a) a disregard for their employee and the two children (b) a disdain for fairness and principles associated with due process of law and (c) a denial of their claim to have a genuine interest in students and teachers. Their collateral curriculum, in Dewey's (1938/1988a) philosophy, is the subordination of democratic values to expedience and teaching how authorities and public systems too often work. Generally their conduct may breed a lack of faith in justice systems. Possibly, the one chance at redemption for the school system and affirmation of justice for the community members depended on both the procedure and the outcome of the adjudication. The administrators' disinterest in and distortion of that process may have almost fatally stained the system unless the superintendent's late actions initiated a reversal of perceptions and realities. Some administrators, it seems, failed to act on what Dewey (1932/1985) termed "an intelligent regard for their own well-being" (p. 300).

The other question (Are the involved individuals and groups interested in outcomes for both the common good and personal wellbeing?) is not easily answered. If anyone demonstrated this interest early in the process, it was probably the corroborator's father because he did what was expected of him as citizen and arguably as a respect-worthy father. Also, the teacher who came forward to say the boys had recanted to her was performing a professional and ethical duty. In other instances, whether the parties had any interest in the common good is indiscernible although it may be interesting to explore the question of whether the corroborator's recantation suggested a late developing reflective interest in himself and others.

Both the teacher and the boys could claim that their efforts were in support of ensuring safety and fair treatment for their group or even all in the school. However, the overall situation suggests a personal feud that escalated to competing versions of a story. That the accused teacher prompted the

boys' conduct by a harsh, unprofessional statement to them and that the accuser persuaded the corroborator to lie, which was against his own interests, once again suggests this was about people who disliked each other and acted out on those feelings.

Finally, the other groups—the union, building teachers and the district employees involved in the adjudications—ostensibly had mixed motives. While all could claim reasonably an interest in safe and efficient schools, professional conduct and protection from harm due to misconduct of individuals, some teachers showed little regard for the accuser by arguing prior misconduct should be influential in deciding his current claim and the union's superficial regard for their accused member is demonstrated by publicizing the charges made against him.

Responsibility Questions. In this sphere, the focus is one question: Is there a broad awareness of the need to be responsible for both potential and actual consequences? In respect to regard for the development of the two students, the conduct of the administrators, and, to a lesser degree, the building teachers and union, was incompatible with a broad perspective on their development. If these boys were lying from the first, a responsible leader—an interested person (Dewey and Tufts, 1932/1985)—would have acted to ensure these boys learned that lying has social and affective consequences for them and others. Even if the persons responsible for reaching a decision about the charge and consequences for the person(s) acting wrongly were not acting from self-interest or fear, they acted with relative indifference towards the effects of the casual lesson taught to the boys, as well as the message to all district employees regarding what faith they should have in the integrity of investigations and hearings in the future.

Schools, even districts, have a reputation as rumor mills (Johnson, & Johnson, 1996). However this case turned out for the three main figures, it would have been in the union's interest, self-servingly interpreted, to publicize the poorly conducted hearing and apparent apathy of the district in carefully conducted investigations. Such information could spread and engender grounds for ongoing conflict and distrust. Moreover, even for apolitical teachers, such a case can easily drive subtle wedges between them and their students, bringing a version of defensive teaching (McNeil, 1986; O'Neil, 2002).

As for the boys, bragging and social media ensured the dissemination of several versions of the story, indicating the accounts provided could be unbridled. One logical consequence would be to undercut respect for teachers' authority, but a second effect would be instilling cynicism about the ineffectuality of many systems of justice. The decisions to hasten the process, discount inconvenient evidence, and attempt to propound a decision neither party would contest somehow ignored the possible effects of this episode as it evolved into a cultural myth that lasted and spread across the district.

Relationships Questions. Two relationship questions center on whether individuals or groups or, perhaps, teachers, administrators or students are the foremost influencers of an ethical situation. A connected concern is whether anyone was missing from the situation's interactions and discussions.

The first question—Are the relationships largely between individuals or groups?—does not have a straightforward answer in the district situation. As a rule, conflicts between a student and a teacher are limited to those individuals and perhaps compatriots who must listen to the story. Indeed, most building-level conflicts do not escalate beyond the involvement of parents and a building administrator. Some may involve people from a central office or the parents' attorney. Even so, the issue rarely becomes defined by group identity as in this case. The accused teacher became a symbol for teachers in the building and the union regarding fair treatment and support of teachers. By the time of the first hearing, the conflict was as much between teachers as a group and the administrators of the building and district as it was about the accused teacher and the accusing child and his parent.

Public school administrators on the whole begin as teachers, and many (Westman & Etzion, 1999) note their movement from "we" as a member of the teaching occupation to "they" among prior

colleagues when they cross over to administration. The gap between the two groups is all the more formalized by the presence of teacher associations or unions. This case became a set piece for demonstrating that “they”—the administrators—did not have the teachers’ interests at heart and could not be trusted. No teacher spoke on behalf of any child in this matter, and little was said about the teacher’s competence or professionalism *per se*. Indeed, the district’s administrators turned a teacher that by all accounts was neither well-liked nor highly respected in his own building into a victim and sign of administrative injustice. Yet, the accused teacher’s colleagues would probably have cringed at his purportedly telling the two boys that they were incapable of passing a test in his class.

Are teachers, students or others the leading influencers in the relationships?, the second question, may appear readily known. The described events, however, may not have demonstrated the culture of the school or district with regard to matters of justice or regard for persons. Yet another way to view the events is that under stress, the system and people demonstrated the limits of their commitment to justice and ethical treatment of all persons. The results, nevertheless, were that leaders in this situation showed too little concern for providing procedural fairness or discovering the truth, no matter how embarrassing or dangerous. They appeared to choose expedience and to favor an effort to contain the events versus a meticulous process that weighed and protected the interests of the involved individuals. There were many points in this situation where someone in a position of authority could have demanded that the process embody values of ethical regard for the individuals, the truth, the school and the district. None made that choice—with the possible exception of the superintendent’s choosing to appoint of an external hearing officer near the end of the process—and their influence shaped the conduct of virtually every actor involved. The superintendent’s decision, if interpreted charitably, may be an admission that the district needed to identify its problems, address them and ensure better processes, thoroughgoing inquiries, fair outcomes and higher regard for honesty, individuals, schools and the district in the future. While her late public entrance into the situation may seem to belie this interpretation, she could have acted otherwise and, possibly, prolonged the situation.

Principals are often described as responsible for setting the culture of a school, as superintendents are the culture of a district (Sergiovanni, 1992). While there may have been little that the groups or individuals in this situation agreed upon, there appeared to be a collaboration in a process that placed political and institutional ends before individual and group interests, ethical principles or discovering the truth. Thus, those who were in a position to shape the messages generated—the lessons taught—by these events in the end disseminated a message that bred suspicion. The irony was that as little regard for the teacher or the truth as the two boys initially showed, their conduct in some respects anticipated the conduct of some adults as the process unfolded. The system seemed so influenced by a disregard for persons and ethical principles that the superintendent elected to alter the process by calling in a disinterested person to review and judge the events, including the administration process.

Our final question is candid: Are there any people missing from group relationships? Perhaps the most pragmatic recommendation for the district in the wake of these events would be to consider an ombudsman role in the district. Some organizations employ internal ethicists or committees to review policies and processes for compliance or concordance with the principles the organization needs. Whether such individuals can avoid being swept up in dangerous situations or being coopted by organizational pressures and interests is a question that merits study. Plainly few if any are immune to absorbing cultural norms.

While an outside hearing officer can be used, as here, to answer an appeal and apply intersecting legal and ethical standards to the organization’s conduct, she or he cannot change the culture of a system and the behaviors of its members prospectively. If the ultimate goal is to guide conduct and form conflict resolution around ethical norms, the impetus must be from within. What was missing here was even a single strong, unyielding voice of authority, as well as customs and traditions of ethical conduct, rigorously followed from the head to every member of the organization. Some influential person or people needed to demand (and follow) conduct that demonstrated due regard for persons and ethical principles. Yet, creating a sober, harsh and moralistic culture is

counterproductive. Indeed, such a culture is a betrayal of the democratic values that Dewey (1916/1980a) espoused.

Conclusions

Our study of a regard-oriented democratic ethic can mean many things or have many foci, but we see it as an opportunity to explore and illustrate Dewey's belief that growth personally, organizationally and socially is a continuous process and arises from disequilibrium but becomes growth-producing only when the principles and the processes engaged are given equal attention and weight (Dewey, 1916/1980). The challenge of cultivating and securing "habits of affectionate and sympathetic watchfulness" that enable a "constructive interest in the well-being" of others (1916/1980, p. 50) in the midst of countless complexities and staggering individual growth encapsulates, in a sense, just a phase of life at school. So, along with the satisfactions and stresses of interacting with students, colleagues, guardians and others there are the added tensions that arise when we find ourselves in the midst of problematic ethical situations. Our promise to pursue truth or justice in such times can suddenly become empty if the processes are not guided by the ethical principles of inquiry, honesty and fairness and similar commodious values that are embedded in insight-filled national and international codes, constitutions and charters.

Dewey's understanding of equilibrium and disequilibrium, therefore, is involved in the growth of each person as regard for one's self, others and groups is developed. The tensions between having regard for one's self and for family, friends, colleagues, students, schools and others are considerable and unavoidable. Consequently seeking and finding and re-seeking and re-finding balance, as Pappas (2008) observed, is an ongoing condition of development and attending to the interests and desires of one another. Disequilibrium occurs at least episodically, and equilibrium is an ongoing pursuit. But the pursuit of personal and social equilibrium seems to be in part a byproduct of a collaborative pursuit: the common good, including a wide-ranging and flexible concern for individual betterment.

In keeping with Dewey, one of the ways ethical growth occurs is by learning from "all the contacts of life" (1916/ 1980a, p. 370). Ideally, reflective school life and examined ethical theory merge to illustrate why and how theory and experience are complementary. Without the enhancement of theoretical analysis of situations ethical analysis is likely superficial; without the enrichment of experiential realities ethical theory is unlikely to connect with the entire person. Without ethical reflection and enthusiastic people-regarding behavior, educators may forfeit their ethical responsibilities and opportunities, giving them de facto to outside experts, who while excellent in their roles, cannot substitute for the everyday educators who populate schools.

The school situation illuminates how Dewey's thinking about the comprehensive principle of regard for self, others and groups and its auxiliary ethical principles may contribute to the wellbeing of schools and districts. His thinking helps frame ethical questions, explore democratic processes and examine personal and social consequences. Reconstructing a school on Deweyan ethical grounds, therefore, offers a courageous, enduring vision of what a situation rooted in democratic ideals has to offer educators and students and, thereby, society. This vision is needed in societies, institutions and professions that are marked by growing inequities and restrictions on freedoms, not to mention the reduction of professional autonomy and responsibility.

Appendix A

A Reflective Regard for Responsible Relationships A Stimulus for Reflecting on Problematic Ethical Situations

Comments: The questions provided below are illustrative, not definitive. Other questions may be more meaningful to some. Revision of the appendix is encouraged.

Reflection	Regard for	Responsibility	Relationships
What do we need to know and clarify about the general ethical situation? Who is pursuing which desires and goods? Are there any known conditions that inhibit participants' regard for one another?	What backgrounds do participants have for regarding the needs and rights of others? Do participants have regard for one another as persons as well as for each other's particular interests? Are parties interested in the common good as well as in personal wellbeing?	Is there an awareness of the need to be responsible for both potential and actual consequences? Does the desired responsibility attend to the past as well as serve as a means of enhancing future development?	Are the relationships largely between individuals or groups? Are educators, students or parents the leading influencers of the relationships? Are there any people missing from whole or small group relationships?

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Pre-Service Teachers' Retrospective and Prospective Evaluations: Program, Self, and Teaching Profession

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Abstract

This study aimed to investigate teacher candidates' retrospective and prospective evaluations about the classroom teacher education program, self, and the teaching profession. Observations, interviews, focus group interviews, and surveys were used to collect data from the 240 subjects. Teacher candidates believed that the teaching profession is the best fit to their characters and the profession is the best job for females. The data analysis showed that 95% of the teacher candidates indicated at least two or more program related issues, and only 5% of them found the quality of the program satisfactory. The results also revealed that pre-service teachers experience burnout problem, and 90% of the male subjects do not have a plan to stay in the teaching profession. It is recommended that the classroom teacher education department should offer teacher candidates more student-centered and constructivist teaching with adequate field experiences.

Key Words: Retrospective, prospective, evaluation, teaching profession, pre-service teachers

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Introduction

Many teacher education institutions around the world use surveys to learn teacher candidates' ideas about programs, instructors, courses, and after graduation plans. Current student surveys lack of items about student learning (Bedggood & Donovan, 2012). Instead of surveys, more valid and reliable data can be collected by investigating pre-service teachers' responsive evaluations about the quality of the program and their perceptions about the teaching profession so that teacher educators, researchers, and education policy makers can have good ideas about why pre-service teachers choose a path to be a teacher, how they see teaching as a profession, which qualities they possess, and which future expectations they have from the profession.

The Reasons for Choosing Teaching as a Career

The teacher education literature shows that pre-service teachers choose the teaching career for altruistic (desire to help children learn and improve society, etc.), intrinsic (a love for teaching and specific subject areas, etc.) and extrinsic (job security, long holidays, etc.) reasons (Pop & Turner, 2009; Saban, 2003). Most of the Turkish pre-service teachers wanted to become classroom teachers because of altruistic reasons (Saban, 2003). As Darling-Hammond and Sykes (2003) indicated, when compared with other workers, teachers may be more altruistically motivated, but the pay can also be used to motivate talented college graduates.

The studies focused on the teacher candidates' reasons for choosing teaching as a career revealed different results: Kyriacou, Hultgren, and Stephens' (1999) study showed that 105 Norwegian and 112 British pre-service teachers were strongly influenced by such reasons as enjoying and having a chance to use their subject, and liking to work with children. In Kyriacou and Coulthard's (2000) study, only 15% of the undergraduate students thought that a career in teaching would definitely offer a job that they will find enjoyable. Richardson and Watt's (2005) study also showed that teaching would provide a satisfying, but psychologically and socially demanding career. As the expectations from the teaching profession vary from person to person, the factors that are important for teacher candidates to choose a career should be identified so that they can be persuaded that the teaching profession can offer them what they are looking for (Kyriacou & Coulthard, 2000).

Quality in Teacher Education Programs

The teacher quality is a very important factor in students' achievements, and everybody wants more of it, but there is not a consensus about how to define it (Cochran-Smith, 2004, 2005; Goodwin & Oyler, 2008; Ingersoll, 2008). "It has been acknowledged for some time now that the strongest teacher education programs are those based on coherent conceptual frameworks, guided by current theory and research, and infused with the wisdom of practice" (Cochran-Smith, 2003, p. 188). On the other hand, "there is widespread agreement that teacher education research has had very little influence on policymaking and on practice in teacher education programs" (Zeichner, 2005, p. 756). Nearly all the countries have different or similar standards for quality teaching and quality teacher education programs, but "none of the standards for teaching, collectively or separately, apparently provides the public any assurance that the teacher is competent" (Murray, 2008, p. 1237).

Teacher candidates and current teachers often see pay as a factor that dissuades them from entering or remaining in teaching (Johnson & Kardos, 2008). "Nevertheless, as a common determinant of status, pay does not guarantee high prestige. One critical factor would seem to be the academic quality of those who enter the profession" (Hargreaves, 2009, p. 227). Zumwalt and Craig (2008) indicated that teachers bring the following characteristics such as gender, race/ethnicity, socioeconomic background, age, college entrance tests, college GPA, college major, status of college attended, teacher tests, and certification to teacher preparation programs and K-12 classrooms. The authors claimed that these characteristics are frequently used to explain the demographic and quality profile of the teaching force.

Future Expectations and Concerns

Teacher candidates' and beginning teachers' backgrounds, motivations, and previous educational experiences as a student, their reasons for choosing teaching as a career, their expectations from the profession, their preparation levels, and the school contexts in which they work play an important role in their view of the teaching profession and future practices (Saban, 2003; Wanzare, 2007). Teacher educators must carefully think about the knowledge and skills that teacher candidates need to be effective teachers (Long & Stuart, 2004). The future teachers must have a repertoire of intellectual, moral, and critical thinking skills to meet the challenges of schools (Yost, Sentner, & Forlenza-Bailey, 2000).

A review of the literature reveals that there is a gap between beginning teachers' ideals and the reality of school life (Koetsier & Wubbels, 1995; Wanzare, 2007). In teacher education, there is a lack of attention to teacher candidates' imagination and future-oriented thinking (Conway, 2001). Sharing future-oriented imagination in the courses can give teacher candidates a chance to learn their classmates' and instructors' ideas so that pre-service teachers can have more realistic expectations from the profession and know the different alternatives that they may face in their future teaching career.

The literature focusing on teachers' concerns revealed the following results: According to Fuller (1969), teachers experience three phases of concern. In the pre-teaching phase, they rarely had concerns about teaching and they do not know what to be concerned about. In the early teaching phase, they seemed to be concerned with teaching students and coping with them. In the late teaching phase, teachers focus on pupil gain and self-evaluation. Consistent with the Fuller model, Pigge and Marso's (1997) longitudinal study illustrated that as teachers progressed through career stages their concerns about self-survival as teachers decreased because they experienced successes with their teaching efforts, and their concerns about the actual tasks of teaching increased because they experienced the complexity of the teaching and learning process. On the other hand, Evans and Tribble's (1986) study revealed that pre-service teachers stressed problems about subject matter, and both pre-service and beginning teachers had strong concern about motivating students. As Evans and Tribble indicated, this result does not support Fuller's theoretical claims.

The Need for Research

Teacher educators should listen and respond to future teachers' expectations and discuss the nature and structure of their programs so that they can learn about these candidates' concerns (Mueller & Skamp, 2003). The literature reviewed in Turkey did not reveal a type of research that deeply investigates classroom pre-service teachers' retrospective and prospective evaluations of the program, self, and teaching profession. To this end, I aimed to investigate the following three questions:

- (1) Why did the pre-service teachers select a path to be a classroom teacher?
- (2) What are the pre-service teachers' perceptions about the quality of the classroom teacher education program and the qualification of themselves?
- (3) How do pre-service teachers describe and imagine their future professional achievements and concerns?

Method

As Yin (2006) stated, case study design is appropriate in two situations. The research addresses descriptive and explanatory questions, and the researcher wants to in-depth understanding about people and events. As these situations fit well to this study, I used multiple-case (holistic) designs (Yin, 2003) to contrast and compare the five cases, which are described below.

Definition of the Cases

In Turkey, teacher candidates are accepted, after a centralized exam, to the Faculties of Education, which give pre-service teachers four-year-long theoretical and practical instruction. I

selected one of the major universities in Ankara. This university is among the biggest universities in Turkey with approximately 1700 graduating teacher candidates each year.

Classroom teachers are trained to teach all the courses from first to fourth grades. They receive general cultural, pedagogical formation, and content area related courses in the Faculties of Education. Teacher candidates from the department of classroom teacher education receive courses in four years and there are five different classes at each grade level. Each class has at around 45 students. The pre-service teachers who are in the different classes register to the same courses and, generally, the same instructors teach them.

Turkish pre-service teachers take a “National Teacher Placement Exam” after graduating from their teacher education programs. In this exam, they receive pedagogical, general ability, and general cultural related questions. Besides their coursework, they study very hard to have high scores in this standardized and competitive exam. The Ministry of National Education employs the candidates having the highest scores. Generally, teacher candidates graduate in June and become a teacher in September. The fourth year of the Faculty of Education can be accepted as the most stressful period of the teacher candidates’ four-year-long journey. In this pre-service to in-service transition period, it is expected that they have very realistic and strong ideas about the classroom teacher education program, they have good feelings about their own capabilities and skills, and they have different kinds of future expectations and concerns. Because of these reasons, I mainly selected the fourth year pre-service teachers who are in the five different classes of classroom teacher education program as multiple cases. In total, 248 pre-service teachers were just about to graduate. I accepted each of these five different classes as an independent case, and examined the pre-service teachers in these classes holistically so that I had a chance to compare and contrast the data collected from the subjects.

Data Collection

The data was collected between February and May 2011. In each of the following different data collection process, I used retrospective and prospective questions. I mainly investigated why the participants choose a path to be a teacher, how they think about the quality of the teacher education program, what they think about their strengths and weaknesses, and what their future teaching profession related expectations and concerns are. In this study, as Conway (2001) stated, I encouraged the teacher candidates to look toward the future with knowledge of the past by using their present viewpoints. I used the following data collection techniques.

Observations: As possessing an insider perspective, I observed each class and took field notes during the observations. In addition, I had many chances to observe and listen to the subjects in classroom breaks, in drinking coffee in the canteen, etc. If the note taking was impossible at the time of observation, I wrote down them as *post-facto* notes in my first chance by relying on my memory.

Interviews: I interviewed 60 voluntary participants to learn their beliefs, opinions, and values about the research questions during the semester. I used semi and unstructured interview protocols, and recorded each interview. The interviews were about 30-60 minutes long. In unstructured interviews, I wanted to learn as much information as possible without limiting subjects to particular topics (Lankshear & Knobel, 2004). Mainly, speech like conversations took place between the researcher and the interviewees.

In semi-structured interviews, I asked 12 pre-prepared questions. A few examples of the questions can be seen below. In addition, I asked the interviewees detail-oriented questions, elaboration probes (Tell me more about that), and clarification probes (What do you mean by ____?) to increase the richness and depth of their responses (Patton, 2002).

(1) When you imagine the time you registered to the Faculty of Education, please tell me, why did you desire to be a teacher? Was it a right decision to select a path to be a teacher?

(2) How do you think about the courses you take in this program? Did you learn the knowledge and skills that you will need in the future as a classroom teacher?

(3) If you had had a chance to return to your first year, what would you have done to make the four years you spent in the department of classroom teacher education more efficient and effective?

(4) When you are assigned as a teacher, which achievements would you like to reach and which concerns would probably bother you?

(5) What is the biggest aim you would like to reach in the teaching profession?

Focus Group Interviews: I conducted five video-recorded focus group interviews with the voluntary teacher candidates of these five classes to generate discussion among the subjects and to learn their alternative views in detail. Each focus group had five female and five male pre-service teachers. Mainly, the subjects evaluated the classroom teacher education program, assessed their own academic and teaching skills, and discussed the future expectations and concerns as related to the teaching profession.

Survey: The voluntary teacher candidates were requested to answer an open-ended survey. I wanted to learn the participants' insider perspectives about the questions and give them a chance to reflect and express themselves in writing (Lankshear & Knobel, 2004). The survey included 17 open-ended retrospective and prospective questions (see Appendix). In total, 240 (168 female and 72 male with the average age of 22.5) participants answered the surveys in four different sessions.

Data Analysis

In analyzing the data, I examined each case in total and used the following data analysis strategy: I, first, transcribed video-recorded individual and focus group interviews. Then, I read them in detail, summarized the data and determined sub-categories, compared interviewees' responses to the same question, and identified major themes and issues that emerged from the data. I used inferential and explanatory pattern codes to identify emergent themes, issues, and patterns (Miles & Huberman, 1994). After completing the individual interviews, I used member-checking strategy (Creswell, 2003; Hatch, 2002) to enhance the overall accuracy of the study.

To analyze the surveys, I use the same method as I followed in analyzing the interviews. In short, I coded the pre-service teachers' written answers and found repeated themes, issues, and events. Then, I triangulated the field notes, individual interviews, focus group interviews, and surveys to find major issues, themes, and patterns that I used to describe and interpret each case. I repeated this procedure for the five cases. Finally, I found the differences and similarities across the five cases by using a cross-case analysis (Johnson & Christensen, 2004). The following major-and sub-themes were found in the data: Teacher candidates' reasons for career choice, a retrospective look at the past four years (evaluating the quality of the classroom teacher education program, and perceptions about teacher candidates' own efforts to be a quality classroom teacher), and a prospective look at the future. Emerged major themes were discussed in the conclusion section of the study.

Results

Results are examined under the three main headings: (1) reasons for career choice (2) a retrospective look at the past and (3) a prospective look at the future.

Teacher Candidates' Reasons for Career Choice

Teacher candidates indicated six reasons to be a teacher. First, the participants wanted to be a teacher because teaching profession is the best fit to their characters ($f=75$). They think they have a capacity and an innate skill to teach. They feel a big responsibility and capacity in raising future generations as knowledgeable and skillful people. During the interviews, the participants showed strong desire of teaching good and useful knowledge, and skills to their future students. Two female teacher candidates' statements can be seen below.

I have a childish character. Children's behaviors are friendly, sincere, and genuine to me. Teaching is the best fit to my personality, character, and skills. I never imagined a place to work other than classrooms. Because of my profession, my school life will never end. My pencil and notebook will always in my hand. Teaching students useful knowledge is fun for me.

When I was a child, I would like to teach math or science to my friends, and my mother often told me things like: *My good teacher girl*. Teaching is my destiny. As a teacher, I have an innate capacity to educate and cultivate our students as productive and useful members of our society.

Thinking teaching as the best job for a female who wants to raise a family was the second reason of choosing teaching ($f=54$). Most of the classroom teachers in Turkey work half a day so that they can find a good amount of time to spend with their families. Especially, female teacher candidates indicated that the knowledge and skills they learned in the classroom teacher education program would be useful to their own children as well. In addition, they have a good communication with children and studying with children gives them happiness. A female participant stated,

I wanted to be a classroom teacher because I have sympathy, patience, and compassion towards children. I like to dialog with children. I like to listen to children's talks and I like to teach them.

Seeing teaching as a sacred profession and believing to have the spiritual peace in this profession was the third reason ($f=40$). The subjects stated that because of their quality and good teaching the next generation will consist of people possessing good moral character. As a result, they will reach the goal of seeing a peaceful environment and social atmosphere in the society. A male teacher candidate stated,

For me, teaching is a sacred profession. I have a big responsibility to my students, their families, and the god. If I cannot teach my students useful knowledge and if I cannot give them a good and quality character education, I will be responsible to the god as well. I believe my students and I will together follow a path that directs us to explore how to be a good person.

People's respects to the teachers were the fourth reason. Traditionally, Turkish people show respect to teachers ($f=25$). Many families encourage their children to be respectful to their teachers. Two female teacher candidates stated,

I wanted to be a teacher because people respect to teachers. I know I will not earn much money, but no one forget her/his first grade teacher. This is a nice feeling.

I think the elementary school as a fabric. My students are my inputs. My process or teaching will be quality and constructive manner so that the quality of the output will be good. If I do that, I deserve the parents' and my students' respects.

The fifth reason was the desire to be a teacher who like or unlike their previous classroom teachers ($f=22$). Nearly half of the participants had very positive experiences with their classroom teachers when they were in elementary schools, and they wanted to be like them. The other half wanted to be a teacher because they had negative experiences with their untalented and incompetent classroom teachers. They desired to be a teacher because they do not want to leave the students to untalented teachers. A female teacher candidate stated,

I do not want to leave our students to senseless, untalented, and burnout teachers. When I was in elementary school, my classroom teacher always seemed like very tired and unwilling to teach. I hope my students will never see that type of teacher. Our schools should be full of teachers who like teaching students.

Lastly, teacher candidates wanted to be a teacher because there are some practical considerations such as long holidays ($f=11$), finding a job easily ($f=10$), and the light workload of teaching profession ($f=3$).

A Retrospective Look at the Past Four Years

Evaluating the Quality of the Classroom Teacher Education Program: The data analysis revealed that 95% of the teacher candidates indicated at least two or more program related issues, and only 5% of them found the quality of the program satisfactory. The participants emphasized five issues. First, they thought that the program is not student centered ($f=55$). There should be courses such as child psychology and health, classroom management, inclusive education, special education, and teaching in multigrade classrooms that help better understand the elementary school students. The participants needed extra knowledge and practices in these areas. They found the program too theoretical. According to them, the weekly hours of school practices and field experiences related courses should be increased in the program. Two female participants stated,

Our classroom teacher education program is too theoretical. The most important thing is that how to use theories to improve students' learning levels. I am just about to graduate. I feel like... The teaching profession is a ten step long ladder, but I am on the second step. I wish I had a chance to observe the children at different developmental stages. I wish I had understood the students' behaviors and spent more time in the elementary school classrooms.

How will I cope with elementary school students? How will I teach students by considering their individual differences? For now, I do not know the answers to these questions because the program is not student centered.

Second, the teaching styles of the faculties were found as traditional ($f=50$). Teacher candidates frequently mentioned the advantages of constructivist theory, but they stated a lack of knowledge and experience in how to use this theory in their future classrooms. A male teacher candidate stated,

Our instructors did not use constructivist methods in their teaching. Nearly all of them used traditional methods. I do not know how to use constructivist theory to teach my future Turkish, science or math courses. I know theoretical knowledge, but not sure whether this knowledge works well or not for elementary level students.

In addition, instructors' explanations about the difficulties of the teaching profession give them negative motivation and make them feel unhappy to select this profession ($f=20$). A female participant stated,

Our instructors frequently told us about the difficulties of the teaching profession, but after a while, these difficulties precluded us from desiring to be a teacher, and showing positive attitude towards the courses. Because of the difficulties I will face, I am planning and searching to have a different career.

Third, the participants believed that the teacher candidates who do not internalize the teaching profession decrease the quality of the courses ($f=45$). Their low interest towards the courses, and their negative attitudes towards the profession both decrease the quality of the courses and give them negative motivation. According to the participants, teacher candidates should be selected among the candidates who really want to be a classroom teacher. A female pre-service teacher stated,

Instead of large number of teacher candidates, we need small numbers of high quality candidates. I was very idealist in my first year in the college, but I am not anymore. I feel very tired. It is very bad to see in this program teacher candidates who are dissatisfied to choose teaching profession or do not believe in the importance of teaching. Voluntary and skilled

people should be accepted to the program. Not only standardized scores, but also interviews should be used to select candidates.

Fourth, according to the teacher candidates, there is a lack of courses about teaching in multigrade schools ($f=39$). In addition, there is a need for adaptation courses that can prepare teacher candidates to teach in rural locations. A female participant stated,

We took courses that aimed to prepare us to teach in an ideal classroom. We are not taught to teach students living in rural areas. There are thousands of village schools possessing multigrade classrooms. I do not know what to do if I am appointed to one of these schools. We should have visited these schools and taught students.

Lastly, teacher candidates thought that the program does not contain comparative education courses ($f=31$). They especially would like to take courses about the elementary and teacher education in European Countries. The participants believed that examining these countries' educational problems and teaching practices might give them new ideas to improve their teaching skills.

Perceptions about Teacher Candidates' Own Efforts to be a Quality Classroom Teacher: The data analysis revealed four themes about the efforts that teacher candidates should have made during the past four years. First, the participants stated that there are some competencies that cannot be taught in the Faculties of Education such as compassion towards the teaching profession; patience towards students; respect to the teaching profession, students, families, and colleagues; and not to make discrimination among students ($f=89$). Teacher candidates should gain these competencies with their own efforts, and they should develop a sense to be quality and caring teachers.

Second, the participants believed that the field experiences are very limited in the program ($f=73$). If they had had a chance to return to the first year of the college, they would have found the elementary schools with their own efforts to observe and teach. Especially, they need practice in the areas of classroom management and emergent literacy.

Third, the teacher candidates indicated that they did not show active efforts to follow academic journals and to participate in conferences ($f=42$). If they had had a chance to return to the first year of the college, they would have attended all the scientific and pedagogical events, and read journal articles about teaching strategies and the characteristics of quality teachers.

Fourth, the teacher candidates who did not apply to ERASMUS program were very sorry ($f=36$). They believed that taking courses in other universities could give teacher candidates new viewpoints, knowledge, and experience. The participants thought that missing this opportunity was a big disadvantage for them. A female teacher candidate said,

One of my friends went to Spain with ERASMUS program. We talked a lot about her experience. I wish I had the same experience, but it is too late.

The results showed that teacher candidates fall into three different groups. The first group stated that they did not like the profession in the first year of the Faculty of Education, but they are happy at the moment to be a teacher candidate because they learned how to teach ($f=84$). The second group stated that they were happy to be a teacher candidate in the first year of the faculty, but they have big concerns at present because teaching something to somebody is very difficult ($f=79$). The third group of subjects indicated that they will have to teach because there is no other options ($f=77$).

A Prospective Look at the Future: Professional Expectations and Concerns

The participants were asked to report teaching related concerns and professional achievements they would like to reach in the year 2023. The results showed that teacher candidates' professional concerns could be grouped under the three headings. First, they have concerns about classroom

management and meeting the educational needs of at around 30 students ($f = 225$). Second, they have a lack of teaching experience and this need can only be met by working as an in-service teacher in a real classroom setting ($f = 218$). Finally, the majority of the teacher candidates ($f = 144$) indicated that they experienced a burnout problem. Traditional teaching styles of the faculties, content-heavy courses, and the low status of the teaching profession were among the causes of this burnout problem. A female teacher candidate elucidated this issue and stated,

I came to the Faculty of Education very enthusiastically. Now, I am just about to graduate, but I feel very tired. The courses and exams were very difficult. I feel like I am burned-out. I am afraid I cannot do anything when I will work as an in-service teacher.

The results showed that 80% of the male teacher candidates would like to see themselves as inspectors, school headmasters, or politicians in the year 2023. Ten percent of the subjects would like to be instructors in the Faculties of Education because they think they do not have enough patience to study with elementary school students. Only the last 10% of the male participants would like to see themselves as classroom teachers in the 2023.

Fifty percent of the female teacher candidates would like to see themselves as quality classroom teachers, and would like to have students doing useful things to all humanity. Teacher candidates in this group stated altruistic aims to reach in the year 2023. Two female teacher candidates' statements can be seen below.

The students I will teach will be good citizens who are psychologically and physically healthy, have high self-esteem, and always do useful things to all humanity. I would like to reach students who need education most. If I can reach them, I will be very happy.

I do not want to be a full professor. I just want to be a classroom teacher. I am sure teachers' salaries will be low in the year 2023, and I will probably complain about that, but I will continue to love my profession and my students.

Thirty percent of the female subjects would like to see themselves as instructors in the Faculties of Education. The subjects in this group like teaching, but they think they will be more successful in conducting research. Last 20% of the female subjects would like to see themselves as school headmasters or inspectors. Teacher candidates in this group would like to protect students from low quality and cruel teachers. They believed that if they have responsibilities in the managerial positions, they could better protect students. A female teacher candidate stated,

I am very sad when I read news about teachers abusing their students. How can a teacher do these kinds of behaviors? I would like to have responsibilities in the Ministry of Education, and spend efforts to employ quality, caring, and psychologically healthy teachers who respect to the students.

Discussion and Conclusion

In this study, teacher candidates thought that teaching is the best fit to their characters. A similar result was found in Cermik, Dogan, and Sahin's (2010) study which revealed that pre-service teachers who were just about to graduate from the classroom teacher education department mostly indicated intrinsic survey items (love of teaching, suitable profession to my character, etc.) for the reasons of selecting teaching as a profession. As Bektaş and Nalçacı (2012) indicated, personal values are important in predicting teacher candidates' attitudes towards the profession. The participants of this study saw teaching as the best job for females who desire to raise a family. It is worth noting that the suitability of the working conditions of the teaching profession for females leads to over representation of women in the Faculties of Education. The results also illustrated that only 10% of the male participants have a plan to continue teaching. On the other hand, 50% of the female teacher candidates would like to see themselves as quality classroom teachers, and stated altruistic aims to reach in the

year 2023. With a similar result, Pop and Turner's (2009) and Saban's (2003) studies also revealed that participants reported predominantly altruistic reasons for pursuing teaching career.

The participants thought that the classroom teacher education program is not student centered. Student-centeredness was seen by pre-service teachers as the most common characteristic of effective teachers (Minor, Onwuegbuzie, Witcher, & James, 2002; Witcher & Onwuegbuzie, 1999). The teacher candidates also found the teaching styles of the faculties as traditional. The subjects believed that their instructors should use constructivist-learning activities in their courses so that the teacher candidates can have more solid ideas about how to apply these activities in their future classrooms.

The participants indicated that instructors' explanations about the difficulties of the teaching profession make themselves feel unhappy to select this profession. In Cermik et al.'s (2010) study, 40% of the Turkish teacher candidates from the classroom teacher education department stated that if they had had a chance, they would not have chosen the teaching profession. Too demanding sides of teaching (stress related illness, classroom discipline, etc) can be accepted as one of the causes of the dropout from the profession (Stokking, Leenders, Jong, & Tartwijk, 2003). According to Fuller (1969), in the pre-teaching phase, teacher candidates rarely had concerns about teaching and they do not know what to be concerned about. In this study, a different result was found. Seventy-nine teacher candidates who intentionally selected the teaching profession developed a concern as teaching something to somebody is very difficult.

The results showed that the teacher candidates who do not internalize the teaching profession had a role in the decrease of the quality of the courses. Generally, Colleges of Education are a second choice for the students who are not accepted to the more prestigious departments (Fejgin, Kfir, & Ariav, 1998). This is especially true for Turkey, because students are solely accepted to the university departments based on their standard test scores. Their first choices generally consist of medicine, law, and engineering related departments. They add a few teaching profession related departments at the end of their list not to stay out of the university. As a result of this kind of selection process, the departments of Faculties of Education have a big numbers of teacher candidates who do not internalize the teaching profession.

The participants found the field experiences very limited and had concerns about classroom management. As Wanzare (2007) indicated, pre-service teachers often receive limited practicum teaching and classroom management is among the challenges that frustrate beginning teachers in their transition into the teaching profession. Teacher candidates also indicated that they have a burnout problem. The participants had this problem because of instructors' traditional teaching styles and the low status of the teaching profession. In addition, receiving education in a department that was not teacher candidates' first choice might also cause the burnout problem. A similar result was found by Tumkaya and Cavusoglu (2010) who reported that 42.5% of the senior Turkish teacher candidates from the classroom teacher education department were in the risk of burnout, 20.6% of them were experiencing burnout, and 8.6% of them were experiencing very serious burnout.

Based on the results of this study, it is recommended that the classroom teacher education department should offer teacher candidates more student-centered and constructivist teaching with adequate field experiences. Teacher educators should spend efforts to learn and solve the causes of the teacher candidates' classroom management and burnout problems. In addition, high school graduates entering the university entrance exam should be informed about the realities of the teaching profession so that students who do not internalize the teaching profession may follow another track. The disharmony between students' needs and departments' expectations is a well-known reality in Turkey. The solution is beyond the capabilities of the universities as they cannot select their own students. There is a centralized conducted exam that places Turkish high school graduates to the university departments. There is a need for system-wide efforts and changes. Finally, further studies should be conducted to know why male teacher candidates do not have teaching profession related plans. Further retrospective and prospective evaluations with the participation of faculties, teacher candidates, and

policy makers can give a chance to see pros and cons of the teacher education programs, and to see the teaching profession through stakeholders' eyes.

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APPENDIX

SURVEY QUESTIONS

FIRST SESSION

- 1) Please imagine the time when you made choices in the University Entrance Exam and answer the following questions: Why did you want to be a teacher? Why did you select the classroom teacher education department?
- 2) Are there any person/s have an effect on your career decision?
- 3) Please consider the nearly four years you spent in the Classroom Teacher Education Program (CTEP) and explain: What do you think about the decision you made in the University Entrance Exam? Was it a good idea to be a teacher candidate?
- 4) Please think about your future roles as a classroom teacher and answer the following questions: What do you think about the quality of the courses you took in the CTEP? Did you learn the necessary knowledge and skills in these courses to be a well-qualified and competent classroom teacher?

SECOND SESSION

- 5) Are there any teaching profession related knowledge and skills that you could not gain in the past four years? What was/were the cause/s of this/these lack of knowledge and skills? What are the roles of instructors, self, course content, etc. in this lack of knowledge and skills?
- 6) Are there any additional courses that you think the CTEP should possess? Why do you think this/these course/s are important?
- 7) If you had had a chance to return to the first year of the college, what would you personally have done to make the college years more productive, efficient, and effective? Which knowledge and skills deficiencies would you like to improve?
- 8) What should be done to make the CTEP more efficient, effective, and up-to-date?

THIRD SESSION

- 9) What are the instructors' and teacher candidates' responsibilities and duties in an ideal college-level course? How an ideal college course should be covered?
- 10) Are there any knowledge and skills that you could not learn in the CTEP and hope to learn them when you become an in-service teacher?
- 11) Which positive and negative experiences did you have in the field experiences? How successful were you in your teaching during the field experiences?
- 12) Are there any teaching profession related knowledge and skills that cannot be taught in the CTEP? If your answer is yes, how should these competencies be gained?
- 13) If a new teacher candidate asks your opinion about the CTEP, what would you say to her/him?

FOURTH SESSION

- 14) When you imagine yourself as an in-service teacher, which achievements do you want to reach in the first and fifth year of your service? Which aims do you want to reach?
 - 15) Please consider your own personal characteristics and the existing conditions of the teaching profession, and answer the following questions: How will be your life in the year 2023? How will be your professional teaching life in this year? In which position do you want to see yourself in the 2023? Why do you want to work in this position?
 - 16) What is your the biggest professional aim? Do you think you can achieve this/these goal/s? Which problems can prevent you reaching your goals?
 - 17) What concerns and hopes did you have in the first year of the faculty? What concerns and hopes do you have at present? What concerns might bother you in the future, if you continue to work as a teacher? What expectations do you have from the teaching profession?
- !!! Please add any comments that you feel I need to know.

From Monologue to Dialogue: Interpreting Social Constructivism with a Bakhtinian Perspective

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Abstract:

At present it is a well established idea that the construction of knowledge is a process of co-construction of meanings through participation in socially negotiated and discursive activity. The pedagogic translation of this idea owes its root to a social constructivist perspective of development and learning. It envisages teaching-learning as a dialogic process. However it is identified that the idea of dialogue as used by proponents by social constructivist theorist is limited to its methodological implications as a pedagogic tool. The present paper argues that dialogue is not a pedagogic tool rather it is an ontological construct. Against this backdrop the paper argues that for developing a substantial theory of social constructivist pedagogy, Bakhtin's ideas can be deployed. The paper elaborates the vistas of Bakhtin's ideas of dialogue. Further with the help of this elaboration it tries to interpret the epistemological assumption of social constructivist approach to learning. This understanding will enable us to see the agency and the voices of individuals in teaching-learning process. Drawing upon the Bakhtinian perspective, the last section of the paper discusses tenets of dialogic pedagogy which will help us to transform the pervasive monologic discourse in to dialogic discourse.

Keywords: Bakhtin, social constructivism, dialogic pedagogy

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Introduction

At present it is a well established idea that the construction of knowledge is a process of co-construction of meanings through participation in socially negotiated and discursive activity. The pedagogic translation of this idea owes its root to Social Constructivist approach to development and learning that envisage teaching-learning as a dialogic process. According to Social Constructivist approach dialogue can be used as a pedagogic tool for more effective teaching-learning in comparison to other forms of pedagogic strategies such as lecture or a demonstration (Werstch, 1991; Wells, 1999; Fernyhough, 1996). However the assumption implicitly carries the meaning that dialogue can be used as an instructional tool which can be turned on and off. It merely sees dialogue in the classroom as a way of interaction compatible with instructional need (Matusov, 2007). In this sense, this perspective of dialogue is instrumental as it narrows down dialogue to a tool or strategy. It does not matter how the process of education is viewed – transmission of knowledge, acquisition of knowledge, co-construction of knowledge, education driven by the above mentioned instrumental view of dialogue seeks to make all consciousnesses homogeneous (White, 2013). The pedagogy guided by instrumental approach to dialogue aimed at reducing the gap between the community of the educated, to whom the teacher belongs, and the community of the ignorant, to whom the students belong, by making the students more like the teacher (Matusov, 2009). Although methodologically this perspective talks about dialogic pedagogy but ontologically and epistemologically it is ceased in mongolism. It is essential to address this pitfall of social constructivist approach to teaching and learning.

The present paper proposes that the above mentioned chasm between methodology and ontology of social constructivism can be filled with Bakhtin's ideas of dialogue. Instead of viewing dialogue as a tool or method, Bakhtin views dialogue as an essential condition for being in the world: '*life, itself is ontologically dialogic*' (Bakhtin, 1986). Matusov (2011) while discussing the uniqueness of Bakhtin's ideas highlighted that for Bakhtin, "a gap in the mutual understanding between people is a necessary condition for dialogic, humane communication and for the entire human relationship" (p. 96). This orientation to the gap in mutual understanding is both a precursor and an outcome of dialogue and dialogic meaning-making. Matusov (2011) goes further and elaborates:

Bakhtin developed a pluralistic, essentially synchronic, dialogic, discourse- and genre-based approach to the social, involving the hybridity of co-existing competing and conflicting varieties of logic. Bakhtin's dialogic approach was essentially ontological, defining consciousness through bodily experience, responsibility, addressivity, responsivity, respect, human dignity, and relationship with the other. (p. 110)

Taking it as vantage point the paper explores the vistas of Bakhtin's ideas and tries to interpret the epistemological assumption of social constructivist approach to learning. Doing the same the paper also aims to understand the tenets of dialogic pedagogy from the Bakhtinian point of view.

Background of Bakhtin:

Bakhtin was a literary theorist and a teacher. He preferred to call himself a philosopher. He was born in 1895 at Oryol, Russia to a liberal and educated family of old noble ancestry that encouraged his academic studies. He lived through the same time period in Russia as did Vygotsky, experiencing the Russian Revolution as well as the Stalinist era, a time of both enormous social and economic need as well as extraordinary cultural and philosophical creativity. As a youth, Bakhtin grew up in cities that had a clashing of unusually large amounts of diverse cultures and languages. Holquist (2004) identified it as a fact that influenced his future theories on the nature of language. After completing his studies in philology at a university in St. Petersburg in 1918, Bakhtin moved to the cities of Nevel and Vitebsk. In both of these locations Bakhtin became a member of a small group of intellectuals who fiercely debated and discussed philosophical, religious, political, and cultural issues. The group was known as Bakhtinian Circle. The discussions that took place in this group influenced and contributed in development of Bakhtin's ideas and scholarship. His academic background in philology and participation in intense debate and discussion in intellectual circles,

promoted his engagement in a series of writing projects between 1918 and 1924 that intersected philosophy and literature. As a literary theorist, his writings critically explored the ideological structure of novels. As a philologist he critically analyzed the work of authors such as Fyodor Dostoevsky, Francois Rabelais, and Johann Wolfgang von Goethe. He published his first major work, *The Problems of Dostoevsky's Poetics* in 1929. Bakhtin wrote his critical analysis of Dostoevsky's work from a more sociological stance. Holquist, (2004) highlights that while Bakhtin was a very active writer his entire life, it was not until after his death in 1975 that the academic world started paying attention to his writings, and their applicability to education.

Understanding Dialogue through Bakhtin's Lens:

Dialogue is a pivotal concept in Bakhtin's writing that informs his ontology, epistemology and theory of language. Bakhtin (1984) uses the term 'dialogue' to characterize a number of planes of human existence. According to him humans engage in dialogue in multiple ways and this dialogic engagement manifests what it means to be human.

The single adequate form for verbally expressing authentic human life is the open-ended dialogue. Life by its very nature is dialogic. To live means to participate in dialogue.... In a dialogue a person participates wholly and throughout his whole life: with his eyes, lips, hands, soul, spirit... he invest his entire self in discourse and this discourse enters into the dialogic fabric of human life, into the world symposium (p. 293)

It is evident that for Bakhtin dialogue as an ongoing social process of meaning making occurs between people as subjects. He also affirms that dialogic communication takes not only the form of words but also gestures, facial expressions, postures, the whole array of body language, apparel and social behavior. Dialogue is both ontological—reflecting the way we are constituted as humans—and ethical—the way we should be. Bakhtin points out that people do not take words from a dictionary, but from the mouths of other speakers, and so they carry with them the voices of those who have used them before. Unlike other scholars (particularly Vygotsky) Bakhtin does not consider language only a cultural tool rather he focused on language-in-action as a living source of insight and renewal.

Vistas of Dialogue in Bakhtin's Ideas

Dialogue: Utterance and Addressivity

Bakhtin identified two forms of Dialogue: *external dialogue and internal dialogue*. External dialogue is a verbal exchange in which interlocutors take turns to deliver their utterances and responses. This type of dialogue is a compositional form in the structuring of speech, but it ignores the semantic and expressive layers of the dialogue. Internal dialogue was of paramount interest to Bakhtin. For him, any utterance, whether spoken or written, that people use in communication with each other is internally dialogic because of its "dialogic orientations" (Bakhtin, 1986). Bakhtin (1986) considers utterance as the unit of dialogue and insisted that *utterance* is always directed toward the other utterance or toward the responsive utterance of the rejoinder in dialogue. It means that utterances are always addressed to someone. Further he introduced the concept of Addressivity. Addressivity, according to Bakhtin, is a necessary condition for an utterance, it denotes that each utterance must be addressed to someone and seek response from someone. Bakhtin draws a contrast between an utterance and other units of linguistic analysis such as words and sentences. He points out, that words and sentences belong to nobody and are addressed to nobody. Moreover, they in themselves are devoid of any kind of relation to the other's utterance, the other's word. Bakhtin (1986) writes:

In point of fact, word is a two-sided act. It is determined equally by whose word it is and for whom it is meant. As word, it is precisely the product of the reciprocal relationship between speaker and listener, addresser and addressee. (p.86)

He acknowledges the listener's active role in a dialogue. The listener's participation shapes the dialogue along with the speaker's contribution. The same can be said about the dialogue between a reader and a writer, and meaning construction from the text. This seems to be simply another way of saying that, through their perspective, outlook, and "conceptual horizons," the listener and the reader also have a voice in a dialogue, even when they are silent (Vice, 1997). Thus a communication is always a multivoiced process. Bakhtin (1984) described socio-historical aspect of utterance as follows:

The life of the word is contained in its transfer from one mouth to another, from one context to another context, from one social collective to another, from one generation to another generation. In this process the word does not forget its own path and cannot completely free itself from the power of these concrete contexts into which it has entered. (p. 202)

By saying this Bakhtin emphasizes that as speakers and writers we do not create our own words out of nothing. We use and reuse what others have brought to us, what has been already known and said—now shaping those words differently, reflecting on them, evaluating them, and sending them further in our communication with others. The socio-historical aspect of internal dialogue is characterized by the presence of the others' words in one's utterance, by the words that have "already [been] spoken" (Bakhtin, 1981). Thus Bakhtin understood utterance as the compositional unit of a dialogue formed by at least two voices, occupying a place in a socio-historical space and responding to a concrete social situation.

Dialogue: Voice and double-voiced discourse

Utterance, according to Bakhtin, becomes possible only through the use of *voice*, which he understood as both spoken and written channels of communication. He understood dialogic relationships within an utterance, as a collision of two voices. Internal dialogic relations between these voices result in double-voicing or double-voiced discourse. This is another way by which Bakhtin describes how through an utterance one's voice is linked to the social context of language. As James Wertsch (1991) observes, for Bakhtin, "there is no such thing as a voice that exists in total isolation from other voices. . . . He insisted that meaning can come into existence only when two or more voices come into contact" (p. 65). It is crucial to recognize that for Bakhtin voice was not merely an analytic concept but a moral category. In his discussion of Dostoevsky's novelistic poetics, he established a distinction between an authentic and fictive voice within consciousness. The authentic voice is the one that connects the individual with the human community. The fictive voice, on the contrary, obscures this connection. In order for the authentic voice to manifest itself, it needs to overcome the fictive voices that push it into a monologue and prevent it from unfolding its own dialogic nature (Bakhtin, 1984). Thus for Bakhtin, voice is a manifestation of the speaker's or the writer's overall perspective, worldview, conceptual horizon, intentions, and values (Wertsch, 1991).

Dialogue: Authoritative and internally-persuasive discourse

According to Bakhtin, one's own words are always partially the words of others. The word of the other can be authoritative, monologic, and admitting of no transformation by the interlocutor. In this case Bakhtin refers to it as authoritative discourse. When one reproduces this discourse, one speaks in inverted commas, as it were words of the other. Bakhtin calls such speech "quoted." Dialogue breaks down in such cases and communication does not happen. The words of others can also be assimilated by the interlocutor and transformed into "indirect speech," as it were. In these cases, the words of others become partially one's own, and Bakhtin calls such speech "internally persuasive discourse." Bakhtin (1981) viewed the relation between authoritative and internally persuasive discourses as a dynamic process in which one gradually makes the other's words one's own: "As a living socio-linguistic concrete thing, language, for the individual consciousness, lies on the borderline between oneself and the other. The word in language is half someone else's." It becomes "one's own" only when the speaker populates it with his own intention, his own accent, when he appropriates the word, adapting it to his own semantic and expressive intention. Bakhtin views the word of internally persuasive discourse in aesthetic and creative terms. Its creativity and

productiveness consist precisely in the fact that such a word awakens new and independent words, that it organizes masses of our words from within, and does not remain in an isolated and static condition.

Dialogue: Value-laden nature of language

In Bakhtin's understanding of language, no utterance is value-neutral. Our entire discourse, according to Bakhtin, is saturated with ethical and aesthetic meanings. This is true of utterances within political, artistic, and even scientific contexts. Bakhtin (1986) insists that utterances come alive only insofar as they are "true or false, beautiful or ugly, sincere or deceitful, frank, cynical, authoritative, etc." He is quite aware of the fact that such a view of language is not compatible with the traditional linguistic approach in which language is assumed to be value-neutral and to consist of abstract, schematic rules. By contrast Bakhtin (1986) maintains that an utterance is not defined in merely formal terms, but it possesses what he calls "contextual meaning". Furthermore, in Bakhtin's view dialogue in general has an intrinsic ethical dimension. When one engages in a dialogue with another person, Bakhtin believes, one inherently assumes responsibility for what one says to that person and for that person herself. The ethical and humanistic import of Bakhtin's theory has been noted by Holquist (1990): "Each time we talk, we literally enact values in our speech through the process of scripting our place and that of our listener in a culturally specific social scenario" (p. 63).

Dialogue: Heteroglossia and polyphony

Another important dimension of Bakhtin's theory is the idea of multiple dialogues constituting an act of communication. As we engage in a dialogue we bring to it a multiplicity of dialogues among cultures, historical backgrounds, social groups, genders, age groups, various levels of literacy, etc. The multitude of voices in a dialogue creates interplay of discursive forces that Bakhtin (1981) called *heteroglossia*. Heteroglossia means that a single utterance may be shaped by a variety of simultaneously speaking voices that are not merged into a single voice, but "sing" their respective "melodies" independently within the context of the utterance. Holquist (1990) explains this concept: "Heteroglossia is a way of conceiving the world as made up of a roiling mass of languages, each of which has its own distinct formal markers." (p. 67)

Further, Bakhtin (1981) spoke of the processes that shape any discourse in terms of the interaction of *centripetal* (or "official") and *centrifugal* (or "unofficial") forces. By the former, he meant the forces that aspire toward a norm, standard, and fixed order, whereas by the latter he meant those forces that resist systematic order, lead toward chaos, and result in constant change. Bakhtin (1981) understood language not as a homogeneous unity, but a simultaneous co-existence of many languages—those of social groups, "professional" and "generic," literary languages, languages of generations, etc. Bakhtin also proposes metaphor of polyphony to denote multivoiceness. He sees the desired outcome of dialogue not simply as unrestrained play of centrifugal tendencies, but diversity brought under unity. By *polyphony* Bakhtin means a multiplicity of languages that is brought together under a single organizing principle. He calls the resulting unity of several languages "the *universum* of mutually illuminating languages" (Bakhtin, 1981). The centrifugal forces of heteroglossia, must be balanced by the centripetal impulse of a single consciousness in order for polyphony to subsist.

Knowledge, Learning and Pedagogy: A Bakhtinian Perspective

Bakhtin (1991) argued that any discourse has two forces: centripetal force and centrifugal force. Centripetal force works in uniting, homologizing, and monologizing the discourse (Matusov, 2009). Centrifugal force works in diversifying, diffusing, and dialogizing the discourse. These two forces are representative of monologism and dialogism respectively. Monologic classroom driven by centripetal force of discourse has following dimensions: mono-topic, activity-based, unilaterally owned by the teacher (Sidorkin, 1999; Skidmore, 2000). Critics of conventional pedagogy argue that this type of discourse especially as prolonged and prioritized by the conventional teacher has several problems. It reduces intersubjectivity between the teacher and the students (and among the students)

which makes the teacher's guidance blinds without access to students' subjectivities and forces the students into passivity (Gutierrez et al., 1995; Matusov & Smith, 2007; Sidorkin, 1999). Further, it positions some students with regard to class and content that they start feeling unwelcomed due to emerging negative positioning. Implicitly it conveys a message to them and their classmates that they are dumb and/or that academic subjects are meant not for them (Lampert, 2001). Sidorkin (1999) argues that this monologic type of discourse cannot be naturally sustained because it generates upheaval and rebellion in the students and which in response to provokes the physical and psychological violence of the teacher who is supported by the school institution to suppress it. This violence is often mediated by classroom rules, school policies, and discipline and classroom management techniques.

Traditional approach to learning, influenced by behaviorism, defines the main purpose of education as indoctrination in the universal truth. It is expected from students to demonstrate their knowledge and skills on the authority's demands. Constructivism recognizes flaws of such a decontextualized and passive approach and offers an alternative perspective to learning, in which students construct the contextual truth. In this approach to education, students are active in developing their worldviews that collide together in development of unified truth that exists objectively and separately from the participants. From Bakhtinian perspective both the approaches are monologic, although each in its own different way (Skidmore, 2000; Matusov, 2009). The first approach dismisses the students' worldviews and imposes ideas from outside. The imposed ideas are rooted in the authority of imposition itself. Thus learning becomes only affirmation or rejection of ideas of others. The constructivist approach is also monologic although it takes into consideration of worldviews of the students. It sees the learning as transformation of the students' worldviews, skills, knowledge, and attitudes into the correct and powerful ones through a series of guided discoveries that the students will do. This approach essentially manipulates the students into the purely-epistemological truth of the united consciousness. The students' worldviews are seen as erroneous misconceptions that have to be corrected. People's ideas are placed on the scale of their approximation to the truth to be taught through guided discoveries and construction. Thus, the relationship between ideas does not know truly dialogic relations (Matusov, 2009). According to Bakhtinian perspective teaching-learning is a process of engaging students in collective search for their own truth and its testing with others (Roth, 2013). The ontological truths of the participants (their worldviews, knowledge, skills, attitudes), have to be "informed" by dialogue with ontological truths of others. People do not simply expose their equal truths but address, response, take responsibility, evaluate, and judge each other truths. Individual's idea is neither divorced from a person, like in the transmission approach not rooted in the individual, as in the constructivist approach. Bakhtin express (1991) this view as follows:

The word in language is half someone else's. it become one's 'own' only when the speaker populates it with his own intentions, his own accent, when he appropriates the word, adopting it to his own semantic and expressive intention... (p. 284)

It is evident that knowledge is always shaped by a dialogue and in dialogue. To teach means to broaden student's participation in dialogue. In Bakhtinian perspective consciousnesses of the teacher and the students are taken with equal seriousness. It refutes the notion of stable knowledge and affirms that there is no such thing which can be considered as 'final knowledge'. Knowledge is unfinazable. Bakhtin (1984) writes: "Truth is not born nor is it to be found inside the head of an individual person, it is born between people collectively searching for truth, in the process of their dialogic interaction." (p. 110)

According to Bakhtinian perspective since learning is the transformation of a student's meaning, it is unpredictable, undetermined, and cannot be designed or controlled by the teacher (Wenger, 1998). It is always discursive, that is, the process and product of a new meaning always exists among diverse, real or virtual, consciousnesses. It is mediated by the students' questions that are germinated by their natural curiosity. Thus both curriculum and instruction is genuine information-seeking questions that both the teacher and the students ask of each other.

Unlike the instrumental dialogue, an ontological view of dialogue proposed by Bakhtin envisions education as a dialogic process. It does not assume the 'pedagogy should be dialogic' rather it considers that pedagogy is always dialogic. Further it also highlights that whatever teachers and students do (or not do) whether in their classrooms or beyond it, they are locked in dialogic relations. The dialogic pedagogy based on Bakhtin's idea envisions education as process leading individual to Ideological becoming (Freedman & Ball, 2004). The term 'ideology' has different connotations here than its popular English meaning. In Russian it implies a set of ideas and their contexts rather than inflexible ideas imposed through the use of propaganda and other coercive mechanisms (Matusov, 2007). Therefore 'Ideological becoming' is the development of ideological subjectivity within the ideological environment in which individual lives. Greenleaf and MIRA-Lisa katz (2004) explains Ideological becoming as transformation of discourse from authoritative to internally persuasive. Charles Bazerman(2004) explains it in terms of pedagogy and insists that pedagogy has to be aimed at fostering a powerful sense of authority, agency and texts within the students' internally persuasive discourse around academic subjects. For fostering such attributes a strong discursive community is prerequisite (Matusov, 2007). In a Bakhtinian classroom, pedagogy will open the pathway for ideological becoming. Bakhtin (1981) observes that authority carries an aura that is monologic, absolute, and unquestionable. Authority is fused with demands for allegiance. Therefore dialogic pedagogy also aims at challenging authority. However, as Gary Morson (2004,) suggests, engaging authority in dialogue, asking a question of the unquestionable, challenges the infallibility of authority. Through this dialogic challenge, authority 'ceases to be fully authoritative'. Thus once the truth of authority is dialogically tested, it becomes forever testable. Enacting a dialogic pedagogy in classroom develops an orientation among students toward justice, suspicions of hegemony and taken-for-granted societal assumption. Cultivating this dialogic capacity prepares students for democratic life where the search for the common good is forged through community, not through authority. Bakhtin (1984) affirms, 'truth is not born nor is it to be found inside the head of an individual person, it is born between people collectively searching for the truth, in the process of their dialogic interaction'. Likewise, our classrooms should reflect the same ideal by preparing students to improve on society and recognize the unrealized potential of democracy shrouded by authority and hegemony. Bakhtin's dialogic pedagogy will help students to see and develop their own perspective that is not guided by the centripetal forces. This attempt will be a move to subvert the traditional approach to teaching-learning and challenge to the authority imbued in its various forms. Another element of a Bakhtinian classroom is the development of voice. Teacher and students constructs an environment that welcome diversity through dialogue. Teacher should ask students to position themselves in relation to others—such as the opinions of other classmates, the regime of authority speaking through schooling norms. Through this continual positioning and repositioning through the exchange of ideas, students will develop a voice. In absence of multivoices classroom become a place which resigns the individuality, does not enable any individual to exercise his/her capacity to author his/her self. Unfortunately, in many classrooms, the monologic presentation of content muzzles the voice of students. Avoiding contention and controversy in the classroom neither give students an opportunity to voice an opinion, nor provided them with the chance to be transformed by the perspectives of others. Although the consequences of these actions may not be immediately visible in the classroom, it will contribute in developing critical literacy among them.

Thus this paper is an important lead to reinstate that a dialogic classroom will have combination of multiple voices (essential condition for ontological dialogue) and its orchestrating (role of the teacher) by the teacher creates a polyphonic environment (classroom discourse), where every voice is heard (agency of teacher and learners), where melodies (content of learning) are not-predetermined and always surprising for all the voices. Such classrooms can be envisioned keeping the Bakhtinian perspective at the core of the argument.

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Pre-service teachers' conceptions on use of social media in social studies education*

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Abstract

The use of social media is tremendously increasing trend for personal use. At the same time, social media are penetrating to the educational settings as well. Thus purpose of this study is to investigate pre-service social studies teachers' conceptions on use of social media in social studies education; it is possible implications on social studies teacher education, social studies classroom and consequently citizenship education. Data were collected through open-ended interviews with 12 (6 female, 6 male) in a north western Turkish University. Designed as a qualitative study, data were analyzed inductively. Pre-service social studies perceptions regarding use of social media in social studies instruction were analyzed. According to data analysis, participants' perceptions on use of social media differ both positive and negative. While some participants supported use of social media in social media instruction, some of them indicated some drawbacks to use it since possible negative effects on social studies and disadvantages for the students in social studies classrooms. Found negative and positive aspects and their probable implications to the social studies teacher education were discussed.

Keywords: Social Media; social studies; social studies teacher education; pre-service teachers

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Introduction

Use of communication technologies and social media (or network) is a rapidly growing concern among students to support their learning activities even in formal education environments (Conole, Laat, Dillon, and Darby, 2006). Social media affects education, learning, learners as well as daily life, relationships, and other aspects of our contemporary society at large (Siemens, 2008). Siemens also stated, 'The rapid growth of knowledge and information adds increasing complexity to the growth of technology in learning' (Siemens, 2012, p. 7). Social media is one of the important parts mentioned growing technology. Based on the definition, social media is 'a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of user generated content' (Kaplan & Haenlein, 2007, p. 61). Taking into consideration the study of Kaplan and Heinlein's (2007) 'The challenges and opportunities of Social Media' in business environment, this study is a further attempt to shed light on social media's challenges and opportunities for educating effective citizens in the course of social studies in a Turkish Case from the pre-service social studies teachers' perspectives. According to a definition of Social studies 'is a curriculum which uses combined information of social sciences and humanities and aims educating effective citizens who can solve problems and make decisions in changing world and country in every respect' (Öztürk, 2007, p. 24). This Turkish version of social studies definition shares many similarities of the definition of National Council of Social Studies in United States (NCSS). Social studies is the 'the integrated study of the social sciences and humanities to promote civic competence. Within the school program, social studies provides coordinated, systematic study drawing upon such disciplines as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences. The primary purpose of social studies is to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world' (NCSS, 2013).

While the number of Internet users is approximately 360 million in 2000, the number has reached to approximately 7 billion in the World today. In Turkey, total population is about 78 million and approximately 36 million people are using the internet which means 45% of total population. There is another significant statistics on users of Facebook (as one of the most used/important social media website), While 36 million of Internet users a present across Turkey, the number of Facebook users are 32 million that makes #2nd in the ranking of all Facebook statistics by country in Europe (As of September 15, 2013, Internet World Stats, available on website <http://www.internetworldstats.com/stats4.htm>). Table 1 shows remarkable growth of internet usage in Turkey between the years of 2000–2010.

Table 1. Internet Usage in Turkey (2000 and 2010)

Year	Population	Users	Percent of total population
2000	70,140,900	2,000,000	2.9 %
2010	77,804,122	35,000,000	45.0 %

Resource: (Internet World Stats, 2012)

According to data presently provided by Turkish Ministry of National Education, 98% of primary schools and 100% of high schools across Turkey (out of 41,452 schools) have broadband or high speed internet access. Ministry of Education also provided 900.000 computers to all schools across the country (Ministry of National Education, 2012).

Numbers of internet usage and availability in Turkey and Turkish schools are about to first step to have an idea on access and usage of social media. Similarly another research report on ages of 9-16 children's internet usage, (even though it is forbidden to register and have a social media account under the age of 13) it is concluded that out of 70% participant children uses internet daily and 66% of them uses social networks and spend 72 minutes on an average. However, the research report states

this means that the time on the internet mostly spent while engaging social networks (Report of Research for Children's Social Sharing Networks Usage Habits, 2011). This situation positioned in research report would give an emphasis on social media, its opportunities and challenges in educational settings even though social media or networking has no claim for educational content or in other words as Friesen & Lowe (2011, p. 183) put 'make no educational premises'. On the other hand, as Friesen & Lowe (2011) cite some educators support incorporating social media (such Facebook) in K-12 (Davis, 2010; Munoz & Towner, 2009), may open a new discussion about 'learning' and 'instruction' since their potential of autonomy for the learner and shifting roles for the teachers (Friesen & Lowe, 2011; Siemens, 2008).

Use of social media created a new environment and change the ways on sharing information not just for educational settings for all individual and institutions (Mayfield, 2011). Even though use of social media and networking has become a new trend and one of the most significant communication tools among people, there are few research studies about social media in educational settings. On the other hand, when it comes to social studies there is no specifically conducted research study on students' conceptions on social media use for social studies classrooms and social studies teacher education. Therefore, this study aims to investigate elementary social studies pre-service teachers' conceptions on social media and its potential implications on social studies education and teacher education.

Review of Literature

There has been increasing number of research studies conducted in the area of education related use of Internet such as Internet or computer supported instruction in educational settings, and in the area of social studies education (Owens 1999; Keiper, Harwood, & Larson 2000; Zong 2002; Friedman 2006; Açıkalın 2009). Owens (1999) studied on pre-service social studies teachers' comments on internet investigation assignments in United States. With the aim of learn pre-service teachers use and access Internet about teacher-related purposes, gaining student ideas to improve instruction in social studies method course for pre-service teachers and developing responsiveness materials and resources available in the internet. It is important to note that majority of the students participated to the study stated some their negative experiences (73%) on using Internet investigation for their assignments. Indicated negative aspects are: 'time needed to access information, the time needed to obtain printouts that could be used for documentation, and the difficulty in finding sites that could be used to fulfil the requirements for a successful search' (Owens, 1999, p. 136). On the other hand, approximately two-thirds of the participants stated positive aspects of completing the assignment. Keiper, Harwood and Larson (2000) conducted a study on infusing computer technology into social studies education. The study findings organized under the headings as obstacles and benefits of computers in social studies classroom. According to their study, 88% of the pre-service teachers reported benefits of instruction computer and internet usage as 'data collection'. The study also found that 31% of the participants stated 'improved computer skills' as other benefit. Quality of images and sounds provided to students also found as other benefits of computer in social studies classroom (22%). Another benefit mentioned in the study is 'Instructional variety' which 29 % of participant responded as. However, study found some obstacles or disadvantages use of computer/ internet in social studies classroom. The study stated obstacles: accessibility (66%), differing ability levels (35%), dependability (21%), need for supervision of the students (22%) especially from inappropriate websites. In detail, the study summarized their participants' apprehension that the Internet can be challenging for student research as stated 'students could be targets for predators, or actively seek inappropriate material and students will become distracted by the myriad of websites and off task behaviours will result' (Keiper, Harwood & Larson, 2000, p. 577).

With opening a new phase, Zong (2002) cited effective use of computer mediated communication's potential to change both education in general and teacher education social studies education in particular. His research suggests that 'computer mediated communication holds potential in building pre-service teachers' understanding and appreciation of diverse points of view' among

nations and motivating them to teach this perspective consciousness in their future classrooms' (Zong, 2002, p. 589).

Friedman (2006) emphasizes Internet's role for affecting social studies and democracy, especially democratic participation by means of developing insights for electoral process. He states Internet use of K-12 students can develop an understanding to goal of becoming effective citizens by citing from the aims of social studies stated by the National Council of Social Studies (NCSS). Friedman also adds Internet may serve to educate good citizens by means of development of skills, knowledge and participation. Besides these, Internet may function as a place for digital primary sources and lesson plans.

Studying the beliefs of pre-service social studies teachers, Açıklın (2009) signifies use of Internet were supported by the participants of the study (n=37). Found mainly positive aspects are: found information and visuals, time saving and easiness of accession. They also stated some negative aspects and disadvantages of Internet in the social studies classroom such as unreliability internet sources and dependence of ready information that may cause to hinder their research skills.

We took a general look use of Internet and computer media communication studies related social studies education until now. While we consider usage percentages given above use of Internet turns mainly use of social media or networking, it becomes important to look potential and implications of social media in educational settings, social studies education in particular.

In his recent study, Zaidieh (2012) studied social networking in education. He stated that he examined limited research of social media in the area of education. While Zaidieh express his opinions on social media sites as positive and useful tools if educators have the ability to control to fit 'requirements of knowledge and science'. He concludes there are some advantages and disadvantages in the use of social media in education. He states as social media's advantages; flexibility, repeatable, convenience, accessibility; disadvantages or challenges are; privacy, miscommunication and time consumption (Zaidieh, 2012, p. 20).

As briefly mentioned above, this study seeks to highlight specifically pre-service teachers' thoughts on social media rather than Internet Usage. In this study, social media refers primarily social networking sites, participatory social media or social sharing websites (Goulding, 2011) as pre-service teachers constructed or defined their conception on 'social media'. In other words, social media has come to mean Facebook, Twitter, YouTube, and Blogs in this study. Rishel (2011) includes wikis, discussion forums, e-government websites that can be considered as additional forms of social media. Stein & Prewett (2009) explain media effects on social studies education. They simply put that 'media provide compelling fiction and nonfiction narratives about people, places and events' (Stein & Prewett, 2009, p. 132) which is main social studies topics of interest originated from disciplines of social sciences. They indicate 'media also help shape attitudes and opinions about history, government and politics' (p. 132) which is likewise central components of social studies as social sciences. While considered as one of the social studies disciplines, on the topic of Teaching History, Barton and Levstik (2004) stated importance of the tools understanding or give meaning of the past. They describes these tools can be used for accessing historical content. They clearly put 'Physical instruments such as a hammer, a teakettle, or a needle and thread are the kinds of traditional tools that first come to mind, but electronic technology in the form of hardware, software, and telecommunications devices also provides an obvious means by which we achieve our goals at work or in the home' (Levstik, 2004, p. 10). Goulding (2011) adds upon their research findings as making inference: '-for better or worse- social media is shaping the way we understand the past' (Goulding, 2011, p. 14).

There are some studies to research students' experiences with Facebook to look whether educational purposes or not. For example, Hew & Cheung (2012) conducted a study with 83 students (ages ranged from 15-23) to see motives around use of Facebook, who they are communicating with via Facebook and how they manage their privacy. They found that participant students reported they

use Facebook mainly for entertainment purposes, in other words they use it non-educational purposes. Similarly, in another review study on students' and teachers' use of Facebook, Hew (2011) found that Facebook as yet has very little use of educational purposes. Oppositions on use of Facebook mainly concerns possible harmful apprehensions such security and privacy issues (Hew & Cheung, 2012).

Another research study is on college students' use of Facebook for educational purposes conducted by Selwyn (2009). He examined content of the students' posts on Facebook during 18 months. He found that out of 612 students and 68.169 postings, there were just 2496 academic or education related postings which equal 4% out of all postings that mean students do not use Facebook for educational purposes. He also stated 'The rising use of Facebook certainly raises 'important questions about how universities will articulate their teaching relationships with internal student cohorts' in the near future' (Selwyn, 2009, 172).

On the other hand, Munoz and Tower (2009) argue Facebook and other social networking sites may offer numerous pedagogical benefits for both students and teachers. These are 'bulletin boards, instant messaging, email, and the ability to post videos and pictures. Most notably, anyone can post information and collaborate within the system. Recently, facebook has opened up development of downloadable applications which can further supplement the educational functions of Facebook' (Munoz & Tower, 2009, p. 4).

Bosch (2009) conducted a study on using online networking for teaching and learning (especially use of Facebook) with 50 college students and five lecturers from a university in South Africa. She concluded her study findings as Facebook has potential applications for teaching and learning, Moreover, she stated there is technological and economic advantages in use of Facebook in South African academic settings.

Another implication of literature review is lack of related studies in Turkish context on social media usage in education. A few studies exist to examine use of social media in education. Bicen and Cavus (2010) examined usage habits of 52 college of education undergraduate students by means of using a survey method. They showed students' preferences of use social networking sites in their daily lives, not for educational use while they suggest necessity of research studies in use of social media for educational purposes. Another study signifies importance of social media in education (Özmen et al. 2011). While Özmen et al. (2011) suggests of importance social media usage in education in their literature review study, they also emphasize necessity of research studies on use of social media in education for the Turkish context. Çelik (2011) found that social media affected written language negatively by means of creating new language use in Turkey. He also suggested more academic studies' necessity to understand social media use in Turkey. Toğay et al. (2012) conducted a study on use of social networks in tertiary vocational school with 60 students' ages between 18-25. They stated that they supported education in an effective manner of social networking use. While in the study they failing to explain how did they engaged social networking as learning or teaching tool in education, on the other hand they just stated they use it as a supporting platform to their education. At the end of their application, they surveyed students about their thoughts on use of social media. Students stated that social media tools were beneficial to use in education and it increased their success in courses. Mostly used social media tools were Facebook and Youtube. Another important finding of the study is the purpose of using social media was indicated by participant students at most communication with friends and instructors.

Review of literature also suggests there is a lack of research studies on social media clearly explains the need for other studies on social media in education and its potential for specific educational settings (Chen & Bryer 2012; Goulding, 2011). Present studies on social media are mainly the other areas of education mostly in the context of higher education and general use of social media which is not the area of social education (Chen & Bryer, 2012; Zaidieh, 2012; Jiang & Tang, 2010; Ractham & Firpo, 2011).

Social Studies Education in Turkey

In Turkey, social studies curricula are designed as interdisciplinary basis of social sciences consequently social studies curricula includes history, geography, civics, sociology, economy, psychology, anthropology, philosophy, law and political science. (Ministry of National Education, Board of Education and Training, 2012a) As stated above, social studies is defined as ‘is a curriculum which uses combined information of social sciences and humanities and aims educating effective citizens who can solve problems and make decisions in changing world and country in every respect’(Öztürk, 2007, p. 24). Social studies curriculum also indicates that three historical social studies traditions in practice which are citizenship transmission, social studies as reflective thinking and social studies as social sciences identified by Barr, Barth, and Shermis (1977) social studies as were given importance in the Turkish social studies curriculum. Social studies is clearly defined in the curriculum as ‘Social studies is a course for elementary schools with the aim of helping to realize of social entity for individuals, reflect the topics of social sciences such history, geography, economy, sociology, anthropology, psychology, philosophy, political science, law and the topics of civics, including learning areas integrated under units or themes. Social studies is a course which examines human beings’ interaction with social and physical environment in the context of history, today and future’(Ministry of National Education, Board of Education and Training, 2012b). Social studies courses are taught both elementary and middle schools (which is called as life studies which antecedents from the name social studies for 1st, 2nd and 3rd elementary grades) from first to seventh grades in Turkey. It should be note that pre-service teachers participated of this study will be able to be social studies teachers for the 4st to 7th grades after graduation.

Purpose of the study and research questions

This study aims to explore pre-service social studies teachers’ perceptions on use of social media in social studies. As noted above mentioning literature on social media use on education and lack of the existing research in the social studies context (Goulding, 2011) , this study aims make contribution to the literature by means of revealing pre-service social studies teachers’ thoughts on use of social media in social studies instruction. Thus, the study seeks to highlight following questions: What are social studies pre-service teachers’ conceptions on shifting trends in education especially social studies education in the age of technology, social media and its contingent power for constructing and shaping social events? and How social media usage may (or will) shift the role of social studies education , citizenship education, teachers, and social studies teacher education?

Methodology

Since the study aims to explore and present pre-service teachers’ conceptions on use of social media in social studies education, qualitative research design was appropriate for the eliciting of the pre-service teachers’ thoughts, ideas, feelings and appointments on use of social media in their daily life and in educational settings, social studies instruction in particular. While it is important to note Denzin and Lincoln (2002) suggested for qualitative research ‘It does not belong to a single discipline. Nor does qualitative research have a distinct set of methods or practices that are entirely its own’ (p. 7). Considering the aforementioned study’s purpose, the study may fall under the category ‘basic interpretive qualitative study’ as stated Merriam (2002) ‘you seek to discover and understand a phenomenon, a process, the perspectives and worldviews of the people involved, or a combination of these’ (p. 6). Merriam (2002) explains that ‘descriptive account of the findings is presented and discussed; using references to the literature that framed the study in the first place’ (p. 7). In the study, use of excerpts from the interviews illustrated in descriptive manner to provide individual meaning, depth and details as Patton (2002) suggested: ‘qualitative data consist of quotations, observations and the excerpts from documents’ (p. 47).

Settings and Participants

Data were collected during Spring 2012 semester at a large north-western university in Turkey. Participants were selected voluntarily basis among 50 4th grade (senior) social studies teacher education departments' students. They were informed about the research and signed consent forms which notify agreement to participate of the study. The selection was made among senior students since they completed most of the required courses included the course of instructional technology, social studies methods courses and instructional applications in schools that thought to be important for students to have an idea and knowledge use of varieties of instructional technology, social studies methods courses and teaching implementation. Participants were 6 male 6 female pre-service teachers which has taken central exam and made preference after the exam to be social studies teacher across Turkey. As can be seen in the Table 2 the average age of the pre-service teachers was 22. 16 ranged the ages between 21 and 28 years. Other information about the participants and their usage of social media was given in Table 2.

Table 2. Participants of the study and their usage preferences of Internet-Social Media

Student	Gender (Male/ Female)	Age	Use of Internet Hours/ day	Usage of Internet	Use of Social Media Hours/day	Social Media preferences	Usage of Social media
1	M	20	10	Communication- Social media	9	Facebook Twitter	Social Sharing, entertainment
2	M	22	8	Communication- Social media	5	Facebook, Youtube	Making Friends, Getting knowledge
3	F	21	4	Communication- Social media	2	Facebook, Twitter	Social Sharing, Communication
4	F	22	5	Communication- Social media- Official transactions	1	Facebook, Dictionary	Be up to date, being informed on around
5	M	28	3	Entertainment, Communication	2	Facebook, Twitter	Be up to date, Communication
6	F	21	1	Communication	1	Facebook, Youtube	Entertainment, Communication
7	F	21	4	Communication, Social Sharing	4	Facebook	Communication
8	F	22	4	Communication, Social Sharing, search things about courses	2	Facebook	Chat with my friends, sharing information what' s happening around
9	F	21	once a week	Official transactions	No use	No use	No use

10	M	24	2	Entertainment, Communication, Social sharing	1	Facebook	Entertainment, Communication, Social sharing
11	M	22	3	Entertainment, Communication, Social sharing	3	Facebook, Skype, Messenger	Communication, Entertainment, Knowledge acquisition
12	M	22	1	Communication, official transactions	Once in a month	Facebook	Talking to my friends and parents

Data Collection

At the beginning, participants were given a form includes some demographic information such as age, time (frequency) and how they use Internet and especially social media. Second and main source of data was semi structured interview questions.

For generating data open-ended interview questions asked ideas on usage of social media in social studies education. Interview questions were structured based upon a pilot interview (conducted 5 pre-service teachers), suggestions of two social studies experts and previous studies from the literature. All interview questions firstly structured as Turkish and interviews were held in Turkish in which participant preferred to be held. Participants were informed that all interviews were digitally recorded with the purpose of research use and would not be shared anyone who is not associated with the research study as indicated in consent form. In the interview process students were encouraged express themselves freely what they think about the question asked as best as they would. The mentioned second section was composed of four open-ended questions: 1) What do you think about use of social media in social studies instruction? 2) What do you think about how (use of) social media will effect to daily life and social studies in future 3) what advantages and disadvantages do you think will be while incorporating social media in your classroom? ; and 4) what do you think about effect of social media in citizenship education?

Data Analysis

Digitally recorded interviews were transcribed verbatim. Steps proposed by Creswell (2012) were applied to analyze the data transcribed. First, having sense of whole, transcriptions were read carefully, then data were divided into segments of information, segments of information tagged with codes, similar and overlapped codes were reduced to small number of themes as emerged. Open-ended questions served as framework in creation categories, this framework was also served as the study's explanatory nature. Field notes and memos were also used by the researcher to highlight important points of codes needed to be examined. Participants of the study were asked to participate follow-up interviews for clarification some unclear points during the interviews and sharing interview transcripts. To build trustworthiness of the findings, field notes and memos were triangulated. Member checking was another process sharing findings and interviews with participants. Peer-debriefing sessions were also useful and built trustworthiness of the study to have an idea during coding and reducing codes to the themes. These steps of data analysis were explained by Creswell (2007, 2012) as inductive analysis, also Patton, (2002) and Bogdan & Biglen (1998) indicated.

Limitations of the study

The study was designed in order to examine a small number of pre-service social studies teachers' thoughts on social media use. Considering the small sample of pre service social studies teachers, this may be seen as a limitation of the study since large number of participants would have allowed more evidence. On the other hand, like in most qualitative studies, generally, results of the studies aim to highlight a particular situation or a small number of participants' views on phenomena

studied without intention of generalization of the results but learn from them (Patton, 2002). In further studies, increasing number of participants from diverse settings would enable to draw conclusion to gain more insights on the phenomena. This study is aims to highlight the insights of small sample on social media use in social studies education.

Findings

Use of Social Media in Social Studies Education

Most of the students mentioned that they may use social media in social studies education; some of them stated social media can be included to the social studies as of their instructional activities even they stated some drawbacks on use of it. One pre-service teacher contended:

social media might be well work socialization, getting to know my students better and maybe each other... my students may share many of things when I keep leading communication and may be used for first step for communication and active participation for the social studies course. (Participant no. 1, Male)

Besides some participants shared some specific ideas that how to use social media in social studies:

For example, I found a story about what we study in class, but I would not enough time or I could not reach my students, if my students users of twitter or face book I can tweet it or share it in the Face book. Lately we can discuss it in the classroom. I can provide information to my students like that.... it is already used informally most of the teachers and students especially in communication. (Participant no. 4, Female)

While similar thoughts were revived by pre-service teachers some participants indicated possible collaboration among social studies teachers, developing some social studies projects, learning some other social studies approaches by communication provided by social media such as Face Book and Twitter.

We can build some social studies groups among teachers, and we visit some other cities where their school present. We can broadcast our studies via Facebook. (Participant no. 5, Male)

Reaching information with an easy and quick way is another specification mentioned many of participants. On the other hand, accuracy of the information reached for the social studies content stated as controversial in many aspects.

It is interesting to note that many of the participant prospective social studies teachers recognized that social states does not get enough attention that it deserved both among students and community. Even though this point was shared by many of the participants, one pre-service teacher offered something for make social studies more attractive through social media:

I know that today -even it is not allowed- 6-7 years old children can use...easily use Internet especially social media. That is why Face Book, twitter and You Tube can be an arena that plenty of social studies teachers, experts may exist. We can broadcast videos on YouTube related social studies and this can beat the record for watching. I read and sometimes witness that social studies is not an intriguing topic among students but, if social studies does not attract students, we have to be present somewhere they can be attracted. By means of social media social studies might be attractive. (Participant no. 10, Male)

Examinations of students' answers to the interview questions on use of social media reveals that since pre service teachers were not clear how to use social media as an instructional tool; it makes them giving vague answers on use of it. Mostly, in all conversations pre-service teachers mentions social media's possible negative impacts without specifying possible use of it in social studies.

By means of social media students can reach information...but the true information? I am not sure. This is a topic needs to be discussed. The most important effect to the social studies reaching information, but it is a questionable topic. (Participant no. 9, Female)

Other important concern is participant pre-service teachers' ideas on place of social studies in education. As an interesting point, while the social media brought to the words first in negative manner, second negative point is place of social studies. According to some participants, social studies is a course lose its importance by years and students perceive the course as unimportant. The social media use for social studies can be an opportunity for social studies by means of being where students' attractions and engagement present.

While examination of excerpts from the data analyzed it can be argued that participant students could not specify how to use social media in social studies in a specific manner. For example, most of the participants highlighted most common uses as seen in the literature: sharing some videos before course and discussing it during the course, sharing some ideas via use of social networking sites with the purpose of using them communication, and building up a webpage about course on Facebook. All of these answers may indicate students' ambiguity to use social media use as learning or teaching tool in social studies.

Thoughts on social media effects on social studies in the future

Most teachers reported that social media developed new kind of communication and this type of communication is completely different than in traditional manner. Most of the pre-service teachers stated that when Internet and social media make our life easier since sharing information and access of information are being easier, on the other hand it makes the life more complicated. One participant said:

technology is getting our lives more complicated; one of the aims of social studies is to offer a solution to this entanglement. That's why I believe social studies' burden will be harder in the future. In the future, social media may find itself place in social studies education but it depends how you want to use it. My observation is that people around me use it for nothing and waste their valuable time. (Participant no. 1, Male)

In the pre-service social studies teachers' view, social media will affect social studies somehow. In other words, social media effect on social media is inevitable. For instance, a participant pre-service teacher cited:

...of course social media will affect social studies education...actually...I afraid that students will not go to schools. For example, if a teacher wants to take his/her class to a museum visit, students may not want to go since it can be visited by virtual trips or share comments and pictures about it via social media. This situation may alienate students from the social studies in the future. (Participant no.4, Female)

One of the participants of the study expressed her fears for the future:

before thinking future, today gives as enough signs for future while quick look at use of social media...people started use computers with computer games now they use mainly social media, even small children do same thing. They are not going out to make sport; playing soccer or meeting their friends...in the future there is no communication and contact in real life situation since social media. (Participant no. 7, Female)

According to her, no need to discuss future since she believes that social media is something not useful for educational setting as used today's students. School children could not live their childhood because of misuse of technology and social media. Social media whether directly or indirectly causes creating a conjectural childhood that is not approved as a traditional manner of childhood like making sport playing actual games etc. Apparently, the participant may carry some conservative approach of use of technology in specific social media. On the other hand, the participant's view very clear of social media's contingent power in the future even she does not confirm it. This might be a discussion topic that some participants' drawbacks being apparent in a sense, while making connection their use of social media. There have been possibilities that because of their social media usage routines were not educational priority, replacement of social media for their students would not be easy. Differential identities used in social media would be another drawback use of social media since they stated their discomfort about social media identities was not consistent.

While considering social studies courses aims and objectives in Turkey, social studies aims to educate effective citizens having both universal and national values. One pre-service teacher stated that as people we become distant from being natural identities. She adds social media has one of the big shares to create this social change. She states:

Social media offers people use their time ineffectively and create artificial identities. People busy on social media with pack of nonsense...Technology make of our life easier but restrict for some aspects. We should not forget that we are human that is why we have to be natural. (Participant no. 8, Female)

As can be seen excerpt from the interview, there is a distinction in mind between social studies instruction and social media. Actual use of social media block other kind of uses of social media in a sense, therefore a participant declares social media use makes people busy doing nothing useful with their artificial identities. This situation may remind us a strong separation should be made on misuse of social media would have been built a bias to use social media both in educational setting and daily life.

The question use of social media in the future revealed some other ideas from participants' point of views. Pre-service teachers' statements with consistent other participants' different views reflect anxious disposition about the future:

While we think future... in 22th and 23rd centuries there will be more simulation programs. You know... simulation programs reflect something such three dimensional like live. Students may learn better these kinds of simulation programs, I think it will be better for social studies; students will learn social studies with visuals better with simulations. (Participant no. 2, Male)

The statements may remind us two possible implications from participant views. First, future is the remote future as perceived by the participant. Even though the question asks use of social media in social studies in the future, participant directed the answer to the remote future. Second, social media use for social studies could find a place in his agenda of teaching.

Positive and negative impacts of social media on social studies education

Negative Impacts. Analyzed data revealed such information that pre-service teachers thoughts' focus mainly users of the social media may think that they are getting socialize by means of it but, this is new kind of socialization that they cannot identify clearly yet. They assume they have lots of friends, but quality of this socialization or friendship does not reflect that in occur in real life situations. That is, new communication and relationship understanding type were created by means of social media. For example, participants' explanations were very striking:

We could communicate other people in social media, but while we encountered them in person we are amazed. My some friends may communicate and waste their time in social media. Some of our friends prefer to use social media to communicate with his friends whom together all day long. (Participant no. 12, Male)

If social media disrupts our daily life instead of put in order, we can say that it affects social studies course. The things social studies courses teach to students would be hindered by social media such communication or knowing people in traditional manner and respect them... I believe this is the harmful effect of social media to social studies. (Participant no. 1, Male)

When I observe the people around me, I see there is something people desire to imitate someone, we do not get useful part of this technology...some people adapted themselves to social media I see that they such they cannot live without Facebook or twitter. (Participant no. 12, Male)

Most of the pre-service social studies teachers stated that social media causes distraction and students spend their valuable time for nothing. While students use social media for educational purposes they can share and reach lots of information. On the other hand participant pre-service teachers stated that since their main inclination to use social media for entertainment and out of school subject, it might cause lack of motivation for social studies courses similarly among others.

Social media may help people in a limited way... most of the time it drives people to be unsuccessful. Some students use social media sitting in front of computer for a long time. They do not read a book, or talk a friend of him/her...they waste their hours like this. This situation is not normal for me. This makes people asocial. I strongly advise students to check out books from libraries, or buying books that they like. I witness most of the school children does not study and make their homework since they spend their time in front of computer to use social media. (Participant no. 8, Female)

Sometimes I use social media to get informed on social studies some videos YouTube, Facebook, reading some literary things... but after a while, I found myself doing something different. (Participant no. 1, Male)

As another concern that pre-service social studies teachers stated 'harmful websites' via sharing social media. At this point, participants were conservative for their future students. Their general views on social media focus mainly necessity to develop an awareness to use social media wisely since social media may attracts students to harmful websites we need to develop an understanding for how to use internet and social media to self-control and prevention of misuse.

Social Studies' role of giving students research skills was one of another issue according to pre-service social studies teachers which needs to be considered. To most of them, social media may turn a platform that they can reach 'ready information' for social studies courses. While this might be both positive and negative aspect of social media, they stated this situation may bring to standstill social studies courses' aims. Since social studies makes students critical thinkers by means of questioning social phenomena exists around them.

Similar to most of the others one participant stated:

Social media provides students 'ready information' by means of shared videos, discussions and files. This may be evaluated both positive and negative aspects but I believe that this specification of social media remove students from research skills and reading books which we aim to get students this as a routine especially by means of social studies courses. (Participant no. 6, Female)

Social media does not serve the purposes of social studies for now. When we think sharing information among friend it seems OK. I think such use of social media may be useful when it is used with a guide such parent or a teacher. If they research something in the Internet there is no problem, I perceive social media as distraction. (Participant no. 7, Female page 27)

Positive Impacts. Participants of the study indicated that besides its negative impacts, there are some positive ways in use of social media in social studies education. It can be clearly stated that while students' responses mainly focuses negative impacts of social media to social studies education, positive impacts also reflected. At this point, it should be note that some pre-services statements overlapped both negative and positive ways of social media in social studies education.

A social studies teacher may find a story related the course, or a video created by a teacher or suitable for course objectives, I believe it can be useful sharing this kind of information. Keep students ready for virtual discussions in the classrooms, this may give opportunity more expression of students' comments. (Participant no.4, Female)

Students may able to find opportunity by means of discussion on social studies topics via social media and unlimited communication. (Participant no. 2, Male)

If social media can achieve people to express themselves better especially our students in social studies courses, of course this may be a positive way of social media. (Participant no 3, Female)

If we achieve such awareness for use of social media without distraction, we could use it for sharing information in social studies courses. (Participant no.4, Female)

We can build some social studies groups among teachers, and we visit some other cities where their school present. We can broadcast our studies via Facebook. (Participant no.5, Male)

Social media can be both harmful or beneficial in the social studies...it depends how to use it (Participant no.1, Male)

As cited some examples above, most of the participants contend that social media may be beneficial when the user has got awareness how to use or how one want to use it. As participant no. 1 stated social media both positive and negative, it resonates that social media some possible use of social media should be considered both side of effects. Moreover, an examination of positive views of participants, the most of the answers can be seen as conditional. It may important to signify, participant pre-service teachers' experiences use of social media (As seen Table 2) mostly reflects non- educational purposes, and loaded with negative observations with their surroundings. This situation might be the reason for their drawbacks and may remind necessity for consideration of some concepts such social media awareness or social media literacy.

Thoughts on Citizenship Education

While considering aims and scope of social studies education in Turkey, citizenship education, in another word educating effective citizens become one of the significant part of social studies instruction in schools. Answers of this research question were analysed and two categories emerged from the responses. One of them represents positive aspects on use of social media in social studies. Second of them represents negative points of views on use of it. Some selected positive aspects are:

As a teacher, I can build face book page given information about social studies in particular citizenship education. It may be used also sharing current news being critical and making comments in discussion related our course topics. (Participant no. 2, Male)

I believe we can educate good or effective citizens. Even if they do not share their views on social political, historical events, they can learn by means of reading discussion on Facebook. I have learned lots of things from Facebook discussions. I did not know much about political events, by means of these discussions on Facebook; I have learned lots of things...I can say now I am aware lots of political events. In sum, social media can be beneficial for citizenship education. Students can become conscious about citizenship knowledge, values, rights and responsibilities. (Participant no. 3, Female)

Facebook can give us opportunity sharing news and sharing citizenship information with the connection to the current events. (Participant no. 2, Male)

I think social media helps to educate good citizens. For example, some statesmen use Facebook and twitter. I follow their explanation and their pictures...I enjoy to follow current events like this. When they talk to the press, it seems distant and restrained to me. But explanations on twitter and Facebook seem to me more genuine. This is great approach make connection for a statesman or a politician with citizens. We can get answers for our questions. I believe it helps social studies to educate good citizens. (Participant no. 5, Male)

These responses indicate that from one point of view social media are useful in social studies education with regard to citizenship education. According to participant no.2, Facebook can give an opportunity shaping pages desired information and these web sites can be used for the purpose of citizenship education. While sharing stay one of the important main features on social network sites, he adds being critical and for some events in citizenship education. Interestingly, while participant no. 3 found social media are useful to learn currents social and political events; her preference is stated as passive reader from discussions without sharing her ideas. Participant no. 5 pointed out sharing is the key value when the topic is citizenship education. According to the participants' responses, social media can be used as a beneficial tool especially these websites enable students sharing on course related topics. On the other hand, pre-service social studies teachers cited negative aspects on use of social media in citizenship education:

I think social media make students more isolated instead of making social, moreover, it cause for creation of imaginary identities. Nobody in social media as is, people in social media image themselves whom want to be... I believe instead of educating citizens, social studies should aim to give universal values to the students. (Participant no. 10, Male)

Social studies education aims to develop effective citizens but social media creates artificial and virtual identities. I do not think these two notions fit. (Participant 8, Female)

Sharing ideas in social media may cause uniforming ideas among students in citizenship education. A person who opened up a discussion can lead an idea and collect lots of followers. From this point, we should teach our students questioning skills and to be dignified what is good or bad to be effective citizens. (Participant 7, Female)

Our students can see an environment which enables free expression and thought by means of social media. But they see lots of different ideas; as a result they can be affected in reverse direction what social studies education offers them. (Participant 9, Female)

Two of the pre-service social studies teachers underlined that people in social media do not exist in their real identities. Their reason of presence in social media is to exist as people who want it to be. They believe that we can educate citizens in real life situations. Interestingly, one of

them offered that social studies does not aim to educate effective citizen. It is just important to teach students to give them universal values.

In brief, both positive and negative ways were expressed by the participants in examined data. They stated some drawbacks to use in their course even they use it their daily life. Along with participants' other considerations mentioned above, their citations can be evaluated as conservative for their students' usage especially in social studies education context.

Discussion and Conclusion

Pre-service social studies teachers informed negative and positive aspects use of social media and its –possible- use in social studies education. It should be noted that from the data, described thoughts of using social media is varied since most of the participants indicated both negative and positive aspects. Findings of the study shares many similarities with the previous research indicated in literature review section.

Participants stated drawbacks of social media most of them since it is prolific among students, they mentioned necessity of use social media networks as tool of learning and instruction, given that the participants, decreasing level of social studies importance and students interest among other courses may found a way getting students interests, the necessity of sharing may cause of need of know more about the topics of social studies can be mentioned as possible affirmative effects of social media.

Participants signified prominence and contingent power of using social media is inevitable, their explanations mainly focused on incorporation of social media in social studies educational context's dependency how a teacher use and how it is aimed to use it in social studies. Another point highlighted there is a significance how student user want to use social media and to what extend want to use it social media in education, in particular social studies. This finding shares similarity what Callaghan and Bower (2012) concluded. They highlighted the importance of role of the teacher in students learning experience while use of social networking sites.

Importance of teachers' use can be stated as one of the important finding of the study. While considering teacher as a key component of social studies today and in the future, teacher use of social media to serve social studies aims gaining importance. Thoughts of pre-service social studies teachers highlight us on teachers' use of social media. If social media can be used under monitor of teacher, it can open discussion and freedom of expression that can serve aims of social studies via discussions and course-aimed sharing activities. On the other hand, even in course-oriented usage, student awareness on use it necessary since while students use social media, there are many distractions and uncontrolled areas that is unrelated educational purposes and services. It is clear that pre-service teachers does not support social media use like they witnessed their surroundings as for the purposes of entertainment, chatting, getting connected even they use social media for similar purposes.

Other important finding of the study, as stated social media is time consuming and students waste their invaluable time in front of computer, laptop or their smart cell phones etc. This finding is similar with previous studies. For instance, on the Report of Research for Children's Social Sharing Networks Usage Habits in Turkey (2011) researchers found that 60% of children (ages 9-16) reported social media affect their study-homework time negatively. This similar finding also show school children usage habits has similarities as pre-service teachers on use of non-educational purposes. Pre-service teachers' ideas on students' use of social media today mainly are non-educational purposes. (See Table 2)

Other important point stated as distraction or time consuming similar as Zaidieh's (2012) statements. Correspondingly, Friesen and Lowe (2012) stated social media in particular Facebook or Twitter mainly aims more commercial purposes than educational. On the other hand, the authors add that social media' influence on models of online learning. But in this study, no specific use elaborated

by the participants for educational settings, social studies lesson plans, except sharing information, creating web pages, and broadcasting videos by means of social networking sites. At this point, considerations for media literacy courses in creating awareness on use of social media in social studies education may be significant.

This study illuminates that from social studies teachers' perspectives what are the motives that students flow social media. As participants indicated students find opportunities to generate a preferred profile for themselves as Callaghan and Bower (2012) explained and also Boyd and Ellison (2008) puts even though created person not necessarily associated with the person in reality. Moreover, it should be noted that this study also found that this kind of creation may get it roots the user students' desire who want to be that corresponded in many directions in social media. This finding is also important to present the modes of communication in social media with the limitation from the participants' perspectives in the contexts of the study.

While considering as an educational tool in social studies as Stein and Prewett (2009) discussed as Gerbner (1999), and Postman, (1985) stated media help shape children's knowledge and ideas about world, history, politics (Stein & Prewett, 2009, p. 132). At his point, social media may gain importance using in social studies education. But on the other hand, it should be in consideration as Callaghan and Bower elucidated, potential exploitation of online environments may prevent efficacious use of social media as a tool as highlighted in this study. (Callaghan and Bower, 2012)

In sum, juxtaposition of social media and social studies brings out some hesitations from the study's participants point of views since the study clearly finds out most of the pre-service teachers use social media in their personal lives with the purpose of social connection or communication and entertainment/ leisure. Their responses on use of social media in social studies reflects similar points that can support learning and teaching activities as part of communication and entertainment that can be called as informal learning. An examination of participants' views on social media uses both for social studies education and leisure purposes might fit what Mao study (2014) findings in a high school setting. Mao (2014) suggests that 'most learning social media fall under the category of informal, incidental, and socialized learning, which is part of the changed concepts of learning' (p. 221).

Findings of the study indicate that social networking usages mostly depend on designing for meaningful learning plans and activities with together quality teacher-students interaction (Mao, 2014). Therefore, use of social media in education, social studies education in particular, brings out new considerations for careful design and usage possibilities, students' and teachers' orientations and pedagogical concerns.

Even though some negative aspects stated by the participants, it is evident that social media will increasingly influence on education, social studies instruction in particular. In the short run, while social studies teachers were prepared to enter teaching expertise, it seems teachers preparations may become important in terms of effectively evaluate positive and negative aspects of social media. Thoughts mentioned by the participants also elucidate their views on children's learning habits. According to them, most of the participant stated, social media is a platform where our students mostly present, if school, education, in particular social studies want to be existent; they should be present there too. Even though pre-service teachers strongly believe social studies tries to educate effective citizens and those citizens should be educated in their real identities not in social media, in the near future social studies may need to cater to changes in educational settings. On the other hand, I believe, of course, necessity of empirical researches and case studies from educational settings to say that social media whether provides educational opportunities for education in particular social studies education.

The issues raised by means of this study may provoke new questions for further research studies and discussion. Social studies teachers may review their aspects of use of social media by means of learning from small number of participants' conceptions. In accordance with purpose of this

qualitative study, policymakers and teachers and teacher candidates may learn some aspects with no intention of generalizing findings but learning from study's context.

In conclusion, results of research propose that social media thus far can be called as very limited use or non-educational use with the limits from the participants' perspectives in the contexts of the study. For pre-service teachers, social media is something different from (social studies) educational use. On the other hand, in some circumstances, such as awareness of users (knowing media literacy, time management, privacy, etc.) awareness and guidance of social studies teachers with collaboration of parents, social media may have potential to be used in social studies education. Considering the increasing presence of social media among students, possible new interactions with learners may lead new approaches and insights for social studies teacher education and social studies education in schools. Thus, I believe this study may be beneficial for educational researchers in different contexts. I also believe that further research studies will also help to look possible implications and aspects of new understanding of 'being social' and using social media in educational settings.

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Confucius' Analysis of the Human Nature of Irrationality and His Quest for Moral Education

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Abstract

This study uses mainly Confucian classic Lunyu to explore Confucius' insightful thinking about humans' strong innate nature of irrationality out of their physical needs. Irrationality causes interpersonal disturbances and chaos, and as such moral education is indispensable. Confucius advocated humanity, the principles of conscientiousness and charity, to help people's instinct work in a rational way by managing their irrational desires. To achieve rational behavior, Confucius taught his students Six Classics, namely Shijing (classic of poetry), Shujing (classic of history), Lijing (book of ritual), Yijing (classic of changes), Yuejing (classic of music) and Chunqiu (annals of spring and autumn). By mastering these classics, a person could inculcate in himself a rational character through self-discipline and self-indoctrination. This study reveals humans have great potentials to redirect their innate irrational behavior towards a rational state through moral education.

Keywords: Confucius, Lunyu, human nature, irrational, moral education

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Introduction

Since the start of economic reforms in the 1980s, China has made substantial material progress but has witnessed the field of moral education seriously lagging behind. Such a situation having adverse social implications on public security and building a harmonious society cannot be ignored any more. Du Shizhong (2007) has criticized that, in the present circumstances, moral education in China is tantamount to ‘political education and behavior training’ which shapes and ‘limit individuals’ life to satisfy social needs blindly’. As a consequence, it has confined ‘people’s life to suit what a society needs’, thus turning morality into ‘a compulsive life outside the humanity domain’ (Feng Jianjun, 2011). So it is not strange, as Hu Zhongping (2005) argues that fundamental mistakes have been made in the orientation of moral values and in the theoretical approach of moral education, even though people are unwilling or afraid to admit the current moral rationality is flawed with strong self-interest.

Indeed, more and more social members have confused social ethics with moral education; the latter is built on rectifications of human nature and humans’ subsistence as individuals of a society. Hence, what is moral education and how it is related to the teaching of Confucius is the analytical tool of this paper. China has been influenced by Confucianism for over two thousand years. The founder of Confucianism is Confucius, whose important remarks and deeds on moral education were recorded in the classic book *Lunyu* in which we will investigate the relationship between human nature and moral education.

Confucius lived at the end of Spring and Autumn period of China (770-476 BC). He was the first one in ancient China to advocate teaching without making any social distinctions in education.¹ According to *Shiji* (史记), the historical writings of Si Maqian, Confucius had over 3000 students from many social classes, and 72 of them were the brightest.² It is said that he mastered the cultural heritage and knowledge of China 2500 years before him, and opened up a new phase of Chinese traditional culture till today. Thus, despite being criticized during the May 4th Movement (1919) and the Cultural Revolution (1966-76), Confucius has played a linking role in the 5000 years of Chinese civilization and history (Qian Mu, 2011, p. 165). Works on his doctrines and ideas including *Lunyu*, which was compiled by Confucian scholars after Confucius over two thousand years ago, are among the most influential in the Chinese political ideology and governance, carrying the equivalent weight of the Bible to the Chinese (Li Zehou, 1998, p. 5). What is intriguing in this paper is to examine *Lunyu*’s discussion of human nature and irrationality.

The human nature of Confucianism

In *Lunyu*, Confucius rarely pointed out directly what human nature was like, except one sentence:

Men, in their nature, are alike; but in practice they become widely different.³

On this issue, his senior student Zigong once commented that he hardly heard his teacher talking about human nature and the mandate of heaven, as Confucius was more inclined to touch on more concrete issues.⁴ However, the successors of Confucian scholars such as Mencius, Xuncius, Dong Zhongshu and some others had their own human nature views, which could be summarized as follows (Judson B. Murray, 2012):

- (1) human nature tends to realize its potentials for moral goodness;
- (2) nature of human beings is inherently and inevitably bad for morality;
- (3) people’s nature includes factors of both morally good and bad; and
- (4) innate nature of people is neither good nor bad.

Mencius held the first view, and he always argued against Gaocius who supported

the fourth viewpoint. Gaocius was not a pure Confucian follower because he also practiced Mohist school of thought, as pointed out by Zhao Qi, a scholar in Han Dynasty based on his *Notes of Mengzi*. In one of the debates, Gaocius argued that there was no moral goodness or badness in human nature, and turning a person into one of good morality was just like using an osier to make a wooden cup. Mencius reacted that nurturing people's moral characters was not the same as making a wooden cup, because making the cup you need harm the osier while nurturing morality is to develop one's innate potentials for goodness, without harming anyone.

In another debate, Gaocius compared human nature to water which, like its directions of flow, did not represent good or bad. However, Mencius responded that although the directions might be unpredictable, water's downward flowing trend is unchangeable which is comparable to humans' innate compulsion towards goodness.⁵ This contrast in view is symbolic of the confrontations between the holders of the first view and the fourth one.

Xuncius is the representative of the holders of the second point of view. For Xuncius, people are born with inherent instinct, which would cause conflicts among individuals. Thus Xuncius insisted that human nature is always morally bad, and it is through acquired education that could nurture people's morality towards kindness, and this applies to all individuals, even to sages.⁶ We can see that the doctrine of Xuncius was derived from his interpretations of human's irrational intentions due to innate physical desires.

The third view could also be found in the theory of Dong Zhongshu, a famous Confucian of Han Dynasty who helped establish the political dominance of Confucianism in the Chinese society. Dong believed that human beings are the epitome of the universe and the reflection of all essences under the heaven, and the universe is comprised of two opposing courses – *yin* and *yang*. Therefore, human nature is also constituted by *yin* and *yang*. *Yin*, put simply, represents the negative part of the nature while *yang* means the positive part, so human nature includes both goodness and badness of morality.⁷

Human nature of the Confucian masters cited above are all used as a basis of their educational thoughts. These thoughts would determine what moral education could pursue and accomplish to help people actualize their human rationality (Judson B. Murray, 2012). The situation would be the same to Confucius. Actually, there are many places recorded in *Lunyu* that Confucius was good at educating people on the issue of human nature.⁸ He was so confident in the role of education that he once sighed and said: '*Who can go out without using the door? Why, then, not follow this Way?*'⁹ Moreover, plenty of evidence was found suggesting that Confucius contended to use metaphysical theories to guide people to behave rationally as he was fond of using a so called 'connecting principle' to teach by concrete activities.¹⁰ Thus we have good reasons to believe that Confucius' human nature interpretations were hidden in his words or between the lines in his written works. The classic book *Lunyu* is where we could find his human nature views on moral education backed by his teaching practice and demonstrations by examples.

Irrationality: the basis of human nature

A tenable theory always needs a solid starting point of logic. The same goes for Confucius' human nature theory which also has a logical starting point. Apparently, any proper education, especially for the purpose of actualizing people's nature, is under the precondition of human survival. Thus, all moral education researchers should not deny that physical needs are basic instinct of humans. This thinking was best illustrated when Confucius travelled on one occasion to a principality called Wei (Weiguo 卫国), outside his own principality Lu (Luguo, 鲁国), with a student who was his carriage chauffer. He remarked, 'What a large population here!' 'With such a large population, what should be done?' his student then asked. 'Enrich them.' answered Confucius. 'And after that?' asked the disciple gain. 'Educate them' was the response from Confucius.¹¹

Educating people is the quintessence of Confucianism. To Confucius, however, it must be built on the basis of mass numbers and enrichment. Undoubtedly, only after meeting the basic requirements of subsistence could the population grow, and only when living resources are abundant would people be prepared to be educated. It is self-evident that only abundant supply would satisfy physical needs and ensure the survival of individuals. In this sense, Xuncius said: 'people when hungry demand to be full, to be warm when cold, and to have a place of comfort when tired, and that's humans' nature.'¹² When individuals have more resources to satisfy their physical needs, the better they would live as individuals. So Confucius did not conceal his favor of wealth, signifying that if there was a chance to be rich, he would take it no matter how lowly the job was, as long as it was legitimate. His implication is that it is human's nature to draw on advantages and avoid disadvantages, which I would quote him below:

If wealth were a permissible pursuit, I would be willing even to act as a guard holding a whip outside the market place', and, 'Riches and honours are objects of men's desire....Poverty and a low position in life are objects of men's dislike...'¹³

In fact, Confucius went beyond physical and physiological demands by pointing out that irrationality would follow people's instinct, for which he set out the following warning signal:

There are three things which a man should be beware of in his three stages of life. In youth, when his body is not physically formed, he should be beware of lust. In manhood, when his physical powers are in full vigour, he should be beware of strife. In old age, when his physical powers are in decline, he should be beware of greed.'¹⁴

Accordingly, Confucius observed that human irrationality takes different forms—lust, strife and greed which are instinctual and derived from human demands, leading to interpersonal conflicts and confusion between social members depending on the stages of one's life. Irrationality has rooted in our physical body, in control of the impulses of physical needs, and as part of us during the whole life span. At times, the irrationality of our desire can be so powerful that it could hardly or completely be controlled by moral doctrines and externally set social rules and legislative measures. In this regard, Confucius observed by analogy this:

I do not see a man who loves moral worth in men more than he loves beauty in women.'¹⁵

It is a case of conflicting pursuit of human moral worth which clashes with the innate outpouring of animality to love beauty in women. Maybe the words said over a hundred years ago by Karl Marx, a famous German philosopher much respected in modern China, could explain it: since humans have evolved from animals they will never be able to get rid of animality thoroughly. The problem merely lies with the extent they could break away from animality, and this differentiates humanity from animality (1960, p. 110). Nevertheless, Confucius recognized the irrational physiological needs with strong animality are basic instinct of human nature in his educational thoughts, although he did not articulate this point directly. This leads us to elaborate subsequently how rationality functions in the real world.

The social functions of rationality

As mentioned above, humans' animal-rooted instinct shows non-rationality against humanistic social norms in daily operations. This concurs with Xuncius' discourse which highlighted: 'people are born with physical desires, so they would appeal strongly to satisfy their desires. Without proper channels to satisfy them, they would go for uncompromising measures, and this could result in chaotic confusion and disturbance.'¹⁶ Seeing rationality as indispensable in our life, Confucius embodied it in humans' daily life using two principles.

The first principle is: *'What you do not wish others to do unto you, do not do unto others.'*¹⁷ This principle is similar to the second golden rule of the United Nations in setting the basis of harmonious relationship between nations in international affairs. In Han Dynasty a few hundred years after Confucius, this idea was further expounded in *Hanshiwaizhuan* where it said: 'If you detest starvation, you would understand well the desire of hungry people in demand for food. If you detest toil, you would understand why people would seek for comfort. If you detest poverty, you would understand why wealth is sought after by people.'¹⁸ Based on similar token, Confucius added the second principle: *'Help others to take their stand so that they themselves are willing to take that stand, and help others to get where they themselves want to be there.'*¹⁹

Zhucius, a famous Confucian scholar of the Song Dynasty, said: 'it is the principle of conscientiousness when one spends one's own energy to help others, and the principle of charity to put oneself in the place of another.'²⁰ The first principle mentioned above is the principle of charity, and the second one, which is deduced from the first one, is the principle of conscientiousness. By practicing the two principles simultaneously, humans are in a better position to coordinate their different sources of desires, and therefore, attain harmonious compromise between them. This kind of harmony is defined as humanity (ren 仁) in the ancient Chinese dictionary known as *Shuowenjiezi* (说文解字), where the highest moral values set by Confucius could be found.²¹ In this aspect, Zengcius, one of Confucius' best students, drew a concluding remark that Confucius' teaching could be subsumed in two words: *conscientiousness* and *charity*.¹⁰

It is these two principles that help to harmonize individuals' desires and connect social members together, and they are essential qualities to make a righteous man. Qian Mu (2002, p. 162-163), an influential scholar in modern China, explained why men with no integrity could still survive by luck because they are supported by righteous people without whom the whole society would collapse, just as what Confucius said: *'That a man lives is because he is straight. That a man who dupes others survives is because he has been fortunate enough to be spared.'*²² Indeed, Frank Thilly (1901, pp. 258-259) argued that 'the relations between man and man are so close in a civilized community that every member's behavior is bound to produce effects upon the environment as well as upon the agent himself.' That's why Confucius advocated that the substance of all moral characters is *'for oneself'*.²³

Qian Mu (2011, p. 7) further discussed morality 'for oneself' as a component of altruism which follows the tenets of filial piety, fraternal duty, conscientiousness and charity. However, it is out of emotional needs and high-level requirements, according to Qian, that fulfilling of the tenets of altruism is a sort of self-interested behavior.²⁴ Taken in this sense, there is internal consistency between self-interest and altruism, and the key is to nurture the social and high-level needs of one which can connect him to other social members. Qian Mu (1974, p. 8) continued to emphasize that once members are connected together by high-level moral values and expressing true emotions, a society would not require any gods. In Confucius' words, *'to work for the things the common people have a right to and to keep one's distance from the gods and spirits of the dead while showing them reverence can be called wisdom.'*²⁵

Thus, only by understanding the shared moral values and the values of the existence of others can rationality develop. In this sense, rationality can drive not only humans' instinct but also their high-level and social needs, towards a righteous judgment of what is right or wrong. A man with pure rationality, according to Confucius, would even sacrifice himself for the benefits of the majority to complete his moral personality. For example, *'for a gentlemen of spirit or a man of humanity while it is inconceivable that he should seek to stay alive at the expense of humanity, it may happen that he has to accept death in order to have humanity accomplished'*, as Confucius said.²⁶ With the development of rationality, an individual would identify himself with the society, following willingly the moral codes of society consciously. Correspondingly, Confucius said:

Living upon the poorest fare with cold water for drink, and with my bended arms for a pillow, – I could yet find pleasure in such a life, whereas riches and honors acquired through the sacrifice of what is right, would be to me as unreal as a mirage.²⁷

Qian Mu (2002, p. 166), in an attempt to source the origin of pleasure within altruism and self-sacrifice commented that morality actually comes from human nature, as part of nature. When natural beauty is felt by human heart and expressed in art forms, morality and arts would help a virtuous person to appreciate art. Pleasure from art appreciation, which does not depend on too much substances, explains why Confucius could find pleasure with little material gains, making him indifferent to fame and wealth in the secular utilitarian world. Thus, Confucius put a high value on the study of arts in his personality-cultivating education, especially Chinese classical music. Apparently, in the educational thoughts of Confucius, it is believed that music, especially when it is performed with the rites, could inculcate and promote people's morality. There is a record in *Lunyu* that Confucius discussed on the enlightenment function of music with one of his disciples who had been a local official.²⁸ It was music, rather than other disciplines, that was always the focus of Confucius in matching the rites with moral education in *Lunyu*.

In summing up, we can see that people's rationality serves two functions. The first is to coordinate individual's physical and physiological requirements while the second one, which is based on the first one, is to cultivate people's high-level needs by connecting with other social members, helping each other to eliminate unlimited material desires. In doing so, a man would find pleasure in life, happy with little material comfort and low-level needs. Attaining rationality is to harmonize instinct needs and live peacefully with other social members. Attention is now shifted to how an irrational man might be turned into a rational man.

The process to develop a man from irrational to rational

As mentioned above, humans' basic survival depends on physical needs which are low-level needs filled with innate irrationality with a huge possibility of causing chaos in human societies. This corresponds with what Xuncius once commented: 'whether gentlemen or base persons, their innate dispositions are similar', and this explains why Confucius said 'men, in their nature, are alike'. Though people's innate nature is alike, 'in practice they become widely different'. In a word, the human nature in *Lunyu* could be summarized as having a bad inclination but with potential for good.

Confucius differentiated irrationality from rationality in that humans' natural qualities are integral of irrational animality. Only through education would humans acquire rational sociality and Confucius advocated to mix animality and sociality together to attain a psychological structure blending nature and nurture of people (Li Zehou, 1998, p. 18).²⁹ But building this kind of structure needs substantial amount of learning and ability in putting together man's innate feelings and knowledge (Qian Mu, 2011, p. 5). Unfortunately, Confucius found that people are always born without knowledge but they could acquire it via education.³⁰

Therefore, Confucius put a high value on learning by which knowledge and rationality could be acquired. For him, having an insatiable desire to learn is essential in achieving rationality.³¹ Confucius referred to himself as a man who would make all efforts to acquire knowledge, so much so that he might neglect food, and forget his sorrows of life and old age while enjoying time spent on learning.³² Confucius urged young men to learn to be a good son at home, a good citizen in society, and being judicious and truthful.³³ Based on this, Confucius would offer six Classics, which were tied in with the Chinese culture of the time, including *Shijing* (classic of poetry), *Shujing* (classic of history), *Lijing* (book of ritual), *Yijing* (classic of changes), *Yuejing* (classic of music) and *Chunqiu* (annals of spring and autumn), as courses. Each classic could make one form different moral characters, and it recorded: people may nurture gentleness and sincerity from *Shijing*, in-depth understanding of things and foresight from *Shujing*, respectfulness and moderateness from *Lijing*, perception and clarity from *Yijing*,

magnanimity and amiableness from Yuejing, and didactic perspicacity concerning historical events from Chunqiu.³⁴

Nevertheless, what was even more important in learning was to understand and digest what one had learned, with thinking, because no Classic is perfect. For example, learning Shijing without reflection and thinking would lead one to be foolish; some contents of Shujing was criticized to be fictitious even during pre-imperial times of China; and Lijing for being cumbersome; Yijing for being superstitious; Yuejing for being self-indulgent; Chunqiu for being disordered.³⁴ In this respect, Confucius focused on the integration of learning and thinking very much, as he said: *'Study without thinking is labour lost. Thinking without study is perilous.'*³⁵ Apparently, thinking supplements learning and learning supplies information for thinking. Only through thinking could one transform knowledge into the cognitive structure, namely getting the thread of the acquirements.¹⁰ Meanwhile, people's personality, the structure of nature and nurture, could be built up through ethical learning, and humanity was the highest level of personality Confucius mentioned.

Confucius did not deny the function of law to keep social order, but without moral education he was not convinced the judicial and penal system only could work well.³⁶ He said thus:

*Guide them by edicts, keep them in line with punishments, and the common people will stay out of trouble but will have no sense of shame. Guide them by virtue, keep them in line with the rites, and they will, besides having a sense of shame, reform themselves.'*³⁷

Strictly speaking, moral education and law enforcement share different social functions, and they complement each other in helping rationality win a place in society. Law tends to resolve temporary, direct problems while moral education is obviously better suited to resolve more fundamental, longer term problems.

Conclusion

The human nature view in *Lunyu* has enlightened us that moral education is essential in inculcating rationality in man, having potential to contribute towards building a harmonious society. Moral education is needed due to humans' innate nature of animality, with its basic instinct of desires inclined to be anti-social and irrational. Conflicts arising from irrational desires have called for resolutions to settle frictions and problems between individuals or groups who have non-compromising interests of conflict. Moral education, a key element of Confucian teaching, has played and will continue to play an important ideological and socio-political role in China in building a harmonious society. Hence, moral education including art and music has to be strengthened in the school system of China. Inculcating more rational values and behavior will have great potential towards constructing a harmonious and more considerate society. Therefore, true moral education is to cultivate high-level emotions and needs based on human's innate nature by rationality nurturing and art accomplishment, which goes beyond education of political belief and behavior involving a large number of related fields.

Notes

1. See Section 15, *Lunyu* (论语·卫灵公第十五). It records: *'In instruction there is no grading into categories.'* And in Section 7 (述而第七), it also records: *'I never denied instruction to anyone who, of his own accord, has given me so much as a bundle of dried meat as a present.'* However, it does not mean that Confucius refused to teach those who could not afford to pay. Actually, many disciples of Confucius were very poor, such as Yan Yuan (颜渊), Zhong Gong (仲弓), Ran Boniu (冉伯牛), and so on. Confucius loved them very much, and he cried over the death of Yan Yuan, saying: *'Heaven has forsaken me!'* (Section 11, *Lunyu* 论语·先进第十一). A Confucian follower Mengcius also commented that Confucius would always

welcome people to consult him, however, without any remuneration (Jinxin Part II, Mengzi 孟子·尽心下).

What is worth mentioning is that the English versions of *Lunyu* by both Gu Hongming (2013) and Liu Dianjue (2008) have been for the reference of this paper.

2. See *Kongzishijia, Shiji* (史记·孔子世家).

3. Original from Section 17 of *Lunyu* (论语·阳货第十七).

4. See Section 5, *Lunyu* (论语·公冶长第五) where Zigong said: *'One can get to hear about the Master's accomplishments, but one cannot get to hear his views on human nature and the Way of Heaven.'*

5. *Gaozi, Mengzi*(孟子·告子篇).

6. In *Xing'e, Xunzi* (荀子·性恶篇), it is said: *'The nature of human beings is morally bad, goodness is artificial'* (人性之恶, 其善者伪也), *'The position of a gentleman and a base person is the same'* (君子与小人, 其性一也) and *'Every passerby has the potentials to be Yu'* (涂之人可以为禹). Yu was a sage in the history of China, born four-thousand years ago.

7. See *Chunqiu fanlu* (春秋繁露): *'Heaven has its dual operations of yin and yang, and a person has his dual character of greed and humanity. Heaven sometimes restricts yin. Likewise, a person sometimes would weaken his emotions and desires, following the Way of Heaven.'* Yin and yang represent a unity of opposites in the world, and *yin* is the negative part, with *yang* the positive part, such as male and female, day and night, the sun and the moon, life and death, and so on. So *yin* means moral badness while *yang* is moral goodness in the field of morality. Dong Zhongshu advocated that Heaven tends to develop *yang* but suppress *yin*, in contrast with Dong' who felt that yin and yang are in a more balanced state (Judson B. Murray, 2012).

8. In Section 5 of *Lunyu* (论语·公冶长第五), Confucius said:

'Even in a very small town there must be men who are as conscientious and honest as myself: only they have not tried to cultivate themselves as I have done.'

Without proper cultivation people are still able to be as conscientious and honest as Confucius, so the moral qualities are out of potentials of human nature. Therefore, Confucius educated people according to their potentials rather than taught them blindly to be conscientiousness and honest. In other words, Confucius' teaching corresponded with the natures of people.

9. See Section 6, *Lunyu* (论语·雍也第六).

10. In Section 4, *Lunyu* (论语·里仁第四), there is a dialogue between Confucius and his disciple Zeng Shen:

Confucius said: 'Shen! In all my life and teaching there is one underlying connected principle.' *'I see.'* answered Zeng Shen.

After Confucius had left, the other disciples asked Zeng Shen: 'What did the master mean by what he said just now?' and Zeng Shen said, 'The principle in the master's life and teaching is comprised in the two words: conscientiousness and charity.'

And there is another one in Section 15, *Lunyu* (论语·卫灵公十五):

Confucius once said to Zigong: 'You think, I suppose, that I am one who has learned many things and remembers them all?' *'Yes,' replied Zigong, 'but is it so?'*

'No,' answered Confucius, 'I unite all my knowledge by one connecting principle.'

The 'connecting principle' means to have a single thread binding all the acquired knowledge, also could be interpreted to build a cognitive structure on a field.

11. Section 13, *lunyu* (论语·子路第十三).

12. See *Xing'e, Xunzi* (荀子·性恶).

13. The two chapters are from Section 7 and 4 of *Lunyu* (论语·述而第七、里仁第四)

14. Section 16, *Lunyu* (论语·季氏第十六).
15. Section 15, *Lunyu* (论语·卫灵公第十五).
16. *Lilun, Xunzi*(荀子·礼论篇).
17. See Section 15, *Lunyu* (论语·卫灵公第十五).
18. Section 12, *Lunyuzhengyi* (论语正义·颜渊第十二).
19. Section 6 of *Lunyu* (论语·雍也第六).
20. Section 4, *Lunyujizhu* of *Sishujizhu* (四书集注·论语集注·里仁第四).
21. In *Shuowenjiezi*, the Chinese character *humanity* (ren 仁) was explained as *cong ren cong er* (从人从二), meaning harmony among individuals.
22. Section 6, *Lunyu* (论语·雍也第六).
23. In Section 14 of *Lunyu* (论语·宪问第十四), Confucius remarked:

'Men in old times educated themselves for their own sakes while men now educate themselves to satisfy others.'

'For one's own sake' is another translation of the phrase 'for oneself' (wei ji 为己). Apparently, Confucius advocated the spirit of studying 'for oneself' of ancient people, because all the acquirements and moral characters are to satisfy one's needs, including both spiritual and material needs, in order to build a rational kind of personality, rather than conform to what others want blindly, as he said: '*A wise man will not make himself into a mere machine or tool* (jun zi bu qi 君子不器), which is from Section 2 of *Lunyu* (论语·为政第二).

24. Qian Mu said people always fulfill the principles of filial piety, fraternal duty, conscientiousness and charity, which is altruistic, for their own sake. In fact what he meant is that people do this out of their emotional and high-level requirements.

25. See Section 6, *Lunyu* (论语·雍也第六). Actually, there are many places reflecting Confucius' attitude to mysterious force, for example:

The topics Confucius did not speak of were prodigies, force, disorder and gods (Section 7 of *Lunyu* 论语·述而第七).

And:

Jilu asked how the spirits of the dead and the gods should be served. Confucius said: 'You are not able even to serve man. How can you serve the spirits?'

'May I ask about death?'

'You do not understand even life. How can you understand death?' (Section 11, *Lunyu* 论语·先进第十一).

26. Original from Section 15, *Lunyu* (论语·卫灵公第十五). In Section 12 (颜渊第十二), there is a chapter that could play a role as a supplement interpretation of Confucius' outlook on morals and death:

Zigong asked about government. Confucius said: 'Give them enough food, give them enough arms, and the common people will have trust in you.'

Zigong said: 'If one had to give up one of these three, which should one give up first?'

'Give up arms.'

Zigong said: 'If one had to give up one of the remaining two, which should one give up first?'

'Give up food. Death has always been with us since the beginning of time, but when there is no trust, the whole human group will not be able to remain alive.'

It is still Qian Mu who has understood the wisdom of Confucius on this chapter most to the point. According to Qian (2002), in everyday situations, the order should be food, arms and trust, but in special case, it is necessary to keep trust before food, because people, who are mortal inevitably, are still able to obtain food as a result of common efforts even though they may starve temporarily when times are tough, or the whole group would disappear. Therefore, though people ought to cherish their lives, sacrificing is necessary sometimes.

27. See Section 7, *Lunyu* (论语·述而第七).

28. From Section 17, *Lunyu* (论语·阳货第十七), the original is:

When Confucius on one occasion came to a small town where one of his disciples was Chief Magistrate, he heard the sounds of music and singing among the people. He then, with a mischievous smile in his look, remarked, 'To kill a chicken why use a knife used for slaughtering an ox?'

'Sir,' replied the disciple who was Chief Magistrate of the town, 'I have heard you say at one time that when the gentlemen of a country are highly educated, it makes them sympathize with the people; and when the people are educated, it makes them easily amenable to government.'

'Yes,' answered Confucius, turning to his other disciples who were present, 'He is right: what I said just now was only spoken in jest.'

Actually, Confucius had a fairly complete education on music himself, and got his own musical insight. For example, once he said in *Lunyu*:

'This much can be known about music. It begins with playing in unison. When it gets into full swing, it is harmonious, clear and unbroken. In this way it reaches the conclusion.' (Section 3 八佾第三)

In a word, it was Confucius' profound musicianship that played a basic role in his music education.

29. In Section 6 of *Lunyu* (论语·雍也第六), Confucius said:

'When there is a preponderance of native substance over acquired refinement, the result will be churlishness. When there is a preponderance of acquired refinement over native substance, the result will be pedantry. Only a well-balanced admixture of the two will result in gentlemanliness.'

Native substance is animanity and acquired refinement is sociality. However, basis of sociality is just rationalized animanity, so without animanity sociality would lose its groundwork, turning itself into pure restrictions and fetters. So Zhucius said that it is better to be churlishness than to be pedantry when elaborating this chapter in his *Sishujizhu*. Based on this, Li Zehou put forward the view of psychological structure of nature and nurture.

30. Confucius mentioned 'those who are born with knowledge' in Section 16 of *Lunyu* (论语·季氏第十六). Nevertheless, he denied being this kind of persons himself and never saw them, as recorded in Section 7 of *Lunyu* (论语·述而第七).

31. The original is from Section 7 of *Lunyu* (论语·述而第七).

32. See Section 7 of *Lunyu* (论语·述而第七).

33. In Section 1 of *Lunyu* (论语·学而第一).

34. See *Jingjie, Liji* (礼记·经解).

35. From Section 2 of *Lunyu* (论语·为政第二).

36. There are many records in *Lunyu* that Confucius praised the representatives of the legalist school, such as Guan Zhong, Zi Chan, for their contributions to ancient China, although he did not advocate this school very much.

37. From Section 2 of *Lunyu* (论语·为政第二).

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The Effect of Explicit-Reflective and Historical Approach on Preservice Elementary Teachers' Views of Nature of Science

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Abstract

This study aims to explore the influence of nature of science (NOS) activities based on explicit-reflective and historical approach on preservice elementary teachers' views of NOS aspects. Mixed-method approach including both qualitative and quantitative methods was used. The sample consisted of 83 preservice elementary teachers of a public university. Activities in experimental group were prepared as per explicit-reflective approach, whereas per historical approach in the other group. Views of NOS questionnaire was applied both as a pretest and posttest to explore students' views about NOS aspects. During a 3-week application, worksheets were used and we benefited from observation checklists to control potential threats to internal validity. While content analysis method was used in qualitative analysis; frequency, percentage, Wilcoxon sign and Mann-Whitney tests were facilitated in quantitative part. Results indicated that students who experienced explicit-reflective instruction made statistically significant gains in their views of NOS aspects and accordingly some implications were presented.

Keywords: Nature of science, explicit-reflective approach, historical approach, preservice teachers

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Introduction

Contemporary science education reform endeavors have highlighted the development of precise understandings of the nature of science (NOS) (Bell, Matkins & Gansneder, 2011). Individuals in the science community should have an adequate understanding of NOS to be qualified as scientifically literate (McComas, 1998). Scientific literacy is defined as having a knowledge of science; that is, knowledge of NOS (McComas, Clough, & Almazro, 1998). No consensus exists among science historians, philosophers and educators on the definition of NOS. Typically, NOS is used to express the epistemology of science, science as a way of knowing, or the values and beliefs inherent to the development of scientific knowledge (Lederman, 1992). McComas et.al. (1998) offered one of the most widely used definitions of NOS:

NOS is an efficient and a complex area encompassing more than one discipline. NOS is a hybrid arena which blends aspects of various social studies of science including history, sociology and philosophy of science combined with research from the cognitive sciences such as psychology into a rich description of what science is, how it works, how scientists operate as a social group and how society itself both directs and reacts to scientific endeavors. (p. 84)

Researchers and educators generally refer to the characteristics of scientific knowledge when they define NOS. Although researchers and educators have not come to a consensus as to the specific definition of NOS, they have achieved some agreement on the characteristics of NOS among the works to improve science education (Abd-El-Khalick & Lederman, 2000; Lederman, 1992; Lederman, Abd-El-Khalick, Bell, & Schwartz, 2002). The main aspects of NOS are as follows: scientific knowledge is empirically based (based on and/or derived from observations of the natural world), tentative (subject to change), subjective (affected by scientists' past experiences and biases), partly the product of human imagination and creativity (involves the invention of explanation), socially and culturally embedded, distinct between observations and inferences, and a function of the relationships between scientific theories and laws (Abd-El-Khalick, Bell, & Lederman, 1998).

Both textbooks and the media discuss NOS in detail. However, studies have revealed that information written in books and appearing in media includes many misconceptions related to understanding science (Abd-El-Khalick, Waters, & Le, 2008). Numerous studies have shown that teachers, preservice teachers, students, and instructors do not have adequate views of NOS, and the views they do have are not consistent with contemporary conceptions of the scientific endeavors (Abd El-Khalick et al., 2008; Dogan & Abd-El-Khalick, 2008).

The controversial issues related to teaching science and NOS in education stem from how to implement various programs. Teaching the features of NOS has long been a common goal for science educators (Abd-El-Khalick et al., 1998; Lederman, 1992). Since science courses that integrate and efficiently organize NOS have a significant potential to ensure that students develop the skills to cope with problems they might encounter in their daily lives (National Research Council [NRC], 2000). Studies investigating the best approach to teach NOS focus on three categories of approaches: (a) implicit, (b) historical, and (c) explicit-reflective (Abd-El-Khalick & Lederman, 2000; Khishfe & Abd-El-Khalick, 2002).

The implicit approach assumes that individuals can learn NOS by "doing science" and participating in "scientific activity" (Abd-El-Khalick & Lederman, 2000). However, researchers have shown that the implicit approach is not effective in helping students develop informed NOS views (Bell et al., 2011; Kim & Irving, 2010; Lederman, 1992; Trent, 1965). Trent (1965) reported that the inquiry-oriented Physical Science Study Curriculum (PSSC) was not more effective than a traditional textbook-centered curriculum in enhancing students' NOS views. In Moss, Abrams and Robb (2001)'s study with students from 11 to 12 years old, they explored students' views of NOS in the science course based on the implicit approach for one academic year. The results of the study have revealed that the implicit approach was ineffective in improving students' concepts of NOS. On the contrary,

Meichtry (1992) investigated the effect of the implicit approach on middle school students' views on the progressive and testable NOS and concluded that it was effective.

The historical approach is an approach that suggests using case studies in teaching scientific information on how to proceed in the historical process. It recommends that incorporating history of science in science teaching can serve to improve students' NOS views (Khishfe & Abd-El-Khalick, 2002). Thus allowing the discovery of similarities between their own ideas and the thoughts of past scientists will enable students to see the value of their own ideas without being assessed individually. Successful implementation of the historical approach requires suitable curriculum materials, and teachers' use of appropriate models with students as well as appropriate subjects and educational environments can affect the success of the historical approach. Stinner, McMillan, Metz, Jilek and Klassen (2003) identified six different ways of utilizing the historical approach in science education: drama, dialogues (conflicts between persons), confrontations (conflicts between two or more theories), thematic narratives, vignettes (short descriptions of historical events), and case studies. Tolvanen, Jansson, Vesterinen and Aksela (2014) also mentioned that historical experiments can be used in the historical approach, either by discussing the experiments or actually conducting them. Many studies (Besli, 2008; Dass, 2005; Dogan & Özcan, 2010; Irwin, 2000; Solomon, Duveen, Scot, & McCarthy, 1992) have examined the historical approach in general or the overall impact of the models used in the teaching of NOS. For example, Chamnanwong and Yuenyong (2014) reviewed literature related to how to teach NOS through the history of biology. In another study, Tolvanen et al. (2014) concentrated on the historical approach in secondary school chemistry education, especially in terms of facilitating history as a context to teach about NOS. Lin and Chen (2002) in their work with preservice teachers have observed that the historical approach has a significant effect on the development of concepts about NOS. However, in their study with university students and teachers, Abd-El-Khalick and Lederman (2000) concluded that the impact of the historical approach on the development of participants' concepts about NOS was substantially low.

The explicit-reflective approach argues that NOS should be taught directly and must be planned effectively instead of waiting to be learned as a byproduct (Abd-El-Khalick & Lederman, 2000). In addition; discussions, reflective notes and special activities are particularly used in this approach (Schwartz, Lederman, & Crawford, 2004). Considering the studies related to the teaching of NOS, the explicit-reflective approach appears to be effective in improving the understanding of NOS (Abd-El-Khalick & Akerson, 2004; Abd-El-Khalick & Lederman, 2000; Akerson, Donnelly, Riggs, & Eastwood, 2012; Bell et al., 2011; Schwartz et al., 2004). In most assessments about the effectiveness of the explicit-reflective approach, researchers have benefited from single practical case studies not including the comparison group. Unfortunately, very few studies compare the explicit-reflective approach with the implicit and historical approaches (Ayvaci, 2007; Khishfe & Abd-El-Khalick, 2002). Moreover, researchers have worked primarily with high school students and high school science and mathematics teachers (Khishfe & Abd-El-Khalick, 2002; Leblebicioğlu, Metin, & Yardımcı, 2012). According to the relevant literature, students and teachers have similar misconceptions about NOS (Khishfe, 2008; Morrison, Raab, & Ingram, 2009). In this respect, teachers should be trained to understand NOS. If teachers have misconceptions about NOS, their reflection of these misconceptions on their students becomes natural. Therefore, preservice elementary teachers, as the elementary teachers of the near future, need to understand NOS better.

Although several studies have examined the effectiveness of the explicit-reflective approach to teaching NOS, the number of studies that directly or indirectly compare the explicit-reflective approach with implicit and historical approaches is limited and inadequate. Hence, conducting such mixed method studies or comparative experimental research is expected to contribute to the literature. Therefore, this study compares the explicit-reflective approach and historical approach to determine which is more effective in teaching NOS. By considering the lack of various studies in the relevant field, this study aims to explore the influence of NOS activities based on the explicit-reflective and historical approaches on preservice elementary teachers' views of NOS. Participants' views related to six NOS aspects (empirical based, tentative, partly the product of human imagination and creativity,

subjectivity, distinction between observations and inferences, relationships between scientific theories and laws) are specifically examined. In this context, the research question and sub-problems are expressed as: What is the influence of NOS activities prepared based on the explicit-reflective and historical approaches on preservice elementary teachers' views of NOS aspects?

Sub Problems

1. How are preservice elementary teachers' views related to six aspects of NOS before implementation?
2. How are preservice elementary teachers' views related to six aspects of NOS after implementation?
3. Are there any significant differences between pre and posttest distributions for each NOS aspect of the experimental group (EG) implemented with NOS activities based on explicit-reflective approach?
4. Are there any significant differences between pre and posttest distributions for each NOS aspect of the comparison group (CG) implemented with NOS activities based on historical approach?
5. Are there any significant differences between experimental and comparison groups' pretest distributions for each of the aspect of NOS?
6. Are there any significant differences between experimental and comparison groups' posttest distributions for each of the aspect of NOS?

Method

Research Design

In this study, a mixed method design including qualitative and quantitative methods was used to provide a more complete understanding of the issue and to examine the effectiveness of the explicit-reflective approach and historical approach. In particular, researchers were pursuing the concurrent embedded strategy in which qualitative and quantitative data were collected simultaneously. Concurrent embedded strategy is characterized by a first method (in this case qualitative), and a second method (in this case quantitative) (Creswell, 2009). In this study, qualitative data were used to examine in depth the views of preservice teachers before and after treatment. The quantitative data were used for the purpose of making comparisons between groups within themselves and groups.

Participants

In the selection of the participants, convenience sampling method was used to gain speed and practicality to the research. The study group was composed of 83 preservice elementary teachers (58 females, 25 males) of a public university in Zonguldak. All of them were in their second year and at the same age. Classes were randomly assigned to the experimental and comparison groups. The EG was composed of 32 females and 10 males, and a total of 42 preservice teachers. The CG consisted of 26 females and 15 males, and a total of 41 preservice teachers. Up to this time, preservice elementary teachers took general history lessons under the name of "history of civilization" and "culture and history of the country". They did not receive any lesson specifically for NOS. No specific differences between preservice teachers were noticed in terms of characteristics. Apart from the studied or controlled variables, it was assumed that participants in this study had similar subject characteristics.

Instruments

The Views of Nature of Science Questionnaire Form-B (VNOS-B) (Lederman et al., 2002) was applied as a pre and posttest to reveal preservice teachers' views about NOS. This questionnaire was administered to students in several studies (Akerson, Abd-El-Khalick, & Lederman, 2000; Bell et al., 2011). According to other surveys and analyzed interview data in these studies, the validity of the questionnaire was provided by systematically comparing NOS profiles of participants. In our study, opinion of an expert in the related field was taken for the content validity evidence. In addition, VNOS-B was administered to a similar group in a pilot study. VNOS-B used in the main study was taken from Bell and Lederman (2003) and contained six open-ended questions. The first question of this questionnaire was intended to uncover "tentative" aspect of NOS, the second one was for "observation and inference", whereas the third question was for distinction between "theory and law". The fourth question of VNOS-B was designed to investigate both "subjectivity" and "empirically based" aspects, while last two questions were facilitated to expose "imaginative and creative" nature of scientific knowledge.

Another instrument used in this study was students' worksheets. They were collected to support the reflection of the implementation process as data triangulation and it was intended to contribute to the validity of the research in this way. These worksheets were composed of two parts in which students need to fill them during and after the activity. Preservice teachers in both groups individually completed the worksheets prepared by researchers. Worksheets included open-ended questions about the activity or parts where students were asked to draw their own models related to the activities. Worksheets continued as long as activity applied in both groups. All of these worksheets were used as an important data source for both the evaluation of activities and how they established a relationship between NOS and the implemented activities. Direct quotations from these worksheets were given to contribute the outcomes of the study.

Observation checklists were used to control possible threats to internal validity in this study. Therefore, items forming observation checklists were related to classroom environment, researchers, teachers and activities. These observation checklists prepared by one of the researchers and consisted of 16 items. Instructor of the course followed the activities conducted in both classes and accordingly filled out observation checklists during the event. One of the researchers completed the checklists after the class since she actively carried out the activity during the intervention. A total of 12 (half by instructor and half by one of the researchers) observation checklists was filled out at the end of the study. Correlation coefficients were calculated for the harmony of two observers' assessments about 16 items in observation checklists. These inter-rater correlation values changing between .73 and .79 were found statistically significant at .01 levels.

Intervention

This research was carried out in an environmental education course located in primary education program. The treatment period of this study including the implementation of pre and posttests covered a total of 5 week process. Activities that were applied to the experimental and comparison groups were performed by one of the researchers. This researcher administered VNOS-B as a pretest to both groups in the same day. After this implementation, NOS activities prepared with explicit-reflective approach were applied to preservice teachers for three weeks. Activities used in the EG were adapted from Küçük (2006) to allow examination of six aspects of NOS (empirically based, tentative, imagination and creativity, subjectivity, difference between observation and inference, relationship between scientific theories and laws). These activities were Tricky Marks, Magic Pipe and Water Generator. The implementation of each took about 50 minutes. The contents of these activities are given in Appendix. In each activity, related worksheets were given to preservice teachers at first and the activity was begun after a brief introduction was made.

In the first activity, preservice teachers have worked individually and also completed worksheets on an individual basis. In the other two activities teachers have formed groups of 4-5

people. They did the activities as a group, however they individually filled out worksheets. At the beginning, some figures were reflected on the board via projector and accordingly preservice teachers were asked to write their thoughts related to “what they see” and “so what could be” to their worksheets. After completing this process, preservice teachers were expected to share what they wrote in the classroom. Finally, a discussion environment was created in class with various questions posed.

In the second activity, prepared pipe system was introduced to the preservice teachers by pulling ropes to the right and left to indicate what was happening. They were told to monitor the event carefully and write their observations on worksheets. Preservice teachers were expected to establish hypotheses about what might happen in the model. They were said to build their pipe models with the given toilet paper rolls and paper clips, after all group members agreed on the models established depending on these hypotheses. Ready groups that recorded their models on their worksheets were tried to observe whether their models act as the introduced one.

In the last activity, an exciting explanation regarding the vehicle to be used was made to stimulate preservice teachers’ curiosity. Then each of the students was asked to fill out the worksheets after carefully observing the pre-prepared “water generator machine” shown to them. Each group was expected to construct a working model thinking about how the mechanism works. Preservice teachers were provided to discuss why and which of the model established by groups was better. In this way, particular attention was paid to clearly give the elements of NOS during the application of activities in the EG.

Contrary to approach used in the EG, NOS activities based on historical approach was applied in the CG. Passages describing sections from history of science were given to the preservice teachers for 3 weeks. These passages have been adapted from the study of Yıldırım (2005). The adapted texts were related to Archimedes, Marie Curie and Albert Einstein. The content of these activities implemented in the CG are given in Appendix. During the treatment period, worksheets including passages were given at first to preservice teachers in each of the activities. Implementation of activities has begun after shortly introducing them. Students were asked to read the given passages twice. In the first reading, they were expected to just read the passage and understand it. In the second purposive reading, preservice teachers were supposed to find examples about how science in passage changes, how it affects or being affected by technology and the community. When all preservice teachers finished their second readings, researcher took the role and has turned the event into classroom discussions through the examples they have found.

Instructor of the course monitored the activities conducted in both classes to control some of the possible threats to internal validity of the research and accordingly completed observation checklists during the activities. At the end of the application of activities, VNOS-B was administered to both groups as a posttest in the same day.

Data Analysis

Preservice teachers’ pre and post profiles for six aspects of NOS were tried to be established to clearly put forward their views about NOS depending on the data derived from the responses to the survey questions. The data obtained from VNOS-B were analyzed using content analysis technique. Preservice teachers’ views related to NOS aspects stated in questionnaires were encoded using the same leveling (informed, adequate, and inadequate) employed by Akerson et al. (2012). These were consecutively representing a highly developed sense of understanding, improved views, and misconceptions about NOS. These levels or groupings were also recoded as 3, 2, and 1. Analysis of the data was carried out by using this coding. Some of the examples how the preservice teachers’ views were grouped are shown in Table 1.

Table 1. Sample Views for “Inadequate”, “Adequate”, “Informed” Groupings

Coding	Related Views
Inadequate	<ul style="list-style-type: none"> — If supported, theory would be law. — Scientific knowledge does not change. — Evidences must be directly observed. — Scientists do not use their creativity and imagination. — Science is objective.
Adequate	<ul style="list-style-type: none"> — Scientific knowledge only changes when new information is added. — Theories and laws are different, but laws are more accurate scientific knowledge. — Scientists may see the data different (cannot explain its reason).
Informed	<ul style="list-style-type: none"> — Scientists use their creativity and imagination. — Scientists may make inferences from their observations. — Theories and laws are different scientific knowledge and both can change. — Scientific knowledge may change in all circumstances. — Scientists may interpret data differently due to their divergent socio-cultural environments and experiences.

Descriptive statistical methods of frequency and percentage were used in analyzing preservice teachers’ views related to fundamental aspects of NOS. Inferential statistics methods of Wilcoxon sign and Mann-Whitney tests were facilitated to examine students’ views in both pretest and posttest related to basic aspects of NOS.

Evaluation of the VNOS-B used in this study was carried out by two raters. At the beginning of coding, raters encoded questionnaire together to determine the points to be considered in coding procedure. Then they encoded surveys individually. The percentage of comparative agreement between the two raters was calculated by using the formula suggested by Miles and Huberman (1994). The corresponding calculated value of 91% implies a high harmony between encoders.

Results

Descriptive Statistics

Table 2 shows the distributions of preservice teachers’ views related to six aspects of NOS maintained by implementation of VNOS-B both as a pretest and posttest. Students are categorized according to their groups and three coding in this table. To make it a little more straightforward, the number of preservice teachers in each group, and coding without adding their percentages are given in Table 2.

Table 2. Distributions of Views Related to NOS Aspects According to Groups

NOS Aspect	Pretest	EG Posttest			CG Posttest		
		Informed	Adequate	Inadequate	Informed	Adequate	Inadequate
Empirically Based	Informed	2	0	2	0	0	3
	Adequate	2	1	1	0	1	2
	Inadequate	5	9	20	2	2	31
Tentative	Informed	6	1	0	3	5	0
	Adequate	18	15	0	7	23	2
	Inadequate	2	0	0	0	1	0
Imaginative-Creative	Informed	6	0	0	1	4	2
	Adequate	10	17	1	1	21	4
	Inadequate	1	5	2	2	6	0
Subjectivity	Informed	1	2	0	0	0	0
	Adequate	16	8	2	1	8	7
	Inadequate	2	7	4	1	13	11
Observation-Inference	Informed	2	0	0	0	1	0
	Adequate	5	1	1	0	0	1
	Inadequate	9	12	12	2	5	32
Theory and Law	Informed	1	0	0	0	1	0
	Adequate	4	12	5	0	14	7
	Inadequate	3	12	5	1	11	7

As seen from Table 2, the most problematic NOS aspects for both groups are “empirically based” and “observation-inference”. It is also understood that the least problematic aspects of NOS in which preservice teachers have less “inadequate” views and more “adequate” views are “tentative” and “imaginative-creative”. Considering increases (from “inadequate” to “adequate” or “informed”, and from “adequate” to “informed”) in preservice teachers’ NOS views related to students’ pre and posttest data, it is seen that there are different distributions in terms of the CG and EG. The highest increase in the EG occurred in “observation-inference” aspect of NOS with 26 (5+9+12) preservice teachers and 62% (26/42) ratio, while one of the least increase formed in “imaginative and creative” aspect with 16 (10+1+5) students and 38% (16/42) ratio. In the CG, the highest increase calculated in “subjectivity” aspect of NOS with the rate of 37% (15/41), whereas the least increase took place in “empirically based” aspect with the ratio of 10% (4/41). In addition, it is also recognized that the growth rates for the EG are more than those values for the CG in whole aspects of NOS.

Empirically Based Nature of Scientific Knowledge

It is important to examine all aspects of NOS in detailed. In this context, 81% (34/42) of the preservice teachers in the EG and 86% (35/41) of the students in the CG notified “inadequate” views related to “empirically based” aspect of NOS in the pretest. But in the posttest, 55% (23/42) of the participants in the EG and 88% (36/41) of the individuals in the CG informed “inadequate” views. That is, the number of students stating “inadequate” views is reasonably reduced finally. In addition, %22 (9/42) of the preservice teachers in the EG have said that data are collected via research, experiment, and observations during the production of scientific knowledge. Expressions of seventh and thirtieth preservice teachers in experimental (E) class related to this aspect:

Science is based on experiments and observations, while there are no experiments and observations in art. (E-7)

Experiments and observations are made using scientific methods in science so that data is collected, there is no such thing in art. (E-30)

When preservice teachers' worksheets related to "Water Generator" activity analyzed, it is also seen that students talked "empirically based" aspect of NOS. A contributing example:

I tried to build my model according to data I obtained from my observations during this activity. (E-8)

Preservice teachers in the CG have mentioned in their worksheets that scientists had reached scientific knowledge based on empirical data as indicated in the passages that describe their lives. A crucial outcome for this aspect of NOS is that five preservice teachers in the EG could pass from "inadequate" to "informed" category in the posttest, whereas only two of them in the CG increased to "informed" views finally.

Tentative Nature of Scientific Knowledge

At the beginning of the research, 5% of the preservice teachers in the EG and 2% of the participants in the CG stated "inadequate" views related to "tentative" aspect of NOS. In the pretest, the rate of students having views in "adequate" category was 79% in the EG and 78% in the CG. However, 62% of the preservice teachers in the EG and only 25% of the students in the CG took place in "informed" category at the end of the study. In the pretest, 79% students in the EG accepted the idea of theories may change unlike laws. Some of the examples related to this issue can be stated as:

Theories may change. Since none of the theories are laws. (E-3)

Theories can change because they are not absolute. Or progresses, finalizes to become law or turns invalid and cancelled. (E-12)

When students' worksheets analyzed, it is seen that preservice teachers have mentioned this aspect of NOS in almost every activity. An expression of a preservice teacher in the EG maintained from "Tricky Marks" activity worksheets is as follows:

I liken to footprints remained in the snow when I first saw the figures. But I liken to migrating birds when I saw the second shape. At the end of the activity, I understood that the thoughts of scientists can also be changed later in the same way when they obtained other evidences, so that scientific information is also changed. (E-7)

An excerpt from fifth student's worksheet about the activity of "Marie Curie: Woman died for science" in comparison (C) group:

The famous physicist Becquerel was thinking that there is another element in uranium mine ore except uranium. Couple Curie examined this claim of Becquerel and reached the conclusion that it is not a known element instead it is a new element. Therefore as seen from this sentence, scientific knowledge is constantly changing and developing. (C-5)

Results of the study indicate that the rate of preservice teachers in "informed" category increased 45% in the EG and only enlarged 5% in the CG at the end of the work. Furthermore, the number of preservice teachers passing from "inadequate" to "informed" category is larger in the EG.

Imaginative and Creative Nature of Scientific Knowledge

In the pretest, 67% of the preservice teachers in the EG and 63% of the individuals in the CG reported "adequate" views related to "imaginative and creative" aspect of NOS. The rate of the students composed of 53% in the EG, whereas 76% in the CG at the end of the study. An important point should be noted in here is that only one preservice teacher in the EG could pass from "inadequate" to "informed" category at the end, whereas 10 of them increased their "adequate" views to "informed" in the posttest. Another point should be highlighted is that despite a reduction in the

number of students in the CG having “informed” views, one more students in the CG passed from “inadequate” to “informed” category at the end. An example from the CG coded as “informed” in the posttest:

Used at each stage. The scientist conducts experiments and observations by using his imagination and creativity. (C-11)

Preservice teachers in both groups talked about this aspect of NOS in their worksheets:

Each group has built different models in “Magic Pipe” activity. In fact, we all think differently even though we all look at the same data. At this point, our creativity of “Archimedes: I found it, I found!” activated. (E-28)

In the “Archimedes: I found it, I found!” activity, it comes to mind of Archimedes whenever he stepped his foot in the tub. Why did not anyone else think of the same? Archimedes used a kind of imagination and creativity in here. (C-22)

Subjectivity Aspect of NOS

Preservice teachers views related to “subjectivity” aspect of NOS differ in the pretest. Students in the EG with 62% mostly declared “adequate” views in the pretest, whereas preservice teachers in the CG with 61% mostly stated “inadequate” views. In the posttest, 45% of students in the EG appeared in “informed” category, but only 4% of preservice teachers in the CG were in this category. The positive point about this aspect is that the number of students’ having “informed” views in both groups increased and those holding “inadequate” views decreased in the posttest. In this context, most of the increase occurred for 16 students in the EG by changing their “adequate” views to “informed” views in the posttest. The largest increase in the CG is formed with 13 preservice teachers by improving their “inadequate” views to “adequate” views. A preservice teacher’s “informed” view related to this aspect is:

Astronomers are taking into account the results of the same experiments and data, but what each of them understand and infer from that experiment is different. Since each lives in different environments and has different experiences. This is due to the fact that science is subjective. (C-30)

Preservice teachers regard the aspect of “subjectivity” as one of the reasons for making different interpretations even though they are looking at the same data of the worksheets used in “Tricky Marks” activity. A related example:

In fact, we all looked the figure projected on the board. But what we all see, interpret was different. Because we are all different. We all have different experiences and history. (E-16)

Distinction between Observation and Inference

At the beginning of the study, 79% of the preservice teachers in the EG and 96% of the individuals in the CG had “inadequate” views related to “observation-inference” aspect of NOS. In the pretest, the ratio of preservice teachers having views in “informed” category was 5% in the EG and 2% in the CG. Preservice teachers in both groups stated that they can observe atom directly with microscope in the pretest. An example:

Scientists have determined the structure of the atom by making many experiments with special microscopes. (E-18)

At the end of the study, 38% of the preservice teachers in the EG and only 5% of the students in the CG had “informed” views related to this aspect. “Difference between observation and

inference” is one of the aspects that most change is seen. Preservice teachers in the EG stating “informed” views have shown an increase of 33% in the posttest. At the same time, it is understood that a larger number of preservice teachers in the EG with 9 individuals stating “inadequate” views in the pretest and “informed” views in the posttest was in this aspect. In addition, it is seen that preservice teachers in the EG talked about the aspect of “observation-inference” when their worksheets in “Tricky Marks” activity were examined. A related example:

Although we looked at the same data in this event, we have made different inferences. Because what everyone sees is not the same. Everyone has a different lifestyle and imagination. (E-40)

Distinction between Theory and Law

Related to this NOS aspect, 48% of preservice teachers in the EG and 46% of those in the CG mentioned “inadequate” views. There is only one preservice teacher holding “informed” views in each of the experimental and comparison groups in the pretest. At the end of the study, the number of preservice teachers increasing from “inadequate” views to “informed” views was one in the CG whereas three in the EG. On the posttest, 76% of preservice teachers in the EG reported “informed” or “adequate” views and in general most of the participants in both groups hold “adequate” views. The reason of preservice teachers holding mostly “adequate” views stems from the idea of saying “theory and law” are two different knowledge types while law is unchangeable. An example of this statement:

There is of course a difference between theory and law. Theory is tentative knowledge whereas law is a definite knowledge. Evolution is a theory while gravity is a law. (C-41)

Preservice teachers in the CG mentioned about this NOS aspect in the worksheet for the activity named “Albert Einstein: Great Science Genius”. For instance:

Even the theory founded by Einstein can be changed. This means that there is no such a thing that theories become laws with time. (C-25)

Inferential Statistics

Table 3 and 4 show the results of Wilcoxon signed ranks test related to pretest and posttest distributions of experimental and comparison groups’ preservice teachers’ views about all aspects of NOS.

Table 3. Wilcoxon Signed Ranks Test Results of the EG

NOS Aspect	Ranks	N	Mean Rank	Sum of Ranks	z	p
Empirically Based	Negative	3	12.83	38.50	-2.36	.02*
	Positive	16	9.47	151.50		
	Ties	23				
Tentative	Negative	1	10.00	10.00	-4.03	.00*
	Positive	20	11.05	221.00		
	Ties	21				
Imaginative-Creative	Negative	1	8.50	8.50	-3.58	.00*
	Positive	16	9.03	144.50		
	Ties	25				

Subjectivity	Negative	4	14.00	56.00	-3.88	.00*
	Positive	25	15.16	379.00		
	Ties	13				
Observation-Inference	Negative	1	9.50	9.50	-4.49	.00*
	Positive	26	14.17	368.50		
	Ties	15				
Theory and Law	Negative	5	11.00	55.00	-2.96	.00*
	Positive	19	12.89	245.00		
	Ties	18				

According to Table 3 formed for the third sub-problem of this study, there are statistically significant ($p < .05$) differences between the EG's preservice teachers' views related to all aspects of NOS before and after intervention. Considering mean rank and sum of ranks of difference scores, it is seen that these observed differences are in favor of positive ranks or posttest.

Table 4 prepared for the fourth sub-problem of this study shows the results of Wilcoxon signed ranks test of preservice teachers' views related to all NOS aspects before and after intervention. Accordingly, it is understood that there are no statistically significant ($p > .05$) differences.

Table 4. Wilcoxon Signed Ranks Test Results of the CG

NOS Aspect	Ranks	N	Mean Rank	Sum of Ranks	z	p
Empirically Based	Negative	5	5.20	26.00	-.43	.67
	Positive	4	4.75	19.00		
	Ties	32				
Tentative	Negative	7	8.00	56.00	-.26	.80
	Positive	8	8.00	64.00		
	Ties	26				
Imaginative-Creative	Negative	10	9.90	99.00	-.17	.86
	Positive	9	10.11	91.00		
	Ties	22				
Subjectivity	Negative	7	11.00	77.00	-1.80	.07
	Positive	15	11.73	176.00		
	Ties	19				
Observation-Inference	Negative	2	4.00	8.00	-1.81	.07
	Positive	7	5.29	37.00		
	Ties	32				
Theory and Law	Negative	8	10.00	80.00	-1.04	.30
	Positive	12	10.83	130.00		
	Ties	21				

Table 5 and 6 show the results of Mann-Whitney test related to pretest and posttest distributions of experimental and comparison groups' preservice teachers' views about NOS aspects.

Table 5. Mann Whitney Test Results of Pretest Related to NOS Aspects

NOS Aspect	Group	N	Mean Rank	Sum of Ranks	z	p
Empirically Based	E	42	42.90	1802.00	-.53	.60
	C	41	41.07	1684.00		
Tentative	E	42	41.05	1724.00	-.51	.61
	C	41	42.98	1762.00		
Imaginative-Creative	E	42	41.62	1748.00	-.17	.86
	C	41	42.39	1738.00		
Subjectivity	E	42	48.73	2046.50	-2.92	.00*
	C	41	35.11	1439.50		
Observation-Inference	E	42	45.33	1904.00	-2.17	.03*
	C	41	38.59	1582.00		
Theory and Law	E	42	41.74	1753.00	-.11	.91
	C	41	42.27	1733.00		

According to the analysis results in Table 5 prepared for the fifth sub-problem of the study, there are no statistically significant differences between experimental and comparison groups' preservice teachers' views about NOS aspects of "empirically based", "tentative", "imaginative-creative" and "theory-law". However, there are statistically significant differences for NOS aspects of "subjectivity" and "observation-inference". These statistical differences in two of the aspects of NOS are in favor of the students in the EG.

Table 6. Mann Whitney Test Results of Posttest Related to NOS Aspects

NOS Aspect	Group	N	Mean Rank	Sum of Ranks	z	p
Empirically Based	E	42	48.86	2052.00	-3.29	.00*
	C	41	34.98	1434.00		
Tentative	E	42	50.07	2103.00	-3.54	.00*
	C	41	33.73	1383.00		
Imaginative-Creative	E	42	48.76	2048.00	-3.04	.00*
	C	41	35.07	1438.00		
Subjectivity	E	42	52.42	2201.50	-4.29	.00*
	C	41	31.33	1284.50		
Observation-Inference	E	42	52.99	2225.50	-4.68	.00*
	C	41	30.74	1260.50		
Theory and Law	E	42	46.31	1945.00	-1.89	.06
	C	41	37.59	1541.00		

According to Mann-Whitney test, there is a statistically significant difference between experimental and comparison groups' preservice teachers' views about five of the all NOS aspects in the posttest except from the aspect of "theory and law". As seen from Table 6 prepared for the sixth sub-problem of this study, these differences in five of the aspects of NOS are in favor of the preservice teachers in the EG.

Discussion and Conclusions

The purpose of this study was to explore the influence of NOS activities based on explicit-reflective and historical approach on preservice elementary teachers' views of NOS by minimizing the internal validity threats in the study. Maturation, subject characteristics, instrumentation, mortality, location, and testing were the possible threats to the internal validity of this work. The researchers tried to take some measures to control the internal validity threats throughout the study. They were

tried to be controlled with the research design of this work, three-week treatment period and by standardizing the procedures and conditions. Furthermore, observation checklists were used to control whether students' characteristics, instructors' characteristics, and physical properties of the classes were similar. And also it was assumed that the students in the experimental and comparison groups were not affected by each other.

More than half of the preservice teachers in both groups held "adequate" and "inadequate" views related to the investigated six aspects of NOS at the beginning of the study. Thus, it was understood that these students did not have a modern understanding of NOS. Moreover, the number of the participants in "informed" category was very few. This result was consistent with the findings of the researches (Abd-El-Khalick & Akerson, 2004; Abd-El-Khalick et al., 1998; Ayvaci, 2007) conducted in the literature evaluating preservice teachers' views about NOS.

According to results for the third sub-problem of this study, there were statistically significant differences between pretest and posttest distributions of the EG's preservice teachers' views related to all aspects of NOS in favor of posttest. Hence, it was comprehended that the explicit-reflective based NOS teaching was effective in enhancing preservice teachers' modern NOS views. In these six aspects of NOS, the largest change in the direction of good (the number of positive increases is being greater than the number of negative increases) was seen in "observation-inference". It was concluded that the difference between the number positive increases and negative increases was lowest in "empirically based" aspect. Thus for this study, it can be said that the activities prepared by explicit-reflective approach operated relatively best in "observation-inference" aspect.

According to results for the fourth sub-problem of this study, there were no statistically significant differences between pretest and posttest distributions of the CG's preservice teachers' views related to all aspects of NOS. But in the four of the six NOS aspects investigated, the number of preservice teachers with positive increases was higher than the negative growths. The number of preservice teachers with negative increases was more than positive growth with one person in the aspects of "empirically based" and "imaginative-creative". Within these four aspects maintaining more positive increases, the biggest differences were formed in the aspects of "subjectivity" and "observation-Inference". And it was figured out that proportionally (positive/negative) the largest increases in both groups occurred in "observation-inference" aspect. Consequently, it can be expressed that the activities prepared for this study worked better in terms of this aspect.

When the results for the fifth and sixth sub-problems of this study at first and all the data in general were examined, it was understood that explicit-reflective approach was more effective than historical approach. Preservice teachers' views of NOS aspects were positively increased in the group where students were administered NOS activities based on the explicit-reflective approach. Although a slight overall increase was observed in the views of preservice teachers' in the group to which NOS activities based on historical approach was applied, there were no statistically significant changes. This result of the study was also supported by the researches indicating the effectiveness of the explicit-reflective approach in the literature (Bell et al., 2011; Khishfe & Abd-El-Khalick, 2002).

If it is needed to discuss the findings of the research examining NOS aspects in individual order for the first and second sub-problems, it should be noted that more than half of the preservice teachers' in both groups had "inadequate" views about NOS aspect of "empirically based nature of scientific knowledge" before intervention. In the explicit-reflective approach implemented group, more than half of the preservice teachers still had "inadequate" views about this NOS aspect after the application. However, the number of preservice teachers in the "informed" category has increased. In this context, Khishfe & Abd-El-Khalick (2002) have made a study with 62 sixth grade students. They applied explicit-reflective approach based activities to one group and administered implicit based activities to the other group. In the explicit-reflective approach applied group, they found that there were pretty much students having "inadequate" views about "empirically based" NOS even after intervention. Hence, Khishfe & Abd-El-Khalick (2002)'s findings were consistent with the results of this study. In the historical approach used group, it was observed that there were no significant

changes in preservice teachers' views of this NOS aspect. The possible causes of little change in all students' views of "empirically based" NOS and five of the participants previously in "informed" category ended in "inadequate" category could be sourced from the activities or study in general. But this might also be a reflection of the education preservice teachers were subject to for many years. It was also considered that the reason of encountering such a resistance might be due to serving information to students always ready for many years and obtaining information directly without search for any evidence.

Another finding of the study has revealed that preservice teachers in both groups mostly had "adequate" views about "tentative" NOS before the application. There were no preservice teachers having "inadequate" views about "tentative" NOS in the EG after the implementation. In the literature, it was also found that "tentative" NOS aspect can be developed quickly (Abd El Khalick & Akerson, 2004; Leblebicioğlu et al., 2012; Morrison, Raab, & Ingram, 2009). There was no change in the CG's preservice teachers' views after the implementation. Abd-El-Khalick and Lederman (2000)'s findings were also consistent with the results of this study.

In this study, it was seen that preservice teachers in both groups accept the role of "imaginative and creativity" in the pretest, but on this issue more than half of them stated "adequate" views. In the EG, "informed" views have increased after the implementation. However in the CG, the number of preservice teachers in the "informed" category decreased. Another important point should be noted that there were preservice teachers having "inadequate" views in the pretest but increased to "informed" views at the posttest. In the literature, there were studies (Abd-El-Khalick, 2001; Akerson et al., 2000) saying that explicit-reflective approach was effective on this NOS aspect. There were also studies (Beşli, 2008) telling that historical approach was effective or on the contrary not that much effective (Abd-El-Khalick & Lederman, 2000) on this aspect of NOS.

One of the results of the study has shown that preservice teachers' views related to "subjectivity" of NOS varied in the pretest. More than half of the students in the EG reported "adequate" views in the pretest, whereas also more than half of the individuals in the CG stated "inadequate" views in the pretest. In the posttest, nearly half of the preservice teachers in the EG were in "informed" category, while it was observed that there were very few students in this category in the CG. Ultimately, explicit-reflective approach has been effective in developing preservice teachers' views of "subjectivity" of NOS. In the literature, there were some studies that support this conclusion (Bell et al., 2011). Few studies contradicting with this result of the study were also reported in the literature (Akerson et al., 2000).

The number of preservice teachers having "informed" views was least in "distinction between observation-inference" and "distinction between theory and law" aspects of NOS. It was seen that preservice teachers' views about "distinction between observations and inferences" collected in the category of "inadequate" for both groups. It was also found in the literature that "the difference between observation and inference" aspect of NOS was unknown by most of the preservice teachers (Abd-El-Khalick, 2005; Küçük, 2008). After the intervention, it was concluded that explicit-reflective approach has been effective in increasing preservice teachers' views about "distinction between observations and inferences". The change in the EG was at most in this NOS aspect. In a study conducted by Abd-El-Khalick and Akerson (2004), it was reported that 25% of preservice teachers had "adequate" views about "observation-inference" of NOS before the application. This proportion rose to 75% at the end of the work. These results were consistent with the results of this study.

At the end of the study, the only NOS aspect that no significant difference was found between the EG and CG was "distinction between theory and law". Preservice teachers in both of the groups were trained with textbooks including the misconception of hierarchical structure in "theory and law" (Irez, 2009; McComas, 2008). Although there was no statistically significant difference between groups, an increase occurred in the EG. Despite having the same number of "informed" views in the CG after the intervention, this number has increased in the EG. Preservice teachers often said that the theory could change, but not the law. In the literature, it was found that this idea was widely occurred

and difficult to change (Abd-El-Khalick, 2005; Akerson, Morrison, & McDuffie, 2006). In addition, preservice teachers also stated that there was a hierarchical structure between the theory and the law. In a study conducted with 19 preservice teachers, Akerson et. al. (2006) reported that all the preservice teachers did not know the distinction between “theory and law” and they thought that theories will change to law when they are proofed.

Implications

- The development of different activities to teach NOS with a larger sample of students, preservice teachers and teachers is recommended.
- Making more long-term studies and increasing the number of activities is offered.
- It is suggested that activities used in studies are better to be designed according to NOS aspects that are more difficult such as the distinction between theory and law.
- There are many studies that compared with the explicit-reflective approach and conventional method and stated the effectiveness of explicit-reflective approach. Therefore, more experimental studies in which internal validity threats are more closely controlled and explicit-reflective approach is compared with the other two or three approaches are required.
- In the activities based on the historical approach to develop “imagination and creativity”, it may be more useful to apply activities that students produce something besides students only write.
- Experimental or mixed method researches between groups by using explicit-reflective approach and groups by employing historical approach models or ways different from this study can be done.

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Appendix

Contents of the Activities Utilized in Groups

Group	Name	Materials	Common NOS Aspects	Common Aims
E	Tricky Marks	Three figures shown, worksheets		* To understand the difference between inference and observation
E	Magic Pipe	Toilet paper rolls, laundry rope, scissors, paper clips, worksheets	* Empirically Based	* To recognize the large number of answers based on the same evidence about the same question would be valid to the same extent
E	Water Generator	1 liter plastic box, 1 m plastic pipe, silicon, large funnel, 250 ml of leveled beaker, water, 500 ml of water container, cone, large box, worksheets	* Tentative * Imaginative-Creative	* To realize the observation made by many people could increase the accuracy of the results more
C	Archimedes: "I found it, I found it!" (287–212 BC)	A text about the life of Archimedes	* Subjectivity * Observation-Inference	* To recognize how personal and cultural experiences and prejudices affect a person's implications about observations
C	Marie Curie: Woman died for science (1867–1934)	A text about the life of Marie Curie	* Theory and Law	* To realize a person's past experiences affect his/her interpretation of observations and this situation could take him to the unscientific results
C	Albert Einstein: Great science genius (1879–1955)	A text about the life of Albert Einstein		

Service-Learning: Promise and Possibility in Post-Secondary Education

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Abstract

Herein we identify and address promising practices, essential theories, and related cautions within service-learning. The argument that service-learning is an organized community service which is connected to curriculum in an effort to deepen learning around content was scrutinized and endorsed. We envisioned service-learning as more than a joint venture involving partnerships founded upon good intentions, as the components that combine to create effective service-learning outcomes were mitigating essentials. Service-learning theory and praxis was advanced herein as added value within curriculum rather than a unique pedagogical approach to achieve transformational outcomes. We recommend service-learning as a pedagogical approach that is valued in its own right and not simply added on in times of program need.

Keywords: Service-Learning, Post-Secondary Education, praxis

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Introduction

Service-learning continues to grow as "a vehicle to promote genuine, collaborative, community engagement benefitting students, faculty and community" (Curwood, Munger, Mitchell, Mackeigan, & Farrar, 2011). Recent, studies have highlighted the emergence of service-learning and the promise it holds to provide fertile learning ground that benefits participants (Curwood, Munger, Mitchell, Mackeigan, & Farrar, 2011).

We argue that an informed understanding of service-learning will positively impact the structure and design of educational initiatives. We also claim that the valued role of service-learning can be found embedded in organizational strategy that honors the importance of innovative partnerships to compliment the development of flexible learning choices and their contributions (Mohawk College, 2012). Taking the classroom to the community is a favored approach offered students to provide a "student-centered approach with a collaborative outlook...to deliver a custom experience for students" (Mohawk College, 2012, p. 2). The promotion of learning activities that engage stakeholders directly in the interactions of service provision prepares students, assists agencies, and contributes to effective partnering between colleges and communities (Desmond & Stahl, 2011). Post-secondary administrators who reported having successful experiences with service-learning cite the provision of support, validation, and recognition for all parties engaged in such partnerships as essential actions that improve results (Engstrom & Tinto, 1997). Similarly, faculty support "bridge building to the world outside of the walls of the classroom and the covers of the textbook" (Butin, 2007, p. 34) as a means to provide integrated initiatives that create momentum for service-learning. A drive to learn about the benefit of such practices as they related to the use of resources in organizations has also emerged recently in the delivery of curriculum activities (Fitzgerald, 2012). The conditions for increased use of service-learning in education appear to live within the possible partnerships that link community and institution to achieve common goals and provide mutual benefits. "Students' also achieve significant outcomes in terms of skill development and competencies, workplace experience, understanding of non-profit management and governance, career development and fulfillment of their *change the world* aspirations. Often these outcomes are ignored or trivialized" (Gemmel & Clayton, 2009, p. 5) by well-meaning institutions.

Problem

The increased prevalence of service-learning in post-secondary education as a means of curricular implementation requires that practices be examined to learn about effective design and implementation (Desmond & Stahl 2011; Tower & Broadbent, 2011). Chambers (2009) provided support for the increased use of service-learning concluding how,

a scan of service-learning initiatives in Canadian postsecondary institutions by the Canadian Alliance for Community Service Learning (CACSL, 2006) identified 30 separate institutions, with 40 separate service learning initiatives . . . because service learning is relatively new practice in Canada it is critical to establish a sense of the range of forms that service learning can take. (p. 79)

Service-learning can be an important pedagogical tool for connecting institutions and students to community need in diverse and unique ways. However, service-learning must be intentionally designed in order to be effectively utilized to achieve benefits. All too often service learning is viewed as an addition to curriculum rather than a unique pedagogical approach to achieve transformational outcomes (Butin, 2007). Service-learning "is not about the addition of service to learning, but rather the integration of service with learning" (Howard, 1998, p. 21). It is not an addendum to traditional classroom learning, as it is often assumed, but a synergistic blending of experience and reflection with an aim to enrich the connections between doing and knowing.

Despite growing prevalence, service-learning has had limited study regarding promising practices, approaches, and outcomes (Desmond & Stahl, 2011). Britt's (2012) view on current research

is that it does not "adequately acknowledge, investigate, or reflect that not all service learning is developed with the same end goals in mind" (p. 81). "While many speak strongly about community engagement, few are able or willing to develop sustained and consequential programs that further it" (Butin, 2007, p. 34). Enhancing the sustainability of service-learning is achieved through deliberate strategies that connect to organizational goals, the enhancement of long standing community partnerships, and branding the uniqueness of learning experiences (Vogl, Seifer, & Gelmon, 2010).

The nuances of service-learning relationships between educational institutions, students' learning, and community partnerships are essential elements for consideration at a time when the use of service learning is increasing. It is necessary to consider the unique complexities that embody partnerships whereby all parties' needs and expectations are equally valued and considered. In Taggart & Crisps' (2011) review of 17 empirical studies of service-learning at community colleges concluded that design, implementation, and evaluation of service learning varied significantly. All too often, learning activities remain void of supporting research to shape and sustain their effective delivery but are at the same time questioned for their benefit within the institutional framework (Vogel, Seifer, & Gelmon 2010). The increasing prevalence of service-learning pedagogy requires comprehensive study regarding theoretical underpinnings, practices, and cautions to provide for effective development and implementation.

Service-Learning

Service-learning includes reciprocity, reflection, and the integration of learning experiences to achieve outcomes (Britt 2012; Chambers, 2009; Taggart & Crisp, 2011). It is a form of active learning that "integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities" (National Service-Learning Clearinghouse, 2009). Service-learning is the result of collaboration between community, educational institution, and learner to engage and produce mutual outcomes. The Canadian Alliance for Community Service-Learning (CACSL) incorporates the *community* aspect of the definition of service learning to describe "an educational approach that integrates service in the community with intentional learning activities. Within effective CSL efforts, members of both educational institutions and community institutions work together to toward outcomes that are mutually beneficial" (CACSL, 2004, p. 1).

Service-learning, is "a powerful pedagogical strategy that encourages students to make meaningful connections between content in the classroom and real-life experiences" (Engstrom & Tinto, 1997, p.10). The relationship between *service* and *learning* is further symbolized by the hyphenated punctuation in the term "service-learning" suggesting an equity between the two terms and a demand for integrated approaches in order for the balance to not only be maintained but also achieved (Eyler & Giles, 1999).

Reflection

The process of examining experiences that reveal the internal dialogue to reflect the knowledge of the participant is key feature of service learning (Boud & Walker, 1998; Ryan, 2013). Eyler (2002) explains the hyphen in the term service-learning as it relates to reflection:

Reflection is the hyphen in service-learning; it is the process that helps students connect what they observe and experience in the community with their academic study. In a reflective service-learning class, students are engaged in worthwhile activity in the community, observe, make sense of their observations, ask new questions, relate what they are observing to what they are studying in class, form theories and plans of action, and try out their ideas. (p. 517)

Reflection as defined by Mertler (2009) locates the learner as an active subject focused on "critically exploring what you are doing, why you decided to do it and what its effects have been" (p. 247). Reflection on action that contemplates learning after the experience, is an activity expected in the

effective design of service-learning. The act of capturing and recording this process "bridges the inner and outer world and connects the paths of action and reflection" (Baldwin, 1991, p. 9). Reflection is a dynamic process that facilitates deeper understanding as the participant synthesizes knowledge through the intentional consideration of an experience as it connects to course content (Bringle & Hatcher, 2002; Ryan, 2013). The Canadian Alliance for Community Service Learning (CACSL) (2004) defined reflection as a central element of service-learning that refers to "the process of deriving meaning and knowledge from experience and occurs before, during and after a service-learning project...that consciously connects learning with experience" (p. 2).

Community

Although the term community can be interpreted in various ways to refer to groups of individuals or locations, it is used herein to describe "a geographic group whose members engage in some face-to-face interaction" (CACSL, 2004, p. 6) and connected collaboratively via service-learning activities of the educational institution. It is important to highlight that communities are seen as partners in service learning who articulate their needs and shape service learning experiences from their particular interests and perspectives (Bringle & Hatcher, 2000).

Partnership

The interactions between community and campus in service learning "are a central and defining dimension of community-campus interactions that support service learning. According to Clayton, Bringle, Senor, Huq, and Morrison (2010)

the label "partnership" is among the most frequently used terms in service-learning literature. The term partner "is used to indicate both a person in the community (e.g. staff member at a community organization) and an organization in the community (e.g. nonprofit or governmental agency); and the term "partnership" is most often applied to the relationship and interactions between the community and the campus. (p.5)

Curwood et al. (2011) identifies the collaborative features of partnerships as intentional connections with a specific focus in mind. Partnership is specifically indicated by the anticipated gain or benefit to all parties. Partnerships are defined with this expectation in mind "as collaborations between community organizations and institutions of higher learning for the purpose of achieving an identified social change goal through community engaged scholarship that ensures mutual benefit for the community organization and participating students" (Curwood et al., 2011, p. 16).

Background

The increased use of service-learning in post-secondary education is not surprising since it is "a means of promoting student development and aiding in the transfer of theoretical knowledge to practical application" (Woodside, Carruth, Clapp & Robertson, 2006, p. 5). Service-learning is a "powerful pedagogical strategy that encourages students to make meaningful connections between content in the classroom and real-life experiences and that strives to increase students' levels of civic responsibility and concern for social justice" (McHugh & Tinto, 1997). Benefits include having a positive impact on retention, student success, and the enhancement of personal and civic development during and beyond post-secondary education, as well as promoting critical reflection skills (Bringle, Hatcher, & Muthiah, 2010; Butin, 2007; Eyler & Giles, 1994). Institutions use service-learning as a vehicle to connect with community partners in meaningful ways that "engage student and faculty in activities that contribute to the community's quality of life" (Bringle, Hatcher, & Muthiah, 2010, p. 5).

The theoretical underpinnings of service-learning offer an eclectic menu of pedagogical rationale that include the centrality of experiential learning, the powerful influences of social learning theory, as well as liberatory education practices that connect learning to social change (Chambers, 2009). These theories contribute to the making of meaning so essential to participant outcomes.

Promising practices combine to form a resource pool that can be sourced to connect intentions to need, and also provide reciprocal benefits to both participants and recipients (National Commission on Service Learning, 2002). Findings regarding related cautions merge both service and learning to guide implementation that ensures resources, expectations, and roles align to benefit all stakeholders (Tower & Broadbent, 2011).

Essential Theories

While traditional lecture style teaching reaches students cognitively, service-learning pedagogy “appears to provide a pedagogical framework capable of maximizing the learning process and promoting civic engagement and democratic collaboration in college classrooms by connecting the campus to the community within the context of specific curriculum” (Fiume, 2009, p. 78).

Britt (2012) and Chambers (2009) articulated frameworks for interpreting service-learning pedagogy to highlight essential constructs. Britt (2012) suggests three typologies to aid with “a broader operational definition of service-learning pedagogy that acknowledges multiple approaches to linking service and learning” (p. 85). Similarly, Chambers (2009) provides a “conceptual framework of service-learning approaches that can guide the construction, development, and assessment of service-learning initiatives in Canadian post-secondary education” (p. 78). Commonalities regarding experiential, social learning and liberatory education emerge as these authors summarize historical contributions to pedagogical constructs that form the lens of service-learning pedagogy as a unique philosophy.

Experiential learning

Leading learning from the belief that knowledge is constructed rather than accumulated means being open to understanding how people actually make meaning from their experiences as perpetual learners. Experiential learning theory provides an underpinning for the development of service-learning as a distinct pedagogical framework. The personification of experience as a teacher is a foundational view influenced by Dewey (1938) who explained: “Experience as an important teacher because students could reflect on it, think critically about how knowledge and skills are used to address problems in the world, and apply the knowledge learned from such experience to new contexts” (p. 82). Education is not something that happens to you it is something you are a part of in every aspect of learning. The philosophical underpinnings of locating learners centrally in the process demands that leaders of learning strive to create naturally critical learning environments that support Dewey’s assertion that “*how* students learn is inseparable from *what* they learn” (Chambers, 2009, p.80-81). This premise also connects to Kolb’s belief that “concrete experiences form the basis of observation and reflection; in turn, these observations are used to develop one’s ideas, including generalizations and theories, and from this development of ideas, new implications for actions can be discerned” (Chambers, 2009, p. 81). Service-learning facilitates a connection between process and the content of experience as it links to curriculum outcomes.

In service-learning the process expands the role of faculty as facilitators challenged to “think not only beyond the classroom in terms of the location of learning but also beyond the traditional idea of a student in a classroom to include other learners” (Moore & Ward, 2010, p. 49). Experiential learning involves practices that are grounded in the intention of transformation rather than transmission that is more often found in traditional teaching approaches (Howard, 1998). The experience itself in service-learning becomes a potentially transforming vehicle that contributes to efficacy. Britt (2012) referred to experience as the “practice of doing [that] becomes useful when students view themselves as being competent, see knowledge as relevant to real-world issues, and sense both a responsibility and an ability to act in the word” (pp. 83-84). The “skill-set practice and reflexivity” is embedded in service-learning that connects experience and theory with curricular outcomes (Britt, 2012, p. 82). “In traditional courses, academic learning is valued, whereas in academic service learning, academic learning is valued along with community-based experiential learning” (Howard, 1998, p. 24).

Social learning

The outcomes of service-learning that impact the development of students "as critical citizens simultaneously existing in and investigating relationships between people, values, and social issues in their communities" can be traced to social learning theory (Britt, 2012, p. 83). Service-learning theory prioritizes and encourages social responsibility via the teaching and learning process (Howard, 1998). From Bandura's belief that "people learn through observing others' behaviour and attitudes and the outcomes of those behaviours and attitudes" (Chambers, 2009, p.81) emerges a theoretical congruence with service-learning that promotes the development of personal characteristics through interactions with the collective. Palmer (2007) speaks to the strength in connection achieved through social learning theory: "The crucial, and often misunderstood, feature of relational knowing is that it turns our human capacity for connectedness into a strength" (p. 100). The relational aspects of learning are magnified through belonging to a group that is "governed by rules of observation and interpretation that help define us as a community by bringing focus and discipline to our discourse" (Palmer, 2007, p. 106). In creating what Howard (1998) refers to as *synergistic classrooms* the task is to "excite and motivate students to learn during the course and after . . . and to develop a set of overall values in the field of study" (pp. 27-28). Service-learning structures the relational aspects of learning as a place where "human behaviours are functions of the interaction between students' meaning-making processes and action choices, academic information, and human and environmental forces in the community in which they are engaged" (Chambers, 2009, pp. 81-82). Britt (2012) also connects service-learning to social learning theory suggesting,

Learning then, is a social activity, an exploration into how knowledge contributes to the strengths of democracy...developing students as citizens in relation to others in their communities. This approach positions service as a way to consider values and commitments not in the abstract but in real interactions in communities and in focused reflection on the negotiation of self, society, and values. (p. 84)

The norm in the establishment of connection through community becomes "not a narrow band of intimate encounters but a wide range of relations among strangers" (Palmer, 2007, p. 94).

Liberatory education

The contribution of liberatory educational theory views the learner as an active agent of change. The creation of social consciousness that fuels a questioning of stereotypical views as well as an awareness of inequity and oppression is a predominant goal of this theory (Britt, 2012; Chambers, 2009). Fiume's (2009) notion that "democracy is a dynamic *lived* reality, not a passive abstract academic exercise" (p.76) illustrates how liberatory educational theory brings service-learning alive as a dynamic process that creates change and has the potential to be a powerful transformative vehicle to transport learning and learners alike. "Students are encouraged to see themselves as potential change agents who, supported by a critical pedagogical structure, begin to uncover systemic causes and pressures that lead to disparities in resources, rights, and dignity" (Britt, 2012, p. 85). Igniting the insights of learners to recognize and engage in discourse informed by critical consciousness is an introspective process that acknowledges privilege and social location. Chambers (2009) links this growth to an increased awareness of inequity,

as individuals learn about themselves and understand their strengths and limitations, they are better able to recognize and understand the political, economic, and social conditions that impact their lives and the lives of community members. (p. 84)

Students involved in service-learning are more likely to attribute social issues to structural macro rather than personal micro factors (Hollis, 2002). Liberatory underpinnings ensure that service learning contributes to an understanding of social justice as it is used to address the "root cause of the needy situation rather than exclusively addressing symptoms of need in which service is reduced to stop-gap measures that only temporarily alleviate the need of those oppressed" (Maybach, 1996, p.

234). The theoretical foundations of liberatory education move service-learning closer towards Freire's (1970) vision of *true generosity*:

True generosity consists precisely in fighting to destroy the causes which nourish false charity. False charity constrains the fearful and subdued, the "rejects of life," to extend their trembling hands. True generosity lies in striving so that these hands - whether of individuals or entire peoples - need to be extended less in supplication, so that more and more they become human hands which work and, working transform the world. (p. 27)

Liberatory theory influences the motivation of service-learning initiatives to be driven by a genuine intention to create awareness within the individual and the collective regarding oppression and the effects of marginalization.

Promising Actions

Increased interest in service-learning is often a means to engage students in active citizenship as well as serving to involve academic institutions in agendas of social action (Howard, 1998). Good intentions often fuel the initiation of service learning but, while it is not hard to conceptualize many possibilities for service-learning, the greater challenge becomes considering the actions that are needed to achieve positive outcomes. Service-learning that is effective has common elements of design, implementation, and evaluation that integrate service and learning (Rosing, Reed, Ferrari, & Bothne 2010).

Rosing et al. (2010) identify the complexity of such foundational considerations in a 3 year study analyzing over 2,000 student evaluations in their summarization that "service learning requires enormous logistical support to plan assignments that not only meet the leaning objectives of specific curriculum, but that arrive from and serve the interests of community agency partners"(p. 472). Their study also identified key procedures including ensuring meaningful contributions, promoting interactions that are substantive in nature between participants and recipients, providing well thought out preparation of students for service-learning and aiding in accessibility of experiences for students with multiple responsibilities (Rosing et al., 2019). Weigert (1998) identifies six principles essential to the design of models of service learning: (1) students make a contribution through service learning that is meaningful; (2) provision of service is designed to meet a goal; (3) need is primarily defined by the community through a collaborative process between faculty and community served; (4) course objectives provide the flow for service provided by students; (5) assignments requiring reflection on the service provided in light of course outcomes; (6) assignments are evaluated with the learning, not the service, in mind. The incorporation of service learning into curriculum is not an afterthought but the result of a focused and intentional approach to help students gain better understanding of course content and application (Hollis, 2002). Models for consideration, the role of reflection, and reciprocity in partnerships will be presented as the framework for promising actions.

Service learning models

Three models of service-learning approaches are presented. The logistics of service-learning are presented in the same eclectic manner as the diverse scope and application that exists within this pedagogy. Models such as Bringle & Hatcher's (1996) Comprehensive Action Plan for Service Learning (CAPSL), Chambers' (2009) dimensions of service-learning that serve as universal comparisons across various "touch points" (p. 85) on philosophical approaches, and Hollis' (2002) service-learning model that specifically builds on the key elements from Weigert's (1998) recommendations are explored in this section.

Bringle and Hatcher's (1996) CAPSL model "identifies four constituencies on which a program for service learning (for example, an office of service learning) needs to focus its principle activities: institution, faculty, students, and community... these four constituencies must be included for the initial efforts to be successful" (p. 224). The authors present ten actions to serve as a guide to

each area being considered. Planning, awareness, prototype, resources, expansion, recognition, monitoring, evaluation, research, and institutionalization make up "a sequence for strategic planning by prioritizing activities and providing a basis for monitoring progress" (Bringle & Hatcher, 1996, p. 224). These activities provide the structure to order tasks for each constituency considered but do not infer rigid adherence over the need to respond to uniqueness's of critical stakeholders: "It is not assumed that progress across the constituencies goes at the same pace. Programmatic development will typically occur unevenly in a mix of small increments and a few big jumps" (Bringle & Hatcher, 1996, p. 24). Instead, those designing and implementing service learning are encouraged to choose relevant areas for application of the model and key elements.

A study to investigate the institutionalization of service learning in higher education placed planning and awareness variables as the highest influential actions (Bringle & Hatcher, 2000). Deliberate institutional planning along with an effective infrastructure to support service learning aids in the embedding service-learning into the active mandates of post-secondary education (Bringle & Hatcher, 2000). This becomes a key action for the design process.

The second model of service-learning includes a multi-level conceptual framework and "faculty who teach service-learning courses can use the continuum of approaches as a guidelines for determining if and how their course objectives and pedagogy align with each approach's assumptions and dimensions" (Chambers, 2009, p. 92). For Chambers learning is "influenced greatly by the construction of the course, the learning expectations, the quality of teaching, and the faculty member's general beliefs about the intent of particular service-learning efforts" (p. 92). This less prescriptive approach allows stakeholders the room to consider such things as power relations, service learning participant preparation, the primary target of analysis, assumptions about learning, community, and change, as well as intended outcomes in service-learning design (Chambers, 2009). Tailoring components to fit the unique needs of all participants is a foundational practice that informs the design and implementation of the service-learning experience.

The third model builds upon "the lack of consensus regarding service learning . . . combined with a relative paucity of evidence that might show what actually works and does not work between different service-learning models" (Hollis, 2002, p. 200). The model has ten components which include: (1) implemented preliminary planning and goal setting in collaboration with a community organization; (2) involved student in formal orientation and review of the community organizations mandates and structures; (3) took into account student interests in designing the service work; (4) engaged students in meaningful work assignments; (5) included readings directly related to conditions of service work; (6) utilized critical reflective journals to articulate learning; (7) embedded in class discussions and reflection on service learning as it related to subject matter; (8) employed reflective evaluative tools and techniques to promote synthesis and identification of observations and experiences as they related to growth; (9) included evaluation that captured feedback from all stakeholders (students, faculty, and community agency) (Hollis, 2002). The study utilized a quasi-experimental design to compare students involved in a structured service-learning experience with those who involved in an unstructured model. Analysis of observations and reflections found that student participants in structured service learning were more likely to "better distinguish between social issues and personal troubles and to understand the structural correlates of poverty and inequality" (p. 211), demonstrated higher mastery of academic concepts on a comprehensive final exam, and had reduced tendencies to employ victim blaming explanations for poverty (Hollis, 2002). Providing structure to the service-learning experience along with intentional integration of focus discourse, reading, and reflective evaluation strengthens outcomes.

The role of reflection.

Reflection is a key component in service-learning that contributes to essential linkages between practice and theory (Ryan, 2012). Dewey's (1938) pivotal contributions to theories of learning are relevant to the role of reflection in service-learning in that learning to think well is achieved through the acquisition of the practice of reflecting. Dewey ascertained, "experience becomes

educational only when critical reflection in relation to experience leads to new meaning that enables people to take informed action" (Fiume, 2009, p. 85). The use of critical reflection is especially useful where the need for integration of knowledge, skill, and application is essential (Ryan, 2012). Reflection must be well designed and embedded into the service-learning experience. Promising practice regarding reflection in service-learning avoids reflection on demand that is preoccupied with checklists and instead employs well thought out exercises to connect experience to learning outcomes. Reflection serves as a tool to help students make their own assessments, link concepts, and ponder their own interactions reflection serves as an essential practice (Ryan, 2012). "Journaling not only reinforces self-reflection, but also builds on curiosity that students experience during their service learning experience...this does not preclude providing students an opportunity for more freeform writing about their experiences" (Woodside, et al., 2006, p. 20).

Pondering the echoes of experience is a key component in service-learning that sets it apart from community service. As Boud & Walker (1998) conclude, reflection requires purposeful design that allows learners to make their own meaning as it relates to relevant theoretical concepts; "without some direction reflection can become diffuse and disparate so that conclusions and outcomes may not emerge" (p. 193). Reflection that is devoid of learning emerges when there is a lack of "focus on conceptual frameworks, learning outcomes and implications" (p. 193) in which learners can become inward but uncritical in the analysis of the service-learning experience (Bound & Walker, 1998). Critical reflection is achieved when students begin to "make and question assumptions by asking for evidence to support their current thinking and challenge their once held assumptions" (Woodside et. al., 2006, p. 21).

Creating written reflective assignments to link learning is helpful but so too is the facilitation of focused classroom discussions that allows for ideas, observations and understandings as well as to allow for the articulation of the independent development of theories and connections rooted in the service-learning experience (Barber, 1992). Hollis (2002) found her research supported the use of in class discussion regarding community work as it "allowed students to share experiences and observations and to learn from each other. Students often had observed facets of the community that others had overlooked, and frequently they were empowering by sharing their knowledge and providing other students with valued insight" (p. 206). These discussions aided in linkages to more macro issues of social justice for Hollis' subjects as discussions often led to students sharing "mounting frustration over the seeming permanence of the social conditions in the community. This was a particularly important moment for some of the students in their understanding of how social problems persist due to apathy or oversight in the mainstream society" (Hollis, 2006, p. 207).

Reflection is a means of heightening emotional intelligence to seek to understand, monitor, regulate feelings, and use this knowledge to inform decisions and behaviours (Smith, 2005). It exposes the internal world of the writer and "provides a medium for developing empathy with oneself and others, for exploring the larger realm of the individual experience for problem causality and solution" (Smith, 2005, p. 86). Reflection serves as a place for intentional contemplation and "provides opportunities for students to mull over ideas, uncover inner secrets, and piece together life's unconnected threads" (Hubbs & Brand, 2005, p. 62). As Smith (2005) points out, the journal provides an outlet for students as they "consider on a deeper level their emerging self-perceptions and apply that knowledge to various areas of their lives" (p. 89) resulting in increased self understanding.

Along with enhanced skills and knowledge that emerge from the practice of critical reflection comes an inherent dilemma with trying to contain reflection to focus on learning concepts that the educator hopes to target. The nature of critical reflection creates a discourse that can "lead students to focus on personal distress, oppressive features of the learning environment, the programme of study, resources provided, assessment practices and so on" (Boud & Walker, 1998, p. 194). Critical reflection that is associated with service-learning pedagogy can invite challenges for those facilitating learning as students question and examine inequities from various perspectives. Howard (1998) offers an interpretation on the emergence of discomfort that accompanies new ways of teaching and knowing: "academic service learning is not for the meek...as a counternormative pedagogy, instructors who

accept this challenge can expect initial resistance from students, periodic self-doubt about their own teaching accomplishments"(p. 28). Classroom support that acknowledges the emotions that can be activated by critical reflection is most helpful to achieve positive service-learning outcomes. Classroom discussion and/or writing assist students to process cognitive and affective reactions. Cognitive dissonance, emotion, and experience can be supported through feedback and interaction to monitor growth, reactions, and learning (Slavkin, 2007). Recognizing that context is unique to all learners in terms of their own meaning making process is important in managing the impacts of critical reflections that may push boundaries of the service learning experience (Boud & Walker, 1998).

Reciprocity in partnerships

An essential value in service-learning is that the nature of partnerships is reciprocal. "Service-learning lends itself to equal opportunities...partnerships built on each other's strengths to address each other's needs" (Desmond & Stahl, 2001, p.12). This strength based approach provides the foundation for interpretation of promising actions that point to the knowledge that the best service learning is tailored to meet needs of participants and community (Slavkin, 2007). "Principles of good practice in service-learning and civic engagement recommend that community relationships be mutually-beneficial as a minimum standard" (Clayton et al., 2010, p. 18). In all phases of developing service-learning the priority needs to be the coordination of the partnership between the institution and the community in all phases to nurture reciprocity (Desmond & Stahl, 2001). The identification of community need must be defined by the community not the campus in order to be reciprocal and represents the distinct mutuality of this form of community engagement (Fiume, 2009). This requires that communication, commitment to outcomes, and responsibility for related and relevant tasks are shared among stakeholders in the partnership from faculty to agency personnel. Communication is valued along with the investment of necessary time to the evaluation of the partnership not just at the end of projects but through the process of engagement as well (Desmond and Stahl, 2001).

In order to be effective, the partnership must be rooted in mutual cooperation. "Service learning is a joint venture. Successful partnerships require much more than good intentions; they require true collaboration" (Desmond & Stahl, 2011 p. 13). The reciprocity of the service-learning partnership is best attained when there is an engrained commitment of belief in the investment of resources and structures that value collaboration. "Effective partnerships with community groups begin with a commitment in the institution's mission to work beyond the campus boundaries and require a host of interconnected structures, policies, and practices that need to be deeply embedded within the campus" (Butin, 2007, p. 35). Reciprocity ensures the valuing of goal achievement by each partner and is essential to effective partnerships (Bringle & Hatcher, 2002).

Relationships between stakeholders should nurture conditions that support the growth of everyone. The measurement of transformational characteristics of service-learning relationships using the Transformational Relationship Evaluation Scale (TRES) was conducted by Clayton et al. (2010). Information gathered from 20 faculty engaged with service-learning in their courses to measure indicators of transformational relationships in community partnerships positioned participants as co-generators of knowledge with a commitment to a "shared developmental journey"(Clayton et al., 2010, p. 15). Indeed, the experience of faculty indicated that they wished for more transformational outcomes as opposed to transactional benefits from service-learning exchanges (Clayton et al., 2010). Faculty shape and are shaped by their involvement in service-learning in ways that have the potential to impact the reciprocity of such community engagement.

Related Cautions

The motivation behind Gemmel and Clayton's (2009) lengthy report entitled *A Comprehensive Framework for Community Service-learning in Canada* was to mitigate misconceptions that challenge the merit of service-learning:

Community Service-Learning was perceived as more complicated, as more expensive, and as potentially challenging traditional models and definitions of knowledge and teaching. We needed to develop better ways to document the academic gains that students experience, and we needed to broaden the scope of our understanding of key outcomes beyond the academic arena. (p. 2)

Research on service-learning warns against lacking resources, unprepared students, unequal partnerships, wary faculty, absence of professionalism, as well as failing to solicit or evaluate student complaints (Clayton et al., 2011; Curwood et al., 2011; Desmond & Stahl, 2011). Butin (2007) suggests that engagement with communities has been mis-framed as an add-on initiative in many institutions when it should be viewed as "an overarching reform model that should be adopted by departments across the entire institution" (p. 35).

Resources

Partnerships can be both professionally and personally gratifying but research indicates that the momentum required for the planning, design, and steering of community partnerships can quickly become a full time job (Brown & Kinsella, 2006). Successful service-learning initiatives require genuine investment of resources at all levels of the organization and institution in order to become more than a well meaning exchange. "Community-university partnerships that move beyond the rhetoric of collaboration require universities to shift the university culture to (a) value community knowledge and share power with community stakeholders (b) value and support faculty and student time, labor, and the outputs of community -engaged scholarship" (Curwood et al., 2011, p. 24). Such investment requires a systemic effort to engage, value partnerships, but also to commit resources systemically throughout the institution. In fact, the designation of resources is seen as a key factor in successful service-learning initiatives. Butin's (2007) article on wariness regarding service-learning includes the concern that many institutions do not have needed resources designated to support what their mission statements say that they value regarding community engagement. Campus Compact, with a membership of over 1000 college and university presidents committed to promoting community engagement revealed that service-learning initiatives often reside "on the co-curricular side of an institution's administrative structure . . . operate on a minimal budget of less than \$60,000 a year, with no dedicated full-time staff focused on linking service with academic work" (Butin, 2007, p. 34). Butin (2007) further spoke about the need for institutions to ingrain resources and recognized that service-learning endeavors "require a host of interconnected structures, policies, and practices that need to be deeply embedded within the campus" (p. 35). Curwood et al., (2011) explored the tension created due to inadequate funding during a long term partnership in a doctoral program which failed to secure funding ahead of time.

No financial resources were allocated to the partnership by either the department or the University, and no external grants had been sought prior to partnership development . . . therefore, the team had to struggle with issues including compensation for research participants and funding for interview and focus group transcription. (Curwood et al., 2011, p. 20)

Butin's related discourse addresses a trend that can lead to media friendly projects that are marketable but lack in sustainability due to the "reliance on *soft money* from external grants to support community engagement projects, which lead to highly publicized but short-lived initiatives" (Butin, 2007, p.35).

Preparation and readiness.

The lack of designated resources in institution and community partnerships places great importance on the need for preparation and readiness surrounding all phases of service-learning design. "Planning in the early stages of the partnership by both university and community leaders is essential and should include potential successors and means of support" (Brown & Kinsella, 2006, p. 71). Consistently, the investment of preparatory activities as they relate to all aspects of service-learning collaborations is paramount to positive outcomes. Guidelines for readiness largely focus on the community and this can lead to faulty assumptions regarding integral aspects of preparedness for

service-learning endeavors such as "faculty buy-in, commitment of institutional systems including departmental as well as high level administration...deliverables to the community, common visions and values" (Curwood et al., 2011, p 19). The development of questions that institutions ask themselves to evaluate their collaboration readiness address features that are contextual, between group, and within group factors to ensure that needs and dynamics are anticipated (Curwood et al., 2001). Conversely the work of Gemmel & Clayton (2009) examining community service learning in Canadian post-secondary institutions revealed "relationships were often structured unilaterally between specific organizations and courses or departments, and the institutions did not seem to be engaged with groups or processes to look at community needs, questions, or concerns more broadly" (p.4). This challenge exists in the framework of many post-secondary settings due to a lack of recognition regarding the need to investment resources at all organizational levels.

Students also react to experiences in service learning when they are not adequately equipped, supported, or mentored. Brown & Kinsella (2006) in their comparison of two university/community partnerships in human services studied challenges for students such as managing community dynamics, responding to client needs, and reacting to held views that could be stereotypical. Challenges exist in the diverse service-learning experiences and how individuals react and manage. "Students need skills to appropriately manage the conflict that erupts...preparing students for what to expect from their service learning internship work is difficult. Some students experience discomfort with the day-to-day problem solving required when charting unfamiliar territory" (Brown & Kinsella, 2006, p. 71). Hollis (2004) used comparative case studies to examine the concern that service-learning "may actually reinforce the tendency to blame victims of social problems for their own conditions" (p. 575). Outcomes point to structured learning approaches as being most impactful at aiding students in examining the structural elements of social issues instead of victim blaming (Hollis, 2004). Structured learning consisted of adequate orientation and preparation and leads to greater understanding.

Cautions that relate to service-learning focus on the need to be aware of and responsive to student complaints. Rosing et al. (2010) analyzed the qualitative responses of student evaluations on service learning experiences across a 3 year period. Patterns of critical feedback from over 2000 student evaluations were directed most frequently to concerns about the community site, the range of choices over sites, and time and scheduling. "Students frequently desired more structure to their learning placement process, site orientation, and task supervision in order to feel more comfortable and productive" (Rosing et al., 2010, p. 475). Orientation, planning, training, supervision, and evaluation are key concepts for successful service-learning (Bringle & Hatcher, 2002). Rosing et al., (2010) found that students also needed support during their experiences to feel that the agency was ready to host and supervise, connect the value of their service when completing menial tasks, and requested more information about the specific community and organization they would be engaged with. Service-learning experiences can be very profound but also very disappointing and burdensome for students if they lack adequate design (Rosing et al., 2010). Feeling as though time is wasted, or being frustrated by apparent lack of readiness or receptiveness can exacerbate these concerns. Service-learning is best seen as an interdependent relationship between all participants rather than an additional learning experience that is overlaid onto existing curriculum (Hollis, 2004). Service learning that considers the additional roles that students fill, adapts to draw on their skills and knowledge, and honors their existing experience (especially for non-traditional aged students) is more impactful for student participants (Rosing et al., 2010). Additionally, "a lack of professionalism and preparation can seriously harm the image of and partnership with the organization" (Desmond & Stahl, 2011, p. 10).

Faculty roles

Service-learning is often initiated by faculty who value the transformative potential of such types of community engagement. There are a number of challenges that are noted regarding faculty roles from the perspective of administrators as well as faculty themselves (Butin, 2007; Carrecelas-Juncai, Bossalier, & Yaoyeneyoung, 2009). Senior administration concerns focus on the perception of faculty resistance to pedagogical philosophies, curriculum design, and the appropriate adherence to

key aspects of successful service-learning. Faculty concerns revolve around acknowledgement, support, and validation of service-learning involvement and investment (Butin, 2007; Carreccelas-Juncai, Bossalier, & Yaoyeneyoung, 2009).

Engstrom & Tinto (1997) examined service-learning partnerships and two critical factors for successful service-learning were cited as "support and validation from senior administration, and recognition of the jurisdiction, knowledge, and skills of faculty and student affairs professionals" (p. 12). Challenges regarding faculty roles included "dealing with diverse purposes and philosophies of service learning on a campus, integrating service learning into the body of the course, and addressing resistance from faculty about the need for reflection" (Engstrom & Tinto, 1997, p. 13). Giles & Eyler (1998) forecasted these challenges in their article that gathered questions for a service-learning research agenda that was to serve 5 years. Almost 15 years later, the research on faculty cautions remains focused on the practical difficulties related to implementation, issues of educational reform and where responsibilities lie for the provision of support and funding, as well as structural realities surrounding the challenges of linking service-learning to scholarly work that will be honored (Butin, 2007; Carriacelas-Juncai et al., 2009). Institutions that provide for the development of faculty regarding their knowledge and skill surrounding service-learning are more effective in achieving service learning outcomes. However, "educational institutions rarely acknowledge the importance of the faculty role in supporting the student community engagement initiatives or the importance of faculty functioning as role models through their own civic engagement activities (Fiume, 2009, p. 82).

Brown & Kinsella (2006) caution however that "faculty having an interest in such work should explore the commitment by the university and greater community to sustain such a partnership prior to its development" (p. 71). Butin (2007) emphasizes the need for training, investment and clarity regarding faculty expectations surrounding the myriad of service-learning practices to ensure that they are relevant: "community engagement has immense potential to improve that situation, but today's faculty are not trained, prepared or rewarded for linking their courses to their communities; grounding their research in real-life community dilemmas; or disseminating their research to non-academic audiences" (p. 37). Working towards transformative learning and working as an effective educator means recognizing that "service-learning and the scholarship of teaching share the same aims"(Carriacelas-Juncai et al., 2009, p. 31).

Faculty themselves are wary of taking on such massive responsibilities due to the demand on their time and the lack of recognition regarding the time that community engagement takes to infuse into curricular activities and outcomes (Brown & Kinsella, 2006). Changing the paradigm of classroom engagement philosophy impacts all involved. Engstrom & Tinto (1997) recognize the learning curve that may leave some involved with service learning uncomfortable as "faculty introducing service-learning for the first time are really co-learners with their students"(p. 14). Their insights acknowledge the potentially exposed feelings of faculty when they implement the territory of such pedagogy whereby "encouraging students to construct rather than receive knowledge from their instructor typically are invitations for faculty to enter a foreign territory leaving them feel uneasy and vulnerable" (Engstrom & Tinto, 1997, p. 14). Butin (2007) speaks to the vulnerability that can be evoked for faculty in his analysis of service learning:

Community engagement, in short, forces faculty members to confront the limits of their identity...they must move from the classroom, a controlled environment where they are the experts, to a messy chaotic world in which they are not the only source of knowledge ...face the fact that their lectures do not speak to the situation that students encounter in their community organizations. (p.35)

This sense of exposure can create a cautiousness regarding future roles in institutions where service-learning is avoided by tenured faculty and left for newer educators who receive less recognition for their efforts. The activities of publishing are at times given more credence in educational institutions rather than service learning which requires great investment of time and energy but may be less recognized (Butin2007).

Conclusion and Recommendations

Herein we have worked to interlace service-learning pedagogy, with promising actions, and related cautions with the hope of synthesizing related literature and findings to provide an understanding that is both current and accessible. "The current field of service-learning represents the confluence of several streams of pedagogical and institutional approaches to increasing student and community capacity and strengthening connections between universities and communities" (Britt, 2012, p. 82). The need for intentional planning, design, and implementation is consistency reinforced in literature and research on most aspects of service-learning. The central place of reflection, not just as a learning tool but a key element for transporting reaction, discourse, and transformative realizations that are born in the activities of service-learning is important to acknowledge. Similarly, the recognition service-learning as a viable and rich pedagogy that holds as much wisdom for the future when it is employed successfully as it does when does not capture what was hoped for is equally essential for future development. Approaching, infusing, or creating new initiatives for the use of service-learning in education must be grounded by an understanding of theoretical frameworks, promising actions, and related cautions.

Planning emerges as an activity from which to begin when engaging in service-learning that has positive effects on students, agencies, community, and educational institutions (Britt 2012). The time is right for investing in service-learning as a viable pedagogy that achieves many outcomes through one experience. Despite the incorporation of words that appear to favor community service-learning in mission statements, little is often done to ensure that those words convert into sustainable and meaningful initiatives that engage all parties genuinely (Fitzgerald, 2012). The far reaching impacts on community, institution, students, and faculty are apparent in the literature. The barrier appears to be the actual investment of resources needed to ensure the embedding of service-learning in post-secondary institutions. Planning includes the macro issues of institutions and requires that they consider the strategic implications, the climate and values of students and faculty that forms the culture of the institution, and the resources and obstacles for embracing such a mandate (Bringle & Hatcher, 2000). Further study on whether the barrier for this action lies in strategic plans, funding, or the authenticity of valuing time and resources on multiple organizational levels to truly engage with community in a responsible and reciprocal manner is required.

The long standing benefits of service learning for students include increasing belief in their ability to make a difference, heightened engagement and becoming "less likely to blame social service clients for their misfortunes and more likely to stress a need for more equal opportunity" (Giles & Eyler, 1991). In order for these and other benefits to be preserved in service-learning it is essential to recognize that faculty are often at the front-lines of implementation and will require acknowledgement and support in this role. "The classroom instructor cannot just lecture about the value of multiple ways of knowing, he/she must take a genuine interest in, and explicitly acknowledge the basic worth of everyone in the room" (Fiume, 2009, p. 91). Facilitating the learning of others from this perspective will require more training and support for faculty to understand and appreciate fully the impactful nature of this pedagogy. The motivation to implement service-learning is connected to scholarship and those connections need to be better understood and promoted;

When faculty decide to integrate a service-learning component in the classroom, they seek transformation and greater understanding in their students; yet, there is a lack of information in the published literature about how this very process also transforms and increases understanding within the faculty using the pedagogy, ultimately leading faculty toward the scholarship of teaching. (Cariacelas-junca et al., 2009, p. 32)

Promoting educational frameworks that engage and connect education with community needs to be better grounded in an "ethic of doing, of acting on, of pushing forward that permeates the entire effort" (Fiume, 2009, p. 91). This leads to the consideration of how service learning impacts all participants including those who are receiving help as the recipients of the service. There is a role for

service-learning to work as a collaborative alternative to traditional models of teaching that fits naturally in disciplines that include community development and social justice. It is essential that we strive for experiences that are strengths based in all aspects "ultimately, the service ethic should focus praxis that embraces mutual empower of people in the process of addressing the root causes of need" (Maybach, 1996, p. 231).

Finally, the need for service-learning to become a pedagogical approach that is valued in its own right is an overriding recommendation. "Service activities must be tied directly to one's special field of knowledge and relate to and flow out of this professional activity...serious demanding work requiring the rigor and accountability traditionally associated with research" (Boyer 1990 as cited in Fitzgerald, 2012, p. 102). There is a need to challenge educational institutions to engage in the talk of service-learning pedagogy and implementation from a sincere perspective instead of being included in mission statements and strategic plans without being fully developed nor sustained. Often such declarations serve to create the illusion of community engagement but remain relatively unappreciated nor attended to. Conversely, post-secondary institutions need to set the pace for such innovative strategies and approaches to community engagement that can be seen to run through relationships, structures, and policies.

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Designing Adult Education Activities: A Case of Civic Education Programmes by National Commission for Civic Education in the Ashaiman Municipality in Ghana

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Abstract

This article discusses the efficiency of the design of educational activities of the National Commission for Civic Education (NCCE) in Ashaiman municipality in Ghana. Using a descriptive case study design, data was collected from seven (7) Community Based Groups in Ashaiman. The results of the study indicated that to a large extent, there was efficiency in terms of programmes' relevance to context of participants, content of programme and processes adopted in programme design. However, there was little efficiency found in the area of developing and articulating objectives of the programme to participants.

Keywords: Adult education activities, civic education, programme design, efficiency

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Introduction

The emergence of democratic societies has warranted a high sense of political socialisation and participation of citizens in national governance. This spells change for both government and citizenry whose specific knowledge, competencies and character may not be appropriate for the democratic dispensation. For the survival and flourishing of such societies therefore, there is the need for the critical education of the mass of its citizens to acquire the requisite knowledge, skills as well as embody the values and manifest the behaviours that accord with a democratic culture (Office of Democracy and Governance, 2000).

In this case, civic education becomes essential for every nation that truly values its democratic system. In Ghana, as in most of the African countries, civic education is not a novel phenomenon. It has been an agenda of governments stemming from the colonial era. According to Zakariah-Ali (2000) mission churches carried out the duty of educating their members on civic issues. These sessions were mainly informal and were geared towards making Christian converts effective in their new faith. It focused primarily on imparting reading and writing skills as well as values of good neighbourliness to its members.

It follows that in the post-independence era, governments put in efforts to establish various civic education bodies, these included the Centre for Civic Education (CCE) by the National Liberation Council under the chairmanship of Dr. K.A Busia. The Provisional National Defence Council (PNDC) government also set up the Peoples/Workers Defence and later National Commission for Democracy (NCD). Subsequently, the Consultative Assembly of the Fourth Republic, made provision for the establishment of the National Commission for Civic Education (NCCE) under the 1992 Constitution (Kumah, 2000).

Till date, the NCCE is the core body mandated by law to offer civic education to citizens. Over the years, Ghana has witnessed the emergence of nongovernmental organisations, private individuals and even corporate bodies who have contributed to civic education and the work NCCE. This has therefore led to the proliferation of civic education activities all over the country. However, according to Finkel and Ersnt (2005), very few evaluations of the effectiveness of these civic education activities have been conducted. Additionally, there have been increasing reports of incidence of ethnocentrism, political intolerance, corruption at all levels of the economy, violation of human rights and gender inequality especially in female political representation in governance (OSIWA, 2007; Bokor, 2011).

More specifically, reports over the years have indicated a high incidence of violence in Ashaiman. According to Nunoo (2008), there have been increasing clashes between some residents and the Police. Additionally, the Ashaiman Municipal Police reports that, within January and September 2007, it recorded 5,531 cases of assault, theft, threat to kill, fraud and possession of narcotics drugs apart from other serious crimes such robbery, murder, defilement, causing damage, offensive conduct, rape and unlawful entry (Nunoo, 2008).

All these problems in addition to people's poor attitude to change have made it increasingly difficult to maintain peace and harmony in the communities despite several interventions adopted by the government and civic organisations to improve the alarming situation (Acheampong, 2009). In the light of increasing riots, crime and general unrest, all stakeholders are to take a key role in addressing these issues. The task of NCCE as the core civic education body has now more than ever become essential to the survival of the individual, the community and the nation as a whole. Thus, the question that still remains to be answered is how efficient has the design of educational activities of the NCCE in Ashaiman municipality been?

Aim of the study

The aim of the study is to examine the design of the educational programmes carried out by NCCE in the municipality. To achieve this therefore, the study adopts the following research questions:

- i. How relevant is context of the educational programmes to participants in the municipality?
- ii. How relevant is content of the educational programmes?
- iii. How appropriate are of programme objectives?
- iv. How efficient are the processes used for programme design?

Review of related literature

Civic education activities of NCCE

Barber (1992) opines that civic education is a process of equipping citizenry with the competencies to participate in democratic discourse, the ability to think critically and act deliberately in a pluralistic world, the empathy to listen and accommodate others for the common good of the society. It is in this light that Galston (2001) asserts that all education is civic education, in the sense that individuals' level of general educational attainment significantly affects their level of political knowledge as well as the quantity and character of their political participation.

In Ghana, NCCE is the key executors of civic education functions. According to the 1992 Constitution of Ghana, it is also the first constitutional body in Ghana charged with the duty of educating and encouraging the public to defend the constitution at all times, against all forms of abuse. In order to fulfil its mandate therefore, civic education is imperative and essential to the Commission. It conducts civic education activities nationwide through the district and municipal offices. These district and municipal offices oversee the implementation programmes at community level. These activities include flagship programmes, collaborative programmes and other educational activities that the government deems relevant to the work of the Commission. Generally, civic education programmes ranges from human rights and the law, voter and election education, community participation to constitution and good governance (Katusiimeh, 2004). Thus, civic education programmes focus mainly on the Constitution of Ghana, human rights, democratic governance, peace building, conflict resolution, gender equality and sustainable management of the environment.

According to NCCE Mid-Year Review (2000), the flagship programmes are the key activities of the Commission including the Constitution week celebration observed in April every year, Social Auditing Game, Constitution Game, Project Citizenship and Civic Education Clubs (CEC's) which are nonpartisan clubs set up in schools, churches and workplaces. The collaborative programmes done in conjunction with other organisations include child right protection with United Nations International Children Emergency Fund (UNICEF), Anti- corruption campaign with Ghana Integrity Initiative (GII) and African Peer Review Mechanism (APRM) as well as voter education with the Electoral Commission (The Open Society Initiative for West Africa, 2007). The others are the Democracy Education programmes, Health sensitization programmes, Nation Building and Conflict Resolution programmes carried out in the violence prone areas of the country (Tani – Eshon, 2000).

Conceptual frameworks on programme design

Education is a well-planned learning process that seeks to develop the knowledge, skills and attitudes of citizenry so as to inform their choices for the benefit of the larger society. Ornstein and Hunkins (2009) have commented that although models for designing educational programmes are technically useful, they have often overlooked the human aspect such as the personal attitudes, feelings and values involved in the educational process.

Recently, however, the focus of models for designing civic education has shifted from input based education to a more learner oriented education (Tibbitt and Torney-Purta, 1999). Accordingly, Tyler (1975) suggests that for an effective learning process one must look again to the learner to identify the needed change in the knowledge and behaviour so as cope with contemporary life. Nonetheless, it should not be a recipe and a substitute for using one's professional and personal judgement on what is a good approach to enhancing learning (O'Neill, 2010).

Literature presents various dimensions of designing an effective programme. Hodge (2010) and Tyler (1975) take a learner oriented approach and suggest that in the designing of programmes, consideration must be given to some key principles. First of all, learners want to be sure as to what they will gain from the educational process as well as the progress that is being made. Also, activity is essential for learners thus the learning experiences must incite interest, have vividness and intensity. Accordingly, as noted by Tyler (1975) the learning experience should always provide for the practice of behaviour implied. However, the desired behavioural change should be within the range of possibility and focus on participant's background and experience. He also emphasises on the diversity of activities since many different experiences can achieve same outcomes.

Most expansive however are the suppositions of andragogy provided by Malcolm Knowles. Knowles principles of adult learning as it is also called are based firstly on the assumption that adults can learn. This is affirmed by studies on adult learning which clearly indicate that the basic ability to learn remains essentially unimpaired throughout the life span (Knowles, 1973). Thus, individuals who may not actually perform well in learning situations or apply their knowledge can attribute it to being away from organised education for some time thus causing the underestimation of their ability and confidence to learn.

Another assumption of the theory is that the learner has a self-concept. It has been realised that "something dramatic happens to one's self concepts when people define themselves as adults. This is mainly because they begin to see their normal role in life no longer as being full-time learners rather as workers, producers and caretakers" (Knowles 1973, p. 32)

Andragogy also assumes that learners possess a worth of experience thus the educational process emphasise the usage and appreciation of these experiences. This is especially important because adults are recognised largely by their experience as such place value on it. Hence, when they find themselves in situations in which their experience is not being used or its worth is minimised, it is not just their experience that is being rejected instead they feel rejected as persons.

Additionally, adults are perceived to have immediacy of application toward most of their learning. Education for adults is a response to pressures to cope with current life situation. They therefore enter an educational activity with a problem centred or performance centred frame of mind. All these principles bring to light the multidimensional nature of adult learning which Fasokun (2010) explains that

The most important feature of adult learning is its diversity; the multiplicity of the educational agents involved, the variety of institutional and financial arrangements, the breadth of learning needs and the different ways in which people participate in educational activities throughout the post-initial education life-span. (p,15)

Deciding on the content of civic education programmes

Based on the assertions of andragogy, the content of civic education programmes should suit the learner especially since education is offered by a broad range of providers to highly heterogeneous audiences. Thus, great emphasis should be placed on the involvement of learners in all the aspects of programme planning, implementation and evaluation. It begins with a process of self-diagnosis of learning needs or needs assessment. This process is defined as an ongoing process of gathering information from a community of learners in order to fulfil certain specific needs including personal goals, demographic background, individual knowledge base and related variables which are likely to affect the implementation of the programme (Garcia and Hasson, 1996). This is to be done with all stakeholders through community foras or focus group discussions, observations and desk study.

The main reason for needs assessment is to allow planners collect enough information about the needs of the target group which eliminates guesswork as much as possible (Harris, 1984). The process allows facilitators and learners together discover the learner's needs so as to clearly establish the gap that needs to be filled (Harris,1984). It also establishes the real situation as it pertains in the

target population. This is important in ensuring participation since learning is most effective when based on personal memory and relevant to the learner.

Generally, civic education programme needs to indicate its goal and objectives because adult learners need to know why they are learning. Learners being goal oriented also like to know the benefit the programme will bring to their lives. Programme goals are long term intentions that provide direction. The ultimate goal of civic education is to address social problems however bearing in mind the uniqueness of every problem solving and learning process, every civic education programme needs to establish clear cut objectives. Objectives are the more specific and short term intent of a programme. A programme's objectives should be specific, measurable, achievable, relevant and time bound (SMART). This implies that objectives must be clear, simple so as to be reliably quantified. Moreover, it should be feasible in terms of its relevance to target groups as well as time availability (Commonwealth of Australia, 2002).

For years civic educators argued among themselves over whether or not civic education should emphasise conventional content or the processes and skills of civic involvement (Todd, 1999). Though no complete consensus has been arrived at, most civic educators expect that all programmes are relevant to the target groups especially adults who have a wealth of experience. The learning process must be linked to the social, political, economic and intellectual context. To enhance the meaningfulness of content, Noe (2002) suggests that messages should carry concepts, terms and examples that are familiar to the participants.

Katusiimeh (2004), indicates that generally, civic education can be broken into four thematic areas. These are human rights and the law; voter's and elections education; community participation, as well as constitution and good governance. He elaborates that education on human rights and law education encompasses studies on the diversity and similarities of humans and the interdependence of all humans; civic rights, duties and responsibilities, education on the rule of law, peace education and the functions of public institutions. Voter's education and elections programme also centres on electoral process, transparency and accountability education. Community participation education comprises of awareness campaigns, environmental protection education, conflict management and disaster management. Constitution and good governance embraces topics on democracy, good governance processes; constitution education and education in the values and attitudes of good citizenship.

In a report by Niemi and Junn (1998) for the National Assessment of Educational Progress (NAEP) on Civics Assessment in 1988, significant effect was realised based on the amount and recency of content of the civic education, the variety of topics studied and the frequency with which current events were discussed in programme. The less the quantum of content matter, the easier it was for participants to understand and apply learning.

Findings also indicated that the recent issues brought about easy discussions. Monotony had a way of repelling participants so that when programmes included various methods such as drama, community learning and videos, participants began to enjoy and relate to the programme. The report concluded that individual's appreciation of the programme content was dependent on factors such as background variables like gender, ethnicity as well as interest in government, political and academic aspirations.

Furthermore, civic education must provide opportunities for practice. This requires that participants have the ground for demonstrating learnt capabilities from the programme. Zemke and Zemke (1995) therefore described it as 'praxis' which is a Greek word meaning exercise or practise of an art or skill. The concept acknowledges that learners prefer activities such as case studies, games, simulation, drama and mock learning situation to passive learning like lecture. Since adults are themselves richer resources for learning, greater emphasis can be placed on techniques that tap the experience of the adult learners (Knowles, 1973). According to Noe (2002), effective practice involves the frequency of the sessions so that the more one rehearses one can be effective in the

performance of that task. It is also important that exercises are not farfetched but rather realistic as possible so as to stimulate learners.

Methodology

The study adopted a descriptive case study. This design was appropriate because it allowed in depth examination the design of educational programmes. In line with these attributes, Stake (1995:4) explains that the “first obligation” of a case study is to bring about full development and understanding of the case at hand. The population included all Community Based Organisations (CBO) and Faith Based organisations (FBO) in the Ashaiman that had participated in NCCE’s educational programmes with the duration of the study. A sampling frame consisting of ten (10) CBO’s and FBO’s was obtained from the NCCE office. Seven (7) groups selected included Afife Benevolent Society, Licensed Chemical Sellers’, Teacher’s Group, Muslim Women’s Group, Peaceful Healing Church, Muslim Men’s Group and Church of Christ were purposively selected.

Convenience sampling was used to obtain the individual discussants for the focus group discussions. This was based on convenience of time and accessibility to respondents. According to Cohen and Manion (1994) cited in Marango and Ndamba (2011), this technique is appropriate for choosing the nearest, willing and yet eligible individuals as respondents and continuing that process until the required sample size has been obtained.

For the interviews, all seven (7) public education officers of the Ashaiman Municipal office were selected. Altogether, a sample of fifty (50) respondents was selected comprising of forty- three (43) programme participants and seven (7) staff members of NCCE. The study employed focus group discussion (FGD) as the main method for obtaining data from the participants of NCCE programmes. USAID and Asia Foundation (2005) have identified that although FGD are used to complement large-scale quantitative surveys, it can also be used by itself to obtain in-depth information regarding values, practices, challenges and opinions on specific issues and local particularities. A focus group guide with five (5) open ended questions was the instrument used to direct the discussions.

Additionally, the study utilised in-depth interviews with the municipal officers’ including the municipal director, civic education officers and field officers. The interview questions contained eight (8) open ended questions. These questions were used to solicit specific information and yet allowed them give their own opinions. The interview helped clarify and fill in the gaps realised during FGD as well as compare responses of organisers and that of the programme participants so as to make the necessary recommendations.

Data analysis was done systematically, firstly by transcribing recorded data which involved listening and writing recorded data. This was done to capture all responses especially those that were lost in the process of recording manually. This was followed by a content analysis where the researcher established themes and patterns that emerged from the data. The process included coding, creating themes and re-examination of themes. The results were then used to develop credible answers to the research questions and presented in thick narratives. This form of presentation is commended for qualitative studies because it brings out the meaning, intricacies and values of respondents in their real life situations which can lead to the generation of data-driven theories (Scheff, 1995, cited in Armfield, 2007).

Results and discussion

Context of civic education programme

The findings on the relevance of programmes to participant’s context indicated that programmes were highly relevant to participants. This finding was based on claims of officials and also reinforced by the target groups. Specifically, responses indicated the programmes were relevant in terms of addressing the social, political, domestic, economic, health, sanitation, and civic issues in the target populations. In line with this perspective, this account was given an official:

Considering that Ashaiman is a community identified with sanitation problems NCCE intermittently organises sanitation programmes such as the cholera sensitisation programme during the cholera outbreak last year as well as education on justice and judiciary functions in effort to address the problem of high incidence of mob action and instant justice carried out (Personal Interview, February 7th 2012).

Participants also shared similar experiences:

I am first of all a parent and then a basic school teacher so the programme on children's right was relevant to me since I work with children all day (Female, Teacher's group, April 3rd, 2012).

As women we have various needs in terms of household management issues, sanitation, caring for our husbands and children as well as vocational training needs so we welcome all forms of education that seek to address these problems in any way (Muslim women's group, March 6th, 2012).

This result affirms recent indications that there has been a shift from input based education to a learner oriented education where programmes are organised to suit learner's peculiar circumstance (Tibbitt and Torney-Purta, 1999). It also agrees with the assertion of Mathews and Hudson (2001), that educational programmes should be socially acceptable, culturally relative and technically adequate to target groups.

Notably, there existed variations in responses based on sex so that while more males mentioned that programmes were relevant to their economic and political lives, women focused on social, domestic and health problems. This variation in interest corroborates the assertions of Hakim (2006), that women will actively take part in educational activities that affects their social, domestic and health problems. She also adds that averagely, men and women continue to differ in their orientations and behaviours. These differences are linked to broader differences in life goals and the relative importance of family life and careers. Furthermore, explanation of differences in gender values and priorities may have their origin in childhood socialisation processes.

Efficiency of programme objectives

The question on programme objectives yielded varying responses unlike that on the context of programmes. In this case, participants were completely unaware of programme objectives, goals or expectations which officials had indicated was set out by the constitution. A participant indicated this:

I think they normally tell us why they are here but don't specifically state that these are the objectives of this programme. I don't know, maybe, they write it down but they don't let us know so we can work hard to achieve those objectives (Male, Afife group, February 25th 2012).

This situation was enough to keep adults away from the educational process because Hodge (2010) and Tyler (1975) state, adults would like to know what is to be gained from the educational process. Similarly, the social cognitive theory suggests that for education to bring about behaviour change, it must not be assumed that people are already aware of what is expected of them. Therefore, the learning process must draw participant's attention to the expected behaviour. In line with these, the International Atomic Energy Agency (2004) explained that if the reason for education is not clearly defined by facilitators and communicated to learners prior to education, it tends to be inappropriate and ineffective because intended outcomes cannot be measured.

Relevance of programme content

In terms of content, the responses indicated that programmes were recent, holistic and most of all relevant to participants. Although, the study agrees with the fact that there is no consensus on the content of civic education activities, the results nonetheless corroborates the suppositions of Noe

(2002) that the meaningful content of educational programmes is based on concepts, terms and examples that are familiar to the participants. Hence, a participant cited that:

The content of the programme was so helpful that even though I knew about child abuse the programme really enlightened me on what really constituted abuse, how to identify abuse victims and most importantly how and where to report abuse cases (Female, Peaceful Healing Church, March 25th, 2012).

These and similar assertions reinforce the contentions of andragogy that adults have immediacy of application towards their learning so that programme content must lead towards problem solving and bring about increased performance in all aspects of life (Knowles, 1973). Thus, the civic education programmes can be said to have effectively responded to enabling participants to cope with pressures of current life situation which comprised biometric registration, domestic violence, child abuse and crime.

The meaningfulness of programme content, is equally based on the variety and recency of subject matter as well as high frequency of application of content. In relation to this, respondents cited that programmes covered constitution education, human right education, election education, judicial function, sanitary and health education. These fall within the thematic areas of civic education as postulated by Katusiimeh (2004). It was also specified that there was increased interest in discussions when the programmes focused on current issues. This is similar to the findings of an assessment of civics programme by Niemi and Junn (1998) which also realised easy discussions among participants when programme centred on recent issues. Significantly, the study emphasised that external factors such as facilitator's mastery of content and delivery methods played a role in individual's appreciation of the programme content.

Additionally, participants emphasised the need to increase the frequency of programme, if significant outcomes are to be achieved. This assertion confirms Noe (2002) stance that for education to achieve its outcomes, frequency of the sessions should be high so that the learners are immersed in the education to an extent that they are likely to be effective in the performance of intended outcomes. Gibson (1997) also proposes that behaviour change is a gradual process of comparing actions to the images retained, followed by rehearsals then self-correction until an acceptable match with the model of behaviour is achieved. These propositions imply that learning does not occur in an instant so the frequency of civic education must be high to reinforce the enactment of desired behaviour.

Efficiency of programme design processes

Results on efficiency of programme design processes indicated that the design of the educational activities was based on a lot of research and planning. The process of programme design involved the adoption of various strategies such as needs assessment, research, strategic assignment of programmes and target group segmentation. Although literature has not indicated the specific procedures for designing educational programme, researchers have stressed the importance of learner oriented approaches because of the realisation of the mutual interplay of social and cognitive factors in the learning process (Tyler 1975, Bandura, 1986; Tibbitt and Torney-Purta, 1999). Needs assessment tends to highlight the learner's needs thereby clearly establishing the gap that needs to be filled and eliminate guess work as much as possible (Harris, 1984).

Tyler (1975) suggests that one must look again to the learner to identify the needed change in the knowledge and behaviour so as to cope with contemporary life. This puts needs assessment and research in the forefront of the programme designing process. However, the mere mention of needs assessment does not cut it especially when most participants indicated that they were not involved in the designing of programmes. A participant indicated his sentiments in this statement:

I don't remember a time that we have been involved in the design of the programme; I believe they only identify the groups after the programme has been prepared. This is not to say programmes are not beneficial, they are but it is only that we have some learning needs if they

are able to attend to those needs then we will be in a better position to appreciate their programmes (Male, licensed chemical seller, March 7th 2012).

In fact, the essence of needs assessment is found in how it is conducted to ensure that the real needs of target groups are brought to the fore.

In a report by International Fund for Agricultural Development (IFAD, 2012), it was specified that participants' involvement in programme has to start very early in the design process, that is from reconnaissance stage of the soliciting of perceptions and priorities on the intervention. Findings revealed that participants' involvement ranged from active involvement, to moderate involvement then little involvement and no involvement. The four varying levels of involvement are indicated in the pyramid of involvement in figure 5.1

Figure 5.1 Pyramid of involvement

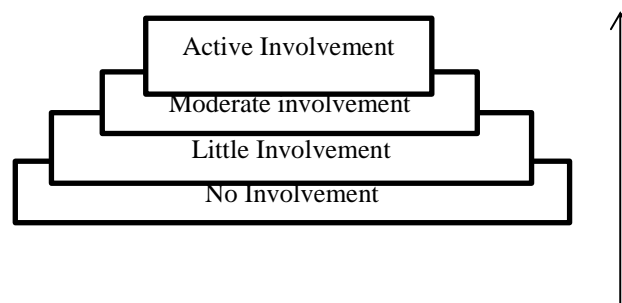


Figure 5.1 represents increasing levels of participant involvement in the programme design. Significantly, these varying levels of involvement can also progress from one level to the other. In terms of active involvement, target groups determined what they wanted to learn. Thus members decided the topic, where it would take place and when it took place. In explaining active involvement, officials indicated that:

As in the case of the educational activity carried out in the Ashaiman Zongo community, the leaders contacted the office that the group needed to know about the biometric registration process and the meeting was set up (Personal Interview, February 6th 2012).

The progressive women's group has also been actively involved and at one time I remember they outlined the contents of a leadership training programme they wanted us to organise for their newly elected executives (Personal Interview, February 6th 2012).

The next level was moderate involvement where group needs were assessed. Based on the needs assessment, programmes were designed to address the issues at hand. An official elaborated on what moderate involvement entails:

Needs assessment was necessary in a situation where we offered training to the newly elected Assemblymen. We needed to conduct a needs assessment to be able to tell their educational needs in terms of the knowledge on constitution, civic rights and responsibilities and democracy in general before we designed a programme for them. This is the ideal but financial constraints does not permit us to do it as often as we should (Personal Interview, February 7th 2012).

Then again, concerning those requiring little involvement, group leaders were contacted only after the programme had been designed. In this case, the involvement was in terms of the timing and venue for the programme. In line with this, a public education officer explained that:

Most of the groups are involved greatly in deciding when and where programmes take place. We don't impose them. In fact, we rather negotiate so that by looking at our schedules we

agree on times that suit us all. For others, as a result of the good relationship we have shared with them over the years, they keep an open door so that as and when programmes are designed we only have to inform them of our coming (Personal Interview, February 7th 2012).

Lastly, the notion of no involvement occurred when target groups were not included in the design process in any way. In this case, programmes were deemed essential for all citizens so that they were organised for the public at large. These programmes took place at various places such as churches, schools, market squares and even workplaces. These programmes included the education on redensation of the cedi, education of revision of voter's registration, cholera outbreak alert and prevention programmes which are assumed to be of national interest. A staff of the NCCE remarked thus: "The biometric registration education was organised for all community groups and even some secondary and vocational schools. This was without their involvement because it was a national assignment that all adults are to be part of" (Personal Interview, February 6th 2012).

For an effective programme, there is the need to strive for the ideal at the apex but this comes with gradual progression from one stage to the other. Green (2000) elaborates that to ensure this progression, regular education, training, skills development and encouragement is necessary so as to allow the rise within the pyramid to a level appropriate for increasing programme effectiveness where participants are involved right from the design to evaluation.

Strategic assignment and segmentation are also processes that are essential in the educational design process because they allow the right programme to go to the right people. These strategies are highly advocated by social marketing. Social marketing has been widely used in developing countries to promote social changes in terms of family planning, public health and HIV/AIDS (Martinsen, 2003). Social Marketing is defined as "the design, implementation and control of programmes calculated to influence the acceptability of social ideas and involving considerations of product planning, pricing, communication, distribution and marketing research" (Kotler and Zaltman, 1971; p5).

Based on this premise, programme managers do not make assumptions about characteristics of their target groups instead they use research to understand the target group's needs, wants, perceptions and present behaviour pattern (Andreasen, 1994). It is based on this premise that social marketers tend to segment their target group by dividing them into homogenous groups according to one or several criteria such as demographics, geographic, psychographics, and behaviour so as to assign relevant programme to them (Kotler, Roberto and Lee, 2002). Martinsen (2003) cautions however that these conditions work well, given that the appropriate resources and the methods are applied correctly.

Conclusion

The study has revealed that the design of educational programme was relevant to the social, economic, political and health context of target groups. Similarly, content variety and recency of subject matter contributed to patronage of programmes. Also indicative was that the processes used for programme design were learner specific which included assessment of needs, research, strategic assignment and segmentation of target group. Significantly, however programme objectives were not appropriate for achievement of goals. Ultimately, it can be concluded that to a large extent, there was efficiency in the relevance of context, content and processes adopted in programme design however, there was little efficiency with setting and articulating objectives of the programme to participants. In the light of these findings, it is not surprising that the benefits of the civic education programmes are short lived. It is therefore imperative that stakeholders give more attention to programme objectives so as to design efficient civic education programmes.

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Interests of 5th through 10th Grade Students Regarding Enviromental Protection Issues

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Abstract

This study investigates the extent of interest among middle and high school students in environmental protection issues along with the sources of their interests and factors that impact their interests, namely people with whom they interact and courses that they take related to the environment, science and technology. In addition, it is confirmed that the greater the grade and the age of the students, the more their interest towards the protection of the environment diminishes. According to these results, from the 7th grade onward, male students show a consistent decrease and see these issues as not a necessity. The female students' interests in the issues decrease at a lesser rate than their male counterparts, but also consistently. The 9th grade is the period when both the male and female students lose most concern about the environment. In 10th grade, female students' concern increases; however, males students' remains at the same level and does not progress. In this study, these results are analyzed and examined. What are the sources of interest in the environment and the factors leading students to be more environmentally conscious? We attempt to answer these questions and determine what can be done in order to increase students' concern with these issues through creating concrete suggestions and offering ways in which they can be applied in public schools and transferred to classes.

Key Words: Environmental protection, environmental consciousness, environmental education

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Introduction

A frequently used term in our daily lives is "interest." Different meanings are associated with this term in different areas. Interest is defined as the tendency, importance, closeness, or enjoyment associated with an event, object, or way of thinking and the desire to engage with them in one way or another. It is also possible to see many different definitions in the literature. In every discipline, a definition of interest specific to that discipline has been developed. Interest is being thought of in two ways by scholars: "to feel interested" and "to be interested." While the former one is considered as a state, "to be interested" is considered as a general and special act of interest. General interest is a positive affinity towards certain objects, events, and ways of thinking. A person having a special interest should be actively busy with certain things and spending time and money for them. Hobbies, courses that people like to take, owning a pet, and growing a plant could be given as examples of specific interests (Todt, 1990; Krapp, 1998). For a person to be interested in a certain thing, it should be important for him/her, and it should arouse happiness in him/her.

According to the pedagogical interest theory, developed by Prenzel, Krapp, and Schiefele (1986), interest is explained as the relationship between a person and the object of his/her interest. By suggesting the individual-interested object theory, Krapp, Hidi, and Renninger (1992) consider interest as the lived experiences between a person and the object he/she is interested in. This situation motivates the person to learn in depth about the object he/she is interested in. Interests are also very important for an individual's planning of his/her future and his/her personal development.

The purpose of this study is not to consider interest in all of its aspects but rather to focus on the importance of interest in education, specifically in environment education.

The crucial element of this subject is that, whatever the specialty of the instructors, they should raise awareness of environment protection. If the students can connect with real objects by themselves and if this kind of study is supported, then they become curious and interested in the subject and motivated to take action.

Among other factors, it is very important to consider student interest when planning environment protection classes. If students are interested in any course, this stimulates a strong desire for learning (motivation). Hence, attracting students' interest should be a goal of effective education. In order to deliver an effective environment protection program, how students' interests are formed and changed over time should be explored.

In this study, the changes in the interest of students aged between 12 and 17 towards environment protection issues were examined. Another purpose of this study is to find out if there are any changes in student interest toward the protection of the environment among grade levels and the reasons for this change and to propose a hypothesis about how the concern of students about environment can be increased.

Method

Study Group

This study was conducted with 725 students from 5th to 10th grades in 15 schools in Ankara, the capital city of Turkey. The schools were chosen according to the socioeconomic status of the regions in which they were located. The 15 schools in question represent the accessible universe as can be seen in Table 1. To collect data, a questionnaire was given to 1180 students; however, those with inappropriate and incomplete responses were eliminated during data analysis. Prior to administering the questionnaire, the principal investigator of this study made explanatory comments about the questionnaire and encouraged students not to answer questions without reading the items (especially among the 5th and 6th grade students).

Table 1. *The Distribution of Students Based on Grade Levels (5-10) and their Percentages (n=725)*

Classes	Female Students (n)	Male Students (n)	Total	Percentages
5	60	63	123	17,1
6	54	48	102	14
7	63	61	124	17,1
8	68	62	130	17,9
9	64	58	122	17,1
10	61	63	124	17,1
Total	370	355	725	100

Research Instruments

A questionnaire was used as the data collection instrument, which was originally developed in Germany by Finke (1999). The questionnaire was developed in Turkey by the author of this study using similar methods as Finke. To ensure that the contents of the questionnaire were the same as the original, two people who were fluent in both Turkish and German translated the questionnaire from German to Turkish and from Turkish to German. A pilot study was conducted to examine the appropriateness of the questionnaire items for the Turkish subjects. The questionnaire was a five-point Likert scale (Likert, 1932). These scales were composed of phrases like; “I don’t want to learn at all,” “I don’t want to learn,” “I am neutral,” “I would like to learn,” and “I would like to learn very much” (see the items in Table 3). Values ranging from 1 to 5 were given to the phrases.

The questionnaire consisted of the following three parts:

1. Background information
2. Protecting the environment and nature
3. The stimulating factors that affect the students

Data Analyses

The study was inputted into the program SPSS, the factor analysis was conducted and the general distribution was evaluated, and the independent factors’ effects to the dependent factors were studied. The difference between male and female students’ significance level was examined by means of the analysis of variance (ANOVA). Cronbach α (alpha) value of the questionnaire was determined as $\alpha=.95$, [Environment protection issues (33 items)] ,which indicated a high level of reliability.

Results

The variation of interest toward environment protection issues depending on age and sex

The mediums of interest of the students toward the environment protection issues are quite high among both male and female students. While the 5th and 6th grade male and female students choose the items “I would like to learn,” from the 7th grade on, male students’ interests decrease, and they tend to choose “I am neutral.” The female students show a slight but consistent decrease toward the subject until the 9th grade. The 9th grade is the period when both the male and female students lose concern about the environment the most. In 10th grade, the female students’ concern increases again; however, males’ concern remains at the same level and does not show any progress.

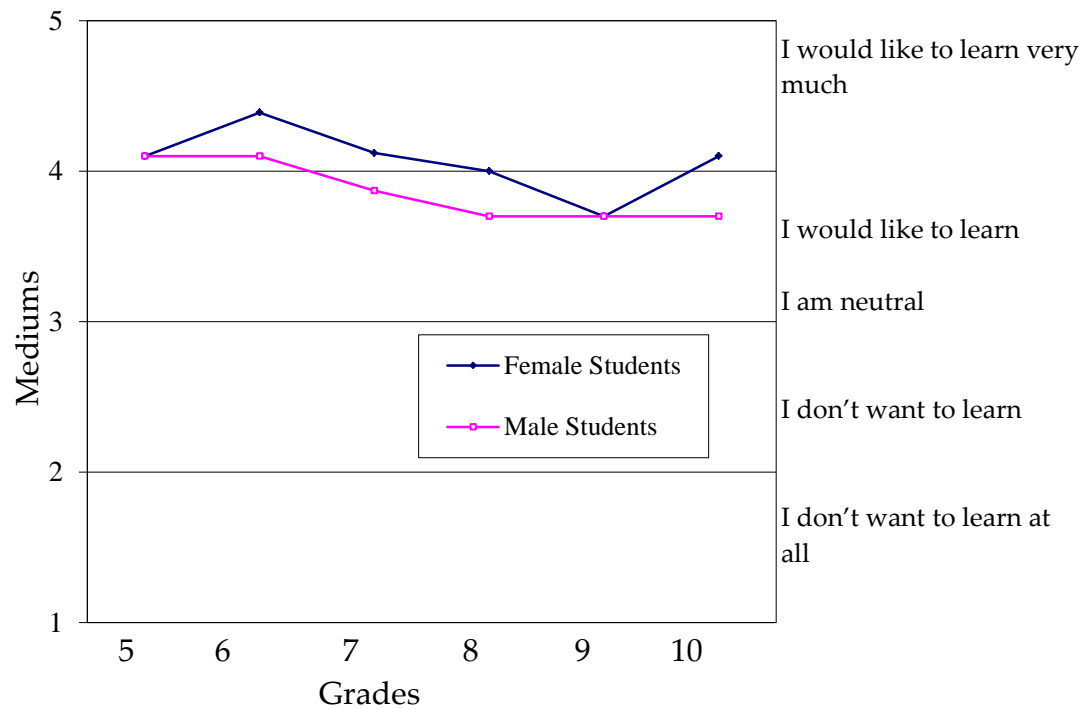


Figure 1. Male and female students' interest in environment protection issues in various grades

The mediums of interest among female students in environmental issues are higher in all grades than among males, except for in the 5th grade. If we consider other works of research (Arbinger et al., 1976; Löwe, 1972), a decreasing result regarding the subject on the environment is not expected. This could possibly be due to the economic crisis in recent years in our country or the inadequate motivating information and the scarcity of research about environment protection in state schools?

Table 2. The Variance Analysis (ANOVA) of the Level of the Students' Interest in the Environment

	Female students	Male students
Degrees of freedom(df)	370	355
F-number	11,751	10,397
P(significance level)	,000	,000

This result shows resemblance to that of Finke's (1998) work in Germany and Erten's (2008) research, titled "Interests of 5th through 10th Grade Students Toward Human Biology." In both works, the interests of students from 5th to 10th grade show a decrease, whereas in higher grades, they tend to increase. This decrease in interest with increasing age could be caused by the struggle to adopt a new social environment beginning in 5th grade, or the pre-puberty and puberty period.

Puberty is a transition period for social maturation and every aspect of character development. Teenagers have a desire for freedom through separation from their parents, but at the same time they are afraid of assuming the responsibilities of adults. There are many important duties and decisions they face. As they move from being dependent on their parents towards being independent, youngsters should develop a stationary concept of self. This process is defined as self-identity development (Erikson, 1968). As youngsters grow up, they discover that some behaviors and beliefs that they inherit from their families, friends, and ethnic groups are no longer suitable for them.

For many pupils, friends in the same age group make it possible for them to enter a new life with different values and roles and become independent, as friends provide a social and emotional support net. Young pupils feel a high degree of desire to develop a friend group who approve their choices, perspectives, and behaviors. Strict compliance with friend and group values results reaches its peak in the ninth grade (Perry, 1990).

As can be seen in Figure 1, the 9th grade is the period when students' interests decrease the most. A second reason for this decrease could be the official placement test (SBS) and the process of getting oriented to a new social environment, because the students who pass the SBS feel no longer distressed, and their new social environment in a new school and new friends cause them to lose their interest in nature and the environment.

Between 6th and 10th grade, the female students' interest level is higher than that of the males; Finke's (1998) and Erten's (2008) studies also support this result. This difference caused by sex is assumed to occur because the female students' sense of self is different from male students'. In addition, female students think that if they are interested in these issues, they will be more readily accepted in society than the males; this is why the female students are more interested than the male ones.

The results and comments on the stimulating factors for the environment protection issue

Table 3. *The Effectiveness of Stimulating Factors That Influence Formation of Interest toward the Protection of Nature and the Environment*

Male and female students (n=725)		<u>What</u> or <u>who</u> stimulated the interest you have today toward the environment protection and <u>how</u> :	Female (n=370)	Male (n=355)
Sorted based on Mediums			Sorted based on mediums	Sorted based on mediums
1.	3,67	<i>My responsibilities for the environment</i>	3,78	3,57
2.	3,64	<i>Destruction of nature and the environment deforming our world</i>	3,78	3,51
3.	3,60	<i>My love of animals and plants</i>	3,78	3,44
4.	3,64	<i>The discomfort caused by corruption of nature or the environment</i>	3,77	3,52
5.	3,60	<i>TV programs</i>	3,69	3,52
6.	3,56	<i>Worries about the future</i>	3,69	3,45
7.	3,45	<i>The related news on TV, the radio, and newspapers</i>	3,47	3,44
8.	3,36	<i>The books or magazines I read</i>	3,44	3,28
9.	3,26	<i>The discussions that I occasionally have with my family members</i>	3,42	3,12
10.	3,25	<i>The prohibitions about this issue</i>	3,40	3,12
11.	3,30	<i>Biology or science classes</i>	3,38	3,22
12.	3,34	<i>Biology or science teachers</i>	3,37	3,32
13.	3,30	<i>My experiences in nature</i>	3,37	3,24
14.	3,26	<i>The programs trying to protect the nature</i>	3,30	3,23
15.	3,23	<i>My family's research on the subject</i>	3,29	3,16
16.	3,12	<i>My friends' or acquaintance' researches</i>	3,27	2,98
17.	3,11	<i>The talks with friends or acquaintances</i>	3,18	3,05
18.	3,09	<i>My siblings who are quite sensitive on this issue</i>	3,10	3,09
19.	3,00	<i>A homework project that I completed</i>	3,09	2,92
20.	3,06	<i>A trip to an protected environment</i>	3,07	3,04
21.	3,07	<i>Groups aimed at saving nature and the environment</i>	3,06	3,07
22.	2,96	<i>My participation in those kinds of groups</i>	3,05	2,88
23.	2,99	<i>My hobbies that are harmful to environment</i>	3,02	2,97
24.	2,70	<i>My family's interest in husbandry or we own a farm</i>	2,59	2,80

The most effective factor that stimulates interest in protecting the environment is the male and female students' responsibility to the environment, as can be inferred from Table 3. The other most effective factor is the aesthetic beauty of the environment. Male and female students both admit that if nature is corrupted, then our world will be too. Since they don't want to see the world that way, they become more interested in the protection issue.

The third crucial factor is "taking care of animals and plants." The studies of Berck and Klee (1992) prove that taking care of animals and plants raises awareness and interest in protecting the environment. However, the leading factor in their studies is one's personal experience in nature,

whereas that factor is not among the most important ones in this study. The reason for this change could be that this research is based on the surveys delivered to teenagers who are away from country life and live in metropolises. However, at this point, we must ask why teenagers don't take great part in environment protection activities. This research shows us that not enough plants are grown and taken care of in state schools. In fact, growing plants is cheap and easy. If the students are given the opportunity to plant, this would certainly help them value all beings and increase their interest in nature. It is also necessary that students be encouraged to spend time in nature and take care of animals in their leisure time. This will create nature-animal lovers in the future. As the discomfort caused by the corrupted nature environment and worries about the future are some of the stimulating factors, worries about their health, the fear of catching a disease, and the need to protect themselves from them all raise awareness of the environment. According to Martens and Rost (1998), "considering environment problems as a threat" generates nature-friendly behaviors. It should be noted that the children and teenagers should not be left alone to overcome their fears (Petri, 1993).

Some of the stimulating factors, the 5th, TV programs; the 7th, news on the radio, TV, and newspapers; and the 8th, books and magazines that I read, should be given importance by parents and teachers, as these factors are quite effective in raising awareness of the environment. Eschenhagen et al. (1998) asserted that watching TV and reading are definitely among the stimulating factors. The press also plays an important role in raising curiosity of both human biology, nature, and the environment, as can be seen in this research (Finke, 1998; Erten, 2008).

It is quite significant that the time spent watching TV is twice as much as that spent reading (it might be ten times more in our country) (Giehrl, 1987; Fritsche, 1997). Parents and teachers should encourage students to read more and support them. It is known that older students are affected by written media, while younger students are affected by television programs. It is not correct to suggest TV programs to students who watch TV 10-15 hours a week (Krisch et al., 1980; Krause & Pohl, 1985; Giehrl, 1987; Eimeren & Klinger, 1995). However, quality programs that have informational value and that do not encourage violence could be suggested. Films that are related to the class content could also be suggested (Killermann, 1996).

The factors of biology and science classes and biology and science teachers could only take 11th and 12th places as factors raising awareness of environment protection. This result is thought provoking. What is expected is that both teachers and biology and science classes take the lead as factors.

Other stimulating factors, groups aiming to save nature and the environment and my participation in those kinds of groups, could only take 21st and 22nd places, respectively. Although the environmental consciousness can be reinforced through the groups which carry on some nature-environment projects, the students can take part in those projects or even create their own projects. The works of these institutions can arouse curiosity among students. It is noted that these projects must be in the field, such as in trash dumps, natural reserves, composting places, and water treatment plants (Starosta, 1997).

The factors of my experiences in nature and trips to protected environments take place among some of the last ones. It can't be underestimated that going into the field can definitely inspire interest and increase it. A trip to a natural reserve will certainly strengthen the aesthetic perception of the students. Being in those clean natural places broadens their viewpoint as well as playing an important role in making them avoid some illnesses. If both issues are handled, evaluated, and supported, it is very likely that the students are going to exhibit nature-friendly behaviors (Erten, 2000, 2008).

In those studies, in other words, on field trips, the possible problems must be prevented for the sake of the students. For instance, in a field trip to the trash dump, the students must not be disgusted by the smell or the view. It must be explained to the students that we are all responsible for polluting the environment and that harming nature also harms us, so we have to prevent this destruction.

Discussions and Conclusion

- 1.** Interest in protecting the environment possesses high positive results according to the outcomes; however, they should be enhanced in schools. The teachers have to make efforts in order to encourage and support the students.
- 2.** The teachers should discuss the responsibility that we all have for the environment, along with the aesthetic aspect of nature, which by all means strengthens their emotional ties.
- 3.** Inciting the students to take care of plants and animals in the schools leads students to behave in an environmentally friendly manner in the future. This could even be a part of the class.
- 4.** The message could be portrayed that environmental problems can also have negative effects on our health and that protection from some illnesses is also possible through protecting the environment.
- 5.** Movies about nature and the environment should be shown, and students should be referred to watch related documentaries.
- 6.** The students should be urged to read both in school and at home.
- 7.** The students must be given the opportunity to have moments and experiences in the field and in nature.
- 8.** The students should be informed of non-governmental organizations which make efforts to heal the world and should be urged to take part in these organization's projects.
- 9.** This and other research results (Arbinger et al., 1976; Löwe, 1987; Weissbach, 1986) suggest that the emotional changes in pre-puberty disinclines students to attend school; therefore, concern about the classes begins to disappear. In addition, Todt's study (1995) suggests that children between the ages 11 and 15 go through a period in which they feel stressed by life and become disinterested in school and family relations, which seems to be the effects of pre-puberty period. These facts should be known by all of the instructors so that the students are not damaged during this period.
- 10.** Löwe (1987) also claims that finishing primary school and starting secondary school also affects students negatively. This is because, in secondary school, major courses begin, and students begin to meet new teachers. The teachers make use of different teaching techniques not used in primary school. It certainly takes time for the students to get used to all these changes. Moreover, in high school, the students are in a new social environment which is full of new friends and older students. All of these factors require them to devote greater efforts (Gößwein, 1982; Weisbach, 1986). This new social environment and the need for adaptation makes it hard for the students to focus, thus causing them to become disinterested in the courses (Eder, 1992). The teachers and the parents should be aware of this situation and support the students.
- 11.** Going through the process of puberty mean finding sexual identities and turning to new areas (Schenk- Danzinger, 1988; Oerter&Dreher, 1995). Adjusting to a new identity brings a loss of certain fields of interest (Gotfredson, 1981; Todt, 1990). The stableness that is observed in the secondary school stems from students' needs in puberty. This is why families, teachers, and even managers should tolerate this situation, knowing that, if they support the students, they might easily get through this process.
- 12.** Students want to be interested in what they are prone to do and they want to be busy with these things. While they are answering the questions in the survey, they also weigh the questions' content, and they are interested in those personal activities that the students desire to realize (Todt, 1978). In short, in this process of deciding, the analysis of cost-effectiveness is performed. That's why teachers

should underline nature-friendly behaviors for the protection of nature and the importance of nature for the sustainability of humanity and other living beings in their courses.

13. These findings present knowledge of the importance of increasing students' interests while preparing lesson plans and the necessity to use events and methods that increase interests.

14. In order to succeed in environmental education and therefore protect the environment, first of all, teachers should devote much more time to environmental education, thus increasing individuals' environmental consciousness and transferring information about environmental consciousness into every lesson, and they must have knowledge and sources related to these issues.

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The Exploration of Models Regarding E-learning Readiness: Reference Model Suggestions

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Abstract

Many studies have been conducted about readiness for e-learning, yet it is quite hard to decide which work of research from the literature to use in a specific context. Therefore, the aim of this study is to identify of which components models consist and for which stakeholders they were developed by investigating the most comprehensive and prevalent models in the related literature. Thus, the methods for both implementers and researchers were shown. A literature review was employed as the method of the present study. Thirty models or measurement tools were explored in the scope of the study. The findings of the study show that competency in technology usage, access to technology, content, culture, human resources, finance, management and leadership, self-directed learning, motivation, and time management components of models pertaining to readiness for e-learning became prominent. Further findings and implications are discussed in the main text of the study.

Keywords: E-learning, e-learning readiness, readiness, literature review

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Introduction

In 1932, Thorndike created the assumption that learning occurs in physical environments as he was developing the theory of readiness. Instructional programs and activities in physical classes were prepared based on this assumption. Nevertheless, today, physical classes with the rapid development of Information and Communication Technologies (ICT) have started to be transformed into virtual ones. Distance learning is one of the most important fruits of this transformation process. Beginning from the early 2000s, distance learning has gradually started to attract more attention and to be used due to the unique benefits it provides. Subsequently, the field of distance learning has expanded too much; thus, it has been classified into sub-components. Amongst these sub-components, e-learning is one of the most vital ones. The field of e-learning is more specific compared to distance learning, and it is widely accepted that e-learning entails the usage of electronic technologies in distance learning (Omoda-Onyait & Lubega, 2011).

Today, e-learning is intensely utilized by both private companies for in-service training and universities with the aim of instructing their students (Hung et al., 2010). Notwithstanding the intense efforts and investments of these organizations, plenty of e-learning initiatives end in failure or are not sufficiently successful. As it is well known, there have always been hindrances to transition processes from old to new. In the literature, several reasons are deemed relevant to this failure; however, readiness is one of the pioneering factors that has come into prominence (Piskurich, 2003).

In the field of e-learning, this special readiness status mentioned above is referred to as e-learning readiness. E-learning readiness is defined as an institution or individual's ability to benefit from the advantages of online learning (Lopes, 2007). Kaur and Abas (2004) define readiness for e-learning as the stakeholders' ability to utilize e-learning resources and multimedia technologies with a goal to promote the quality of learning. Finally, Choucri, Maugis, Madnick and Siegel (2003) define it as individuals' ability to make use of the opportunities facilitated by the advent of the Internet. In addition to the definition of the term, there is another issue that should be discussed. Some experts name the aforementioned construct as e-learning readiness, as it is so in two above mentioned studies; however, others refer to it as online learning readiness (Dray, Lowenthal, Miszkiewicz, Ruiz-Primo and Marczyński, 2011; Hung et al., 2010). This distinction proceeds from the general distinction between e-learning and online learning, owing to the fact that the researchers of the present study are of the opinion that the previously mentioned distinction is theoretical rather than practical, and the terms were used interchangeably within the present study.

Institutions, e-learners, and e-teachers must be ready for e-learning before embarking on this journey (Akaslan & Law, 2011a; Moftakhari, 2013), inasmuch as Oliver (2001) indicated that e-learning readiness is one of the most significant factors to influence e-learning programs' successful outcomes. A substantial body of research was carried out, and a great many models were proposed pertaining to e-learning readiness in order to clarify the concept of being ready for e-learning (Eslaminejad, Masood & Ngah, 2010; Hung, Chou, Chen & Own, 2010; Mercado, 2008; Omoda-Onyait & Lubega, 2011).

With the gradually increasing importance of e-learning and the launch of several brand new e-learning programs, the question of whether or not teachers, students, and institutions that are the stakeholders of e-learning are ready for e-learning was brought up within the agenda. In order to answer this question, many models in Turkey and around the world have been developed especially during the last 15 years based on different point of views and components to comprehend the constructs of e-learning readiness and show a way for the implementers to engage in e-learning. Although there are some common points in these models, these points may not be understood by virtue of differences in both the naming and measurements of the constructs.

The current research aims to investigate the models pertaining to readiness for e-learning in terms of which stakeholders they were developed for and on which characteristics they mostly concentrated. By weighting the weaknesses and strengths of these models, the characteristics and the

components of a current and comprehensive model were indicated. Based on this investigation, the components and characteristics of a comprehensive and current e-learning readiness model were discussed; hence, three reference models that shed some light on subsequent e-learning readiness models and implementers of e-learning were suggested.

Models regarding e-learning readiness

In this part, models regarding students, teachers, and institutions' e-learning readiness are examined.

Models regarding students' e-learning readiness

In this part, models regarding students' e-learning readiness are examined.

Hung, Chou, Chen, and Own (2010)

This model was proposed by Hung et al. (2010) in order to measure university students' readiness for online learning (See Figure 1). Afterwards, the scale developed within the scope of this model was adapted to Turkish by Yurdugül and Alsancak-Sırakaya (2013).

As seen above, the model consists of five components: computer/Internet self-efficacy, motivation, online communication self-efficacy, learner control, and self-directed learning.

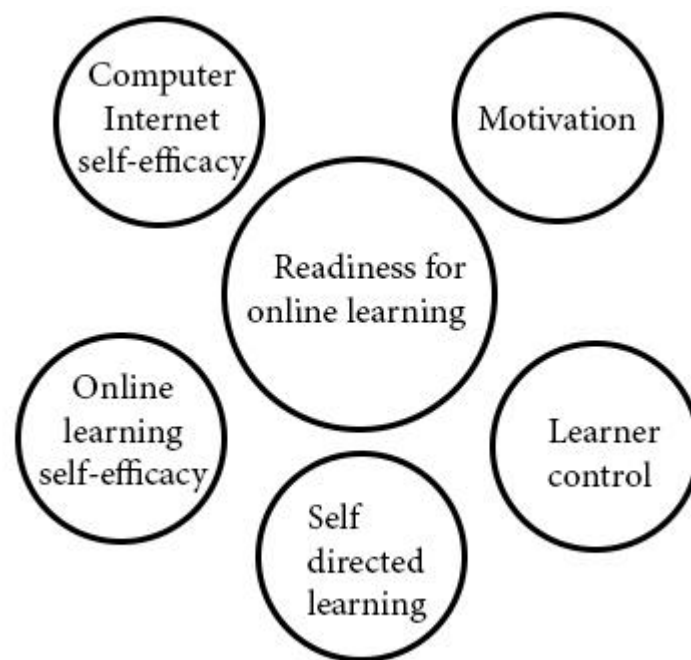


Figure 1: A model of students' online learning readiness (Hung et al., 2010)

Watkins, Leigh, and Triner (2004)

Watkins et al. (2004) developed a self-assessment tool and proved its validity for identifying students' readiness for e-learning. This scale consisted of six dimensions: access to technology, online skills and relationships, motivation, online audio/video, Internet discussion and importance to your success. New computers with an Internet connection and new and up-to-date software are included in access to technology. The dimension of online skills and relationships includes the ability to communicate in online learning environments, educational usage of online tools and basic Internet usage like sending an email and using search engines. Online audio/video comprises the acquisition of delivered information in case

of audio and video usage in education. Motivation refers to the ability to stick to a task notwithstanding the distracting elements in the environment. Online discussion measures debating easily in online learning environments. Finally, the importance of your success explains the relations of dimensions such as support, participation, and experience with success.

Dray, Lowenthal, Miszkiewicz, Ruiz-Primo, and Marczynski (2011)

This model was developed by Dray et al. (2011) and was based on the measurement tools of Bernard, Brauer, Abrami, and Surkes (2004) and McVay (2000) for identifying undergraduate and graduate students' readiness for online learning. In the model, readiness for online learning was determined to be learner characteristics and technology capabilities. The dimension of learner characteristics incorporates the sub-dimensions of belief in their ability to complete a college degree, beliefs about responsibility in problem solving, self-efficacy in writing and expression, orientation to time and time management, and behavior regulation for goal attainment. With regard to technology capabilities, it incorporates technology skills, material access to technology and the nature and frequency of technology use.

Smith (2005)

Smith, Murphy and Mahoney (2003) and Smith (2005) tested the scale developed by McVay (2000) in an attempt to assess university students' readiness for online learning. The original scale of McVay (2000) was comprised of two factors: comfort with e-learning and self-management or self-directed learning. Comfort with e-learning includes using electronic devices with ease. Self-directed learning includes determining one's own goals, self-evaluation, independent studying, and self-discipline. In the subsequent two studies, the item-factor structure of the scale was generally preserved.

Asaari, Hasmi, and Karia (2005)

Asari et al. (2005) proposed an e-learning readiness model concerning adult distance learning students (See Figure 2). As an underpinning framework, Davis's (1989) technology acceptance model (TAM) was adopted. According to this model, home computer and Internet connection have an impact on perceived ease of use and usefulness, which in turn have an impact on readiness for e-learning.

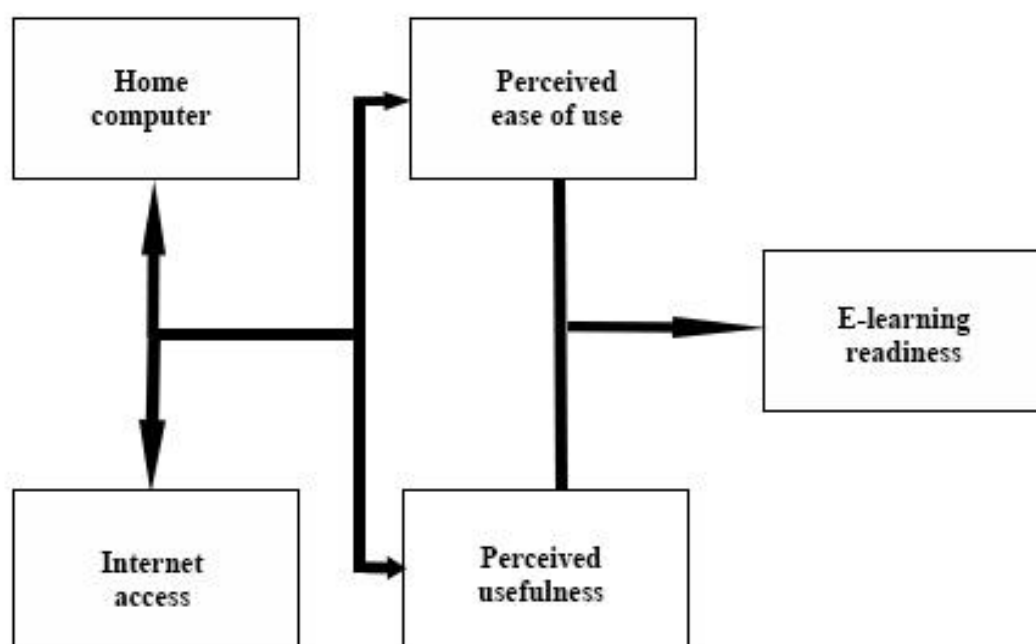


Figure 2: A model of students' e-learning readiness (Asari et al., 2005)

Tubaishat, and Lansari (2011)

Tubaishat and Lansari (2011) developed a scale to identify whether students in the gulf region are ready to adopt e-learning. This scale consisted of six dimensions: infrastructure, Internet use, students' computer skills, confidence development, preferred mode of communication, and students' perception of e-learning.

Valtonen, Kukkonen, Dillon, and Vaisanen (2009)

In Finland, Valtonen et al. (2009) studied secondary school students' readiness level to online learning from the point of belief about e-learning. They utilized the diffusion literature as they were developing this model. Valtonen et al. (2009) pointed out that readiness for online learning consists of two general dimensions: beliefs about learning online and ICT skills. The dimension of beliefs about learning online incorporates how students perceive e-learning, and it fits the way students are accustomed to study. The ICT skills dimension incorporates skills related to technology use. While the general dimension of beliefs about learning online consists of the sub-dimensions of self-efficacy online learning, online learning as an intentional activity, online learning as an isolated way to learn, online learning as a collaborative activity, and importance of online learning in itself, the general dimension of ICT skills consists of the sub-dimensions of basic and advanced tools.

Bernard, Brauer, Abrami, and Surkes (2004)

Bernard et al. (2004) developed a measurement tool, which also includes McVay's (2000) original items, to predict students' success in online learning. This measurement tool consists of four factors: general beliefs about DE, confidence in prerequisite skills, self-direction and initiative, and desire for interaction.

Oliver (2001)

Oliver (2001) asserted that it is essential for Higher Education Institutions (HEI) to identify their students' readiness status for online learning before embarking on e-learning. To do so, four dimensions must be reviewed. These dimensions are teaching skills, access to technology, technology literacy and self-regulated learning. The technology skills dimension incorporates basic computer skills and experience. Access to technology includes having the required technology and access to it. Technology literacy is a combination of social, cultural, and technical skills. Finally, yet importantly, self-regulated learning represents deep and student-centered learning.

Models regarding teachers' e-learning readiness

In this part, models regarding teachers' e-learning readiness are examined.

Guglielmino and Guglielmino (2003), and Eslaminejad, Masood and Ngah (2010)

Guglielmino and Guglielmino (2003) classified e-learning readiness into two dimensions: technical readiness and self-directed learning. Both components in themselves were further classified into knowledge, attitude, skill and habit. Eslaminejad et al. (2010) improved upon this model by also utilizing Sadık's (as cited in Eslaminejad et al., 2010) model and indicated that faculty members' e-learning readiness encompasses the pedagogical readiness dimension instead of the self-directed learning dimension.

Yun and Murad (2006b)

Yun and Murad (2006b) carried out a study that examines secondary school teachers' readiness for e-learning. Within the scope of this study, readiness for e-learning was classified into two components: psychological and technical skill readiness. Constructs such as attitude, confidence, and anxiety are included in the psychological constructs, while technical skill readiness includes competency in using a computer.

Al-Furaydi (2013)

Al-Furaydi (2013) developed a scale with the intention of determining middle school teachers' readiness for e-learning. This scale was established with the TAM. This measurement tool consists of two components: attitude towards e-learning and computer literacy. Attitude towards e-learning comprises the components of attitude toward using, intention to use, perceived ease of use and perceived usefulness of computers. Computer literacy comprises the components of office and computer-mediated communication and Internet and computer experiences.

Models regarding institutions' readiness for e-learning

In this part, models regarding institutions' readiness for e-learning are examined.

Omoda-Onyait, and Lubega (2011)

In this model, Omoda-Onyait and Lubega (2011) tried to determine the e-learning readiness of higher education institutions (HEIs). Omoda-Onyait and Lubega (2011) indicated that the models developed so far are for developed countries; hence, they proposed a model for emerging countries (See Figure 3).

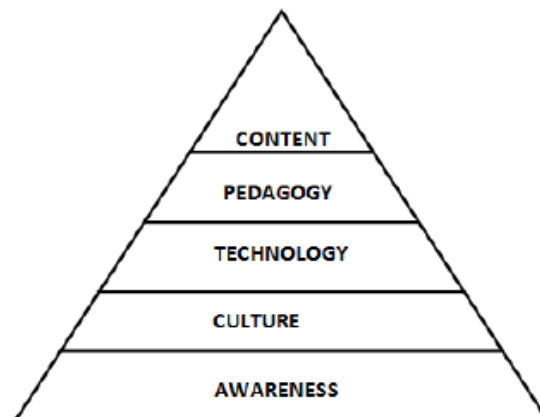


Figure 3: A model of institutions' e-learning readiness (Omoda-Onyait & Lubega, 2011)

The model above indicates that it is designed in the shape of a pyramid and consists of five components. The components of the pyramid are awareness, culture, technology, pedagogy, and content, from bottom to top. More important components are placed more toward the bottom of the pyramid.

Chapnick (2000)

Chapnick (2000) mentioned the significance of conducting a needs analysis in e-learning and, in this regard, proposed an e-learning readiness model. Chapnick (2000) pointed out three questions as listed below that should be answered in the proposed model. The prime purpose of this model is to facilitate the process of attaining the information required to answer these three questions:

- 1) Can we do this?
- 2) If we can do this, how are we going to do it?
- 3) What are the outcomes, and how do we measure them?

According to the model, readiness for e-learning consists of eight components: psychological, sociological, environmental, human resource, financial, technological skill, equipment skill, and content readiness. This model measures the readiness of non-educational institutions.

Aydın, and Taşçı (2005)

Aydın and Taşçı (2005) indicated that, until today, the measurement tools developed in an effort to measure readiness for e-learning were proposed in countries where there are mature developments of human resources. Thus, Aydın and Taşçı (2005) further indicated that a scale needs to be developed for countries where there are no mature developments of human resources, such as Turkey. Moreover, they developed a model to fill this gap (See Table 1). This scale aimed at measuring institutions' readiness for e-learning. At this point, institutions are also accepted as non-educational ones, which may possibly have goals to make a profit.

Table 1. A model of institutions' e-learning readiness (Aydın & Taşçı, 2005)

Technology			Innovation			People			Self-development		
Res.	Skills	Attitudes	Res.	Skills	Attitudes	Res.	Skills	Attitudes	Res.	Skills	Attitudes

*Res.=Resources

A measurement tool was developed by taking Rogers' (2003) theory of diffusion of innovation into consideration, and it consists of technology, innovation, people, and self-development dimensions. Moreover, each dimension in itself consists of the sub-dimensions of resources, skills, and attitudes. In this regard, this measurement tool is akin to that of Guglielmino and Guglielmino (2003).

Darab, and Montazer (2011)

Darab and Montazer (2011) proposed a model within the context of Iranian universities in order to identify the e-learning readiness of HEIs (See Figure 4). The model is comprised of three core components: hard infrastructure, soft infrastructure, and coordination, supervision and support infrastructure. Hard infrastructure in itself includes equipment and networks. Soft infrastructure is composed of management, regulations, standards, financial, security, culture, content, human resources, and policy aspects. Finally, coordination, supervision, and support infrastructure comprises the dimensions of supervision, support, and assessment.

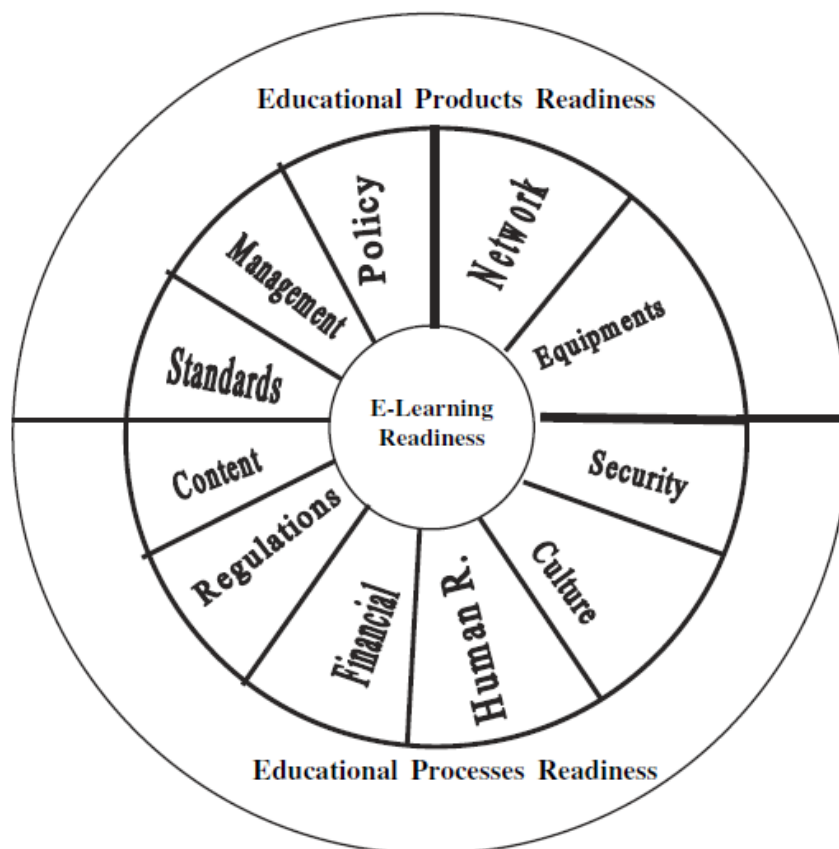


Figure 4: A model of institutions' e-learning readiness (Darab & Montazer, 2011)

Lopes (2007), and Borotis and Poulymenakou (2004)

Lopes (2007) indicated that the model of Borotis and Poulymenakou (2004) should be reviewed when it is applied in HEIs. Therefore, Lopes (2007) discarded the education process component from the model of Borotis and Poulymenakou (2004) and further indicated that the model consists of business, technology, content, culture, human resources, and financial components (See Figure 5).

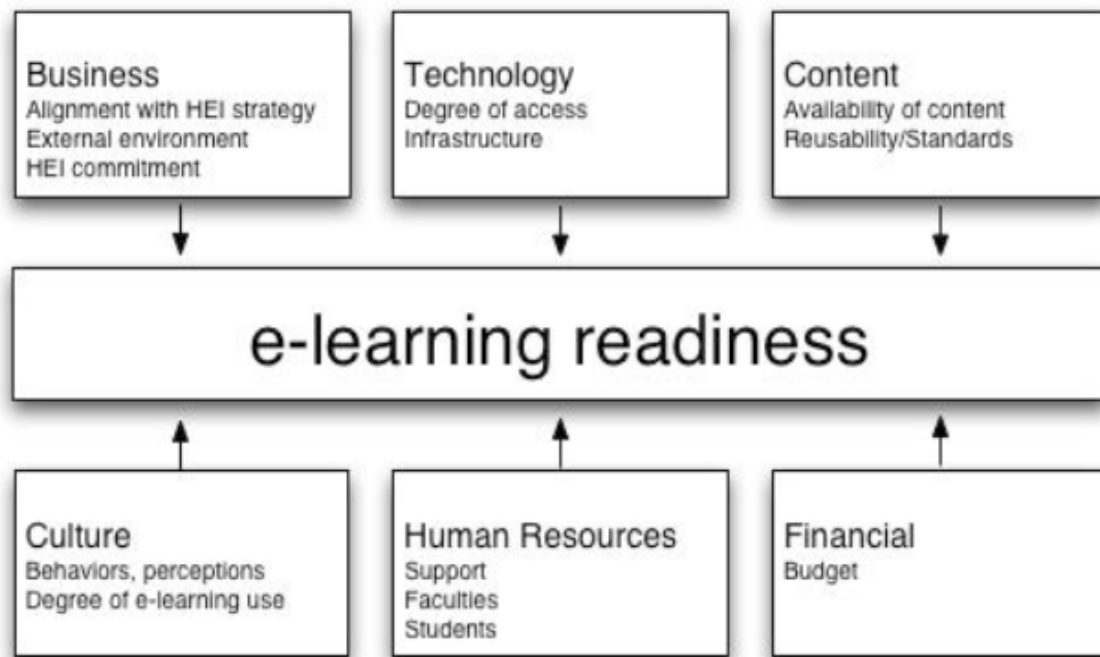


Figure 5: A model of institutions' e-learning readiness (Lopes, 2007)

Azimi (2013)

Azimi (2013) carried out a descriptive study to identify university administrations' readiness for e-learning. In the aforementioned study, readiness for e-learning encompasses the dimensions of ICT infrastructure, human resources, budget and finance, psychology, and content.

Schreurs, Ehlers, and Sammour (2008)

Schreurs et al. (2008) developed a measurement tool in an attempt to identify Netherlands hospitals' readiness for e-learning. This measurement tool comprises four components: learner characteristics, organization and management of e-learning, availability of qualitative technological facilities for e-learning, and the e-learning process and solutions/courses dimensions. The dimension of learner characteristics includes characteristics such as motivation, Internet experience, and ICT skills. The dimension of organization and management of e-learning encompasses adjustment of work hours according to e-learning and investment in physical and e-learning infrastructure. The dimension of availability of qualitative technological facilities embraces Internet connection, ICT infrastructure, and the flexible learning management system. Lastly, the dimension of e-learning process and solutions/courses embraces the situations such as in-service training concerning the usage of e-learning systems and matching of courses with students' learning styles.

Psycharis (2005)

Psycharis (2005) explored the models concerning e-learning readiness and synthesized these models under three main components: resources, education, and environment. This model is related to education institutions' readiness for e-learning.

The resource component comprises three sub-components, which are technological readiness, economic readiness and readiness of human resources. The education component is constituted of educational readiness and readiness of content. Finally, environmental readiness comprises entrepreneurial readiness, readiness of culture and leadership.

So and Swatman (2006)

So and Swatman (2006) pointed out that the models pertaining to e-learning readiness proposed until now were primarily proposed for HEIs and with the intent to fill this gap in the literature. They proposed an e-learning readiness model pertaining to primary and secondary school institutions. According to the model, primary and secondary school institutions' readiness for e-learning encompasses six dimensions: students' preparedness, teachers' preparedness, IT infrastructure, management support, school culture, and preference to meet face to face.

Rosenberg (2000)

Rosenberg (2000) developed a measurement tool in order to identify institutions' readiness for e-learning. This measurement tool was developed for non-educational institutions that have intentions to make a profit. In this study, readiness to for e-learning was classified into seven components. These are your business readiness, the changing nature of learning and e-learning, value of instructional and informational design, change management, reinventing the training organization, the e-learning industry, and your personal commitment.

Multilayer models regarding e-learning readiness

In this part, models developed for e-learning readiness of more than one stakeholder are examined.

Mercado(2008)

Mercado (2008) developed measurement tools one by one for students, teachers, and institutions, who are the stakeholders of e-learning, after examining the related literature. According to Mercado (2008), the technology access component is essential for both students and teachers. It encompasses computers, Internet connection, and tool sub-components. Another component necessary in order to be ready for e-learning is technology skills. These skills include required competencies for both teachers and students. They include basic computer skills, basic Internet skills, and literacy in software application. As far as teachers are concerned, the sub-component of literacy on software application was altered as literacy regarding online tools and other productivity tools.

The other component in the model is students'/teachers' attitude and the characteristics of successful online teachers/students. Study habits, abilities, motivation, and time management constitute the above-mentioned component for students. With regard to teachers, the component of teaching styles and strategies substitutes for study habits.

The last stakeholder of the model developed by Mercado (2008) is the institution. Readiness of the institution consists of two components: administrative and resource support. The administrative support component comprises commitment, policies, and instruction sub-components. Lastly, financial, human, and technical sub-components constitute the resource support component.

Kaur, and Abas (2004)

Kaur and Abas (2004) carried out a work of research for identifying both teachers' and students' readiness for e-learning at Malaysia Open University. A measurement tool was developed in the context of this study. This measurement tool, which is designed for instructors, consists of eight components: learner, management, personnel, content, technical, environment, cultural, and financial. However, students are not required to fill the management and personnel dimensions of the scale.

Akaslan and Law (2011a), Akaslan and Law (2011b), and Moftakhari (2013)

Akaslan and Law (2011a) proposed a model and measurement tool for readiness for e-learning (See Figure 6). This model was firstly proposed to identify particularly teachers' readiness for e-learning, and it was used for this purpose by Soydal, Alır, and Ünal (2011).

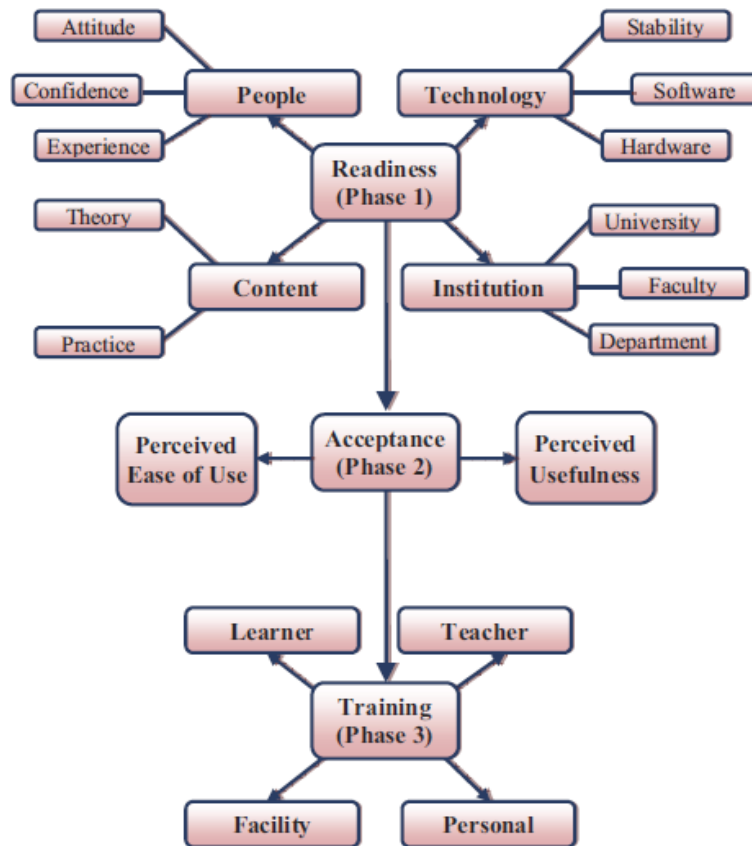


Figure 6: A multi-layer model of e-learning readiness (Akaslan & Law, 2011a)

Later, the model was reviewed to identify students' readiness for e-learning by Akaslan and Law (2011b). Even though it is said to be proposed for teachers by Akaslan and Law (2011a), it is actually proposed for university staff. The fact is that, when the research of Akaslan and Law (2011a) is investigated, it can be seen that the data were gathered from administrators, strategists, lecturers, and researchers instead of teachers. Subsequently, this model was once more reviewed by Moftakhari (2013).

The main components of the model are readiness, acceptance, and training. The readiness dimension comprises people, technology, content, and institution. The acceptance component was framed with Davis' (1989) TAM. The training component consisted of learner, teacher, facility, and personal sub-components. Within the model of Akaslan and Law (2011b), developed for students, there is one additional component, which is traditional skills, in the people component. Moreover, this component consists of three sub-components: self-motivation, self-responsibility, and lastly time management skills.

Method

The method of current study is literature review. Related literature was reviewed in terms of models pertaining to e-learning readiness.

Search criteria and results

Within the scope of the current study, the databases of Google Scholar and Science Direct were searched. The keywords “readiness for e-learning”, “readiness for online learning”, “e-learning readiness”, “online learning readiness”, “preparedness for e-learning”, and “e-learning preparedness” were employed while carrying out the literature search. Moreover, Turkish counterparts of these search keywords were also employed. After exploring the publications, which were reached at the end of literature search, all models generating a measurement model, theoretical model, or classification concerning readiness for e-learning/online learning were included in the current study.

Thirty-three related publications were included in the current study as an outcome of the literature search. Some of these publications were handled under the same title due to their very slight difference from another model. Therefore, there are overall twenty-five unique models in the current study. As there are several multi-layer models, when Table 3, Table 5, and Table 7 are explored, it is seen that there are twenty-nine models. In addition, the models or measurement tools examined were developed between 1998 and 2013.

About the components of e-learning readiness

Some components of some models were merged because of their great similarity to one another in meaning, yet solely their names were different. To illustrate the point, self-directed learning and self-regulated learning were treated as synonymous. Furthermore, computer self-efficacy, Internet self-efficacy, competency of technology usage, technology literacy, technology skills, and technical readiness were merged under a suitable title for clarification purposes, despite the fact that there are some small differences among them. In this manner, tables became plainer and simpler; specifically, it became easier to grasp their meaning, too. Owing to their being technical details and also given the space limit, further instances of merging operations amongst components of the models were not mentioned here.

Another point to mention is components’ being first- or second-level components. In the models in which there were second-level components, these components were used. When models regarding readiness for e-learning were investigated, it was seen that they are typically classified into three parts: students’, teachers’, and institutions’ readiness for e-learning.

Some criteria were determined with the intention of deciding which components of examined models should be incorporated in the reference model. For a certain component to be incorporated in the relating reference model proposed for both students and teachers, that component needed to be utilized more than 29% of all examined models. In addition, this criterion was altered to 50% for institutions.

Findings

This section specifies which stakeholder models on the topic of readiness for e-learning were developed and what sort of distribution components these models had. Subsequently, the meaning of the results of the study was discussed.

Stakeholders of e-learning readiness

Under this title, stakeholders for whom e-learning readiness models were developed were adverted.

First, when models regarding readiness for e-learning were explored, it was seen that twelve modes were developed for students, seven models were developed for teachers, and ten models were developed for institutions (See Table 2).

Table 2. The distribution of models regarding readiness for e-learning

	Students	Teachers	Institutions
The number of models	12	7	10

When Table 2 is considered, it can be concluded that models and measurement tools regarding teachers' readiness for e-learning are relatively less compared to models related to students and institutions.

Among the models regarding students' readiness for e-learning, it is seen that seven models were proposed for university students, four models were proposed for students in general, while one model was proposed for primary and secondary school students. As a result, it can be concluded that several models were proposed for university students, while only one model was proposed for primary and secondary school students.

In terms of the models pertaining to teachers' readiness for e-learning, three, one, and three models, respectively, were developed for academic staff, teachers in general, and finally primary and secondary school teachers. Due to the lack of sufficient studies, it is not possible to say with certainty the distribution of models on the subject of teachers' readiness for e-learning.

With regard to the models pertaining to institutions' readiness for e-learning, it was calculated that there are four models for HEIs and private companies for each, and lastly two models for educational institutions. It can be concluded that the models and measurement tools pertaining to institutions' readiness for e-learning are mostly proposed for either HEIs or private companies. On the other hand, stakeholders for whom those models were developed, which were explored in this study, are put aside, and, instead, the underpinning frameworks on which they were established are investigated. This way, it may easily be seen that theories of diffusion literature, such as Rogers' (2003) theory of Diffusion of Innovation and Davis' TAM, were made use of five times.

Components of models regarding readiness for e-learning

In this part, models regarding readiness for e-learning were investigated.

Components of models regarding students' readiness for e-learning

Twelve models regarding students' readiness for e-learning were investigated, and Table 3 was created.

Table 3. The distribution of components of models regarding students' readiness for e-learning

	Akaslan and Law (2011b)	Kaur and Abas (2004)	Watkins, Leigh and Triner	Mercado (2008)	Oliver (2001)	Bernard et al. (2004)	Valtonen et al. (2009)	Tubaishat and Lansari (2011)	Asaari, Hasmi and Karia (2005)	Smith (2005)	Dray et al. (2011)	Hung et al. (2010)
Beliefs about e-learning						✓	✓					
Confidence in prerequisite skills and yourself	✓		✓			✓	✓	✓			✓	
Online communication self-efficacy			✓								✓	✓
Self-directed learning	✓			✓	✓	✓				✓	✓	✓
Access to technology	✓	✓	✓	✓	✓			✓			✓	
Competency of technology usage	✓	✓	✓	✓	✓		✓	✓		✓	✓	✓
Motivation	✓		✓	✓		✓						✓
Time management	✓	✓		✓							✓	
Content	✓	✓										
Acceptance	✓							✓	✓			
Culture		✓			✓			✓				
Commitment to e-learning		✓	✓									

*Components that are used just one time were either merged with one of other appropriate components or discarded from Table 3 for clarification purposes.

The most used components of the models developed for pinpointing students' readiness for e-learning were provided in Table 4.

Table 4. Frequencies and percentages of the most used components of models regarding students' readiness for e-learning

Component	Frequency	Percentage
Competency of technology usage	10	83
Self-directed learning	7	58
Access to technology	7	58
Confidence in prerequisite skills and yourself	6	50
Motivation	5	42
Time management	4	33

Table 4 shows that competency of technology usage, self-directed learning, access to technology, confidence in prerequisite skills and yourself, motivation, and time management components were included 9, 7, 7, 6, 5, and 4 times, respectively, in the above mentioned models. Hence, the previously mentioned components were ascertained to become prominent. On the other hand, with regard to Turkey, a study could be attained pertaining to students' readiness for e-learning, such as that of Akaslan and Law (2011b).

Components of models regarding teachers' readiness for e-learning:

Six models regarding teachers' readiness for e-learning were investigated, and Table 5 was created.

Table 5. The distribution of components of models regarding teachers' readiness for e-learning

	Eslaminejad, Masood and Ngah (2010)	Yun and Murad (2006b)	So and Swatman (2006)	Al-Furaydi (2013)	Mercado (2008)	Akaslan and Law (2011a)	Kaur and Abas (2004)
Competency of technology usage	✓	✓	✓	✓	✓	✓	✓
Pedagogical competency	✓				✓		
Affective (anxiety, attitude and so forth) readiness		✓					
Attitude towards using e-learning				✓			
Access to technology			✓		✓	✓	✓
Motivation	✓				✓		
Time management					✓		✓
Training						✓	
Acceptance			✓	✓		✓	
Content						✓	✓
Institution and policy			✓			✓	✓
Commitment to e-learning							✓

The most used components of the models developed for identifying teachers' readiness for e-learning were provided in the following Table 6.

Table 6. Frequencies and percentages of the most used components of models regarding teachers' readiness for e-learning

Component	Frequency	Percentage
Competency of technology usage	7	100
Access to technology	4	57
Acceptance	3	43
Institution and policy	3	43
Pedagogical competency	2	29
Motivation	2	29
Time management	2	29
Content	2	29

Table 6 illustrates that competency of the technology usage component is included in all models, whereas access to technology component is included in four of them. Institution and policy, and acceptance components are encompassed in three models. Hence, these four components are crucial for teachers' readiness for e-learning. In addition to the above mentioned components, content, motivation, time management, and pedagogical competency components are also crucial components, since they are twice each covered by models. On the other hand, in Turkey there appears to be only

one study regarding teachers' readiness for e-learning, which was conducted by Akaslan and Law (2011a).

Components of models regarding institutions' readiness for e-learning:

The distribution of the components of models regarding institutions' readiness for e-learning was presented in the following Table 7.

Table 7. The distribution of components of models regarding institutions' readiness for e-learning

	Omoda-Onyait and Lubega (2011)	Chapnick (2000)	Aydin and Taşçı (2005)	Darab and Montazer (2011)	Lopez (2007)	Azimi (2013)	Schreurs, Ehlers and Sammour (2008)	Psycharis (2005)	Mercado (2008)	Rosenberg (2000)
Content	✓	✓	✓	✓	✓	✓	✓	✓		
Pedagogy	✓						✓	✓	✓	
Culture	✓	✓		✓	✓		✓	✓		✓
Psychological		✓				✓				
Content management system			✓				✓		✓	
Human resources		✓	✓	✓	✓	✓		✓	✓	✓
Finance		✓	✓	✓	✓	✓	✓	✓	✓	✓
ICT infrastructure	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Competency of technology usage	✓	✓	✓				✓	✓		
Innovation and entrepreneurship	✓		✓					✓		✓
Management and leadership				✓	✓		✓	✓		✓
Policy, Regulations and standards				✓				✓	✓	
Motivation	✓						✓			
In service training							✓			✓
Commitment to e-learning					✓		✓		✓	✓

* Components that are used just one time were either merged with one of other appropriate components or discarded from Table 7 for clarification purposes.

The most used components of the models developed for identifying institutions' readiness for e-learning were provided in the following Table 8.

Table 8. Frequencies and percentages of the most used components of models regarding institutions' readiness for e-learning.

Components	Frequency	Percentage
ICT infrastructure	10	100
Finance	9	90
Content	8	80
Human resources	8	80
Culture	7	70
Competency of technology usage	5	50
Management and leadership	5	50

When Table 8 is examined, it can be concluded that the ICT infrastructure component is incorporated in all models, while the finance component is incorporated in nine models. In addition, content and human resources components are incorporated eight times for each single one, whereas the culture component is incorporated seven times in the models. Finally, the competency of

technology usage and management and leadership components are included in five models. On the

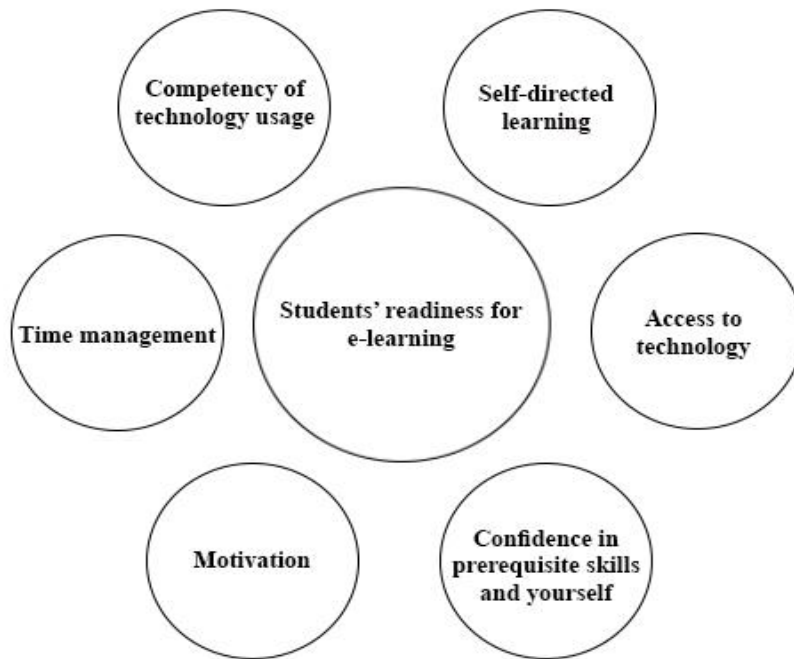


Figure 7. Reference e-learning readiness model proposed for students

other hand, in Turkey, there appears to be only one study pertaining to institutions' readiness for e-learning, which is Aydın and Taşçı (2005).

Reference model suggestions

In this part, reference model suggestions regarding each stakeholder were separately proposed in light of the findings of the study. That said, we need to accept that, even though we separated the models according to the previously mentioned three stakeholders, they are somewhat related, and this can be observed through common components in each model. In fact, some models even cover the other two stakeholders' readiness in order to measure one stakeholder's readiness. Nonetheless, in the current study, we proposed three distinct reference models, although we also accept that they are rather related to each other. In the following paragraphs, components of these reference models were explained one by one.

The reference model regarding students' readiness for e-learning includes six components: competency of technology usage, self-directed learning, access to technology, confidence in prerequisite skills and yourself, motivation, and finally time management. Competency of technology usage signifies students' self-efficacy on the subject of using a computer, the Internet, and other technological devices. Self-directed learning encompasses determining learning sources, reaching out to learning materials independently, determining which strategies one should employ, and assessing learning processes and outcomes. Access to technology refers to the need for students either to have the necessary technological devices or have access to them. It also includes capabilities like a stable Internet connection. Confidence in prerequisite skills and yourself is a combined component, which comprises one's own trust towards the skills required to be successful in e-learning and towards oneself. Motivation is the students' willingness and eagerness concerning attending classes via online or electronic methods. Lastly, the time management component measures the degree to which students can utilize their time effectively with the intention of achievement. The figure of the model was given in Figure 7.

In the reference model regarding teachers' readiness for e-learning, there are eight components: acceptance, access to technology, motivation, time management, institution and policy, content, pedagogical competency, and lastly competency of the technology usage component.

Competency of technology usage, access to technology, time management, and motivation components incorporated in the reference model above were already accounted for in the earlier reference model. The sole difference here is that these components are for teachers instead.

First, the acceptance component has something to do with the diffusion literature. The fact is that it includes perceived ease of use and usefulness. The institution and policy component measures the extent to which policies supported by higher managers and regulations in place consolidate the implementation of the e-learning initiative. Content includes delivered materials' being effective, efficient, of good quality, and applicability to teach to novices and low-achieving learners as well as experts and high-achieving ones. Finally, the pedagogical competency dimension obliges teachers to use suitable instructional strategies and pedagogical approaches in both the development and delivery phases of the e-learning content. The figure of the model was illustrated in Figure 8.

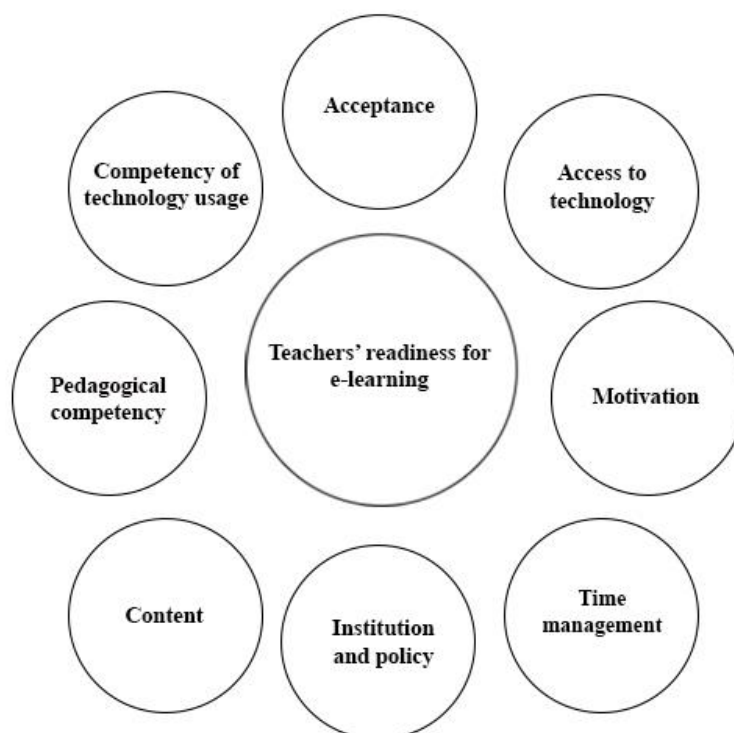


Figure 8. Reference e-learning readiness model proposed for teachers

In the reference model regarding institutions' readiness for e-learning, there are seven components: finance, ICT infrastructure, human resources, management and leadership, content, culture, and lastly competency of the technology usage component.

The components of competency of technology usage and content were already accounted for in the reference model above. We could also say that ICT infrastructure is accounted for, since it is nearly the same as access to the technology component, except for the fact that it encompasses other capabilities facilitating e-learning, such as learning management systems.

Finance relates to the financial situation of the institution where e-learning is aimed to be applied. It includes both an institution's capacity to allocate sufficient money and its willingness to do so. The human resources component measures the degree to which adequate and instant assistance can be provided to teachers or other staff in urgent need of assistance. It also includes staff's competency regarding the requirements of the e-learning initiative. Management and leadership is somewhat

similar to the aforementioned component of institution and policy. It explains the support of high managers and the way they deal with and overcome unforeseeable complications that occur and slow down or obscure the implementation of the e-learning initiative. Finally, culture signifies whether institutions can create environments in which e-learning is welcomed and consequently supported not only by all high-level managers but also by all employees. The figure of the mentioned model is presented in Figure 9.

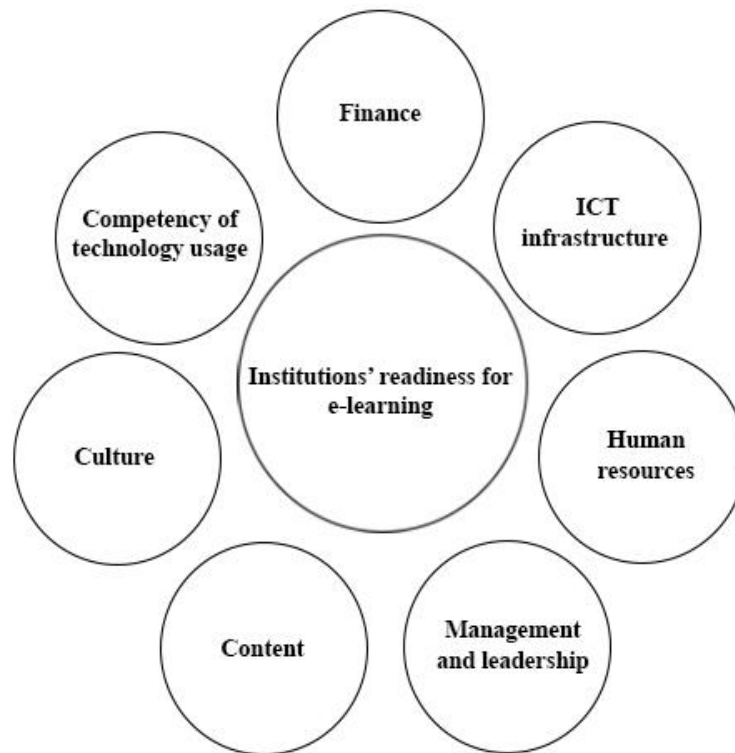


Figure 9. Reference e-learning readiness model proposed for institutions

Overall Suggestions

These reference models presented above consist of components used mostly in the examined models. The aim here should not be to use these reference models directly; on the contrary, it should be to utilize them, and if required, perform necessary amendments to them according to the requirements of different contexts by not only researchers but also implementers. Yun and Murad (2006a) pointed out that every model developed for readiness for e-learning has some shortcomings; therefore, every model should be reviewed before applying it to a specific context. Hence, implementers of e-learning should determine readiness for e-learning of the target audience by selecting a suitable one amongst the above models and measurement tools before implementing it, and, based on this determination, if any, they should also remedy those deficiencies that they pinpointed.

More specific models should be proposed for each stakeholder rather than proposing multi-layer ones encompassing each of the three stakeholders (student, teacher, and institution), as proposing multi-layer models pertaining to three e-learning readiness models seems to fit none rather than fitting them all.

When each of three models pertaining to readiness for e-learning is investigated, it is emphasized that there are only a few papers published within the context of Turkey. Thus, there appears to be a need for both developing models and measurement tools pertaining to readiness for e-learning in Turkey and carrying out descriptive and correlational studies with these developed models

and measurement tools. Lastly, the criteria set to include a certain component in the reference models above might conceivably be modified with regard to the needs and points of view of the researchers.

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Qualities of Pre-Service Social Studies Teachers who will Educate the Citizens of Future in Turkey

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Abstract

With the incorporation of a constructivist approach into social studies curriculum to give direction to social life, people have started to wonder what kind of changes should be made in pre-service and in-service teacher training programs. The current study aims to determine the qualifications of social studies pre-service teachers who will contribute to the social studies education of the future and their expectations from teacher education. The study used the semi-structured interview method based on a qualitative research approach. The participants of the present study are 20 fourth-year students from the social studies teacher education program of the education faculty of a state university. In the analysis of the data, an inductive analysis technique was employed. Within the context of the study, the qualifications a social studies teacher should possess are explained in terms of personal characteristics, subject area knowledge, general knowledge, and professional knowledge. The expectations from social studies teacher education are discussed in terms of content, the teaching-learning process, evaluation and qualifications of teacher educators, and teacher appointments. In light of the present study's findings, it can be argued that social studies teacher education needs to be improved and new regulations for teacher education programs established in line with the constructivist theory put into effect in Turkey in 2005.

Keywords: Constructivist theory, social studies teacher, teacher education

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Introduction

Countries' most powerful institutions for coping with ignorance, evil, and conflicts as well as minimizing undesired situations are their schools, and the cornerstones of schools are their teachers. Teachers play important roles in creating healthy children and adolescents who are self-confident, successful, happy, and productive. For education to realize these functions, teachers should undergo a quality pre-service teacher education; in addition, once teachers start their professional careers, they need to continue their development through quality in-service training. In this respect, in recent years, many countries have started to question their education systems and teacher training policies, making greater efforts to educate teachers for more effectively in order to ensure high-quality education and developing many standards and qualifications related to the teaching profession.

The task of determining teachers' qualifications in Turkey was assigned to the Ministry of National Education in the 45th article of the Basic Law of National Education. As required by this law, many attempts have been made by the Ministry of National Education to enhance the qualifications of teachers; some of these attempts have already been put into practice whereas others have not (Hakan et al., 2011).

As a result of scientific and technological developments, as in the whole world, some educational reforms have been realized in Turkey, and the educational environments have adopted a more student-centered structure. These changes have resulted in some important changes in teachers' roles. In Turkey, some changes were made in elementary and secondary school programs in 2005, and all courses were reconstructed based on the constructivist approach. These changes forced teachers to give up their information distributor role and instead assume a constructivist teacher role. Today, teachers are expected to implement the constructivist approach in their practice and educate individuals to hone their critical and creative thinking skills, problem solving skills, empathy, cooperation skills, communication skills, and values such as respect, love, honesty, tolerance, and work ethic. Today, equipping students with these skills and values is one of the objectives of social studies courses in Turkey.

The current social studies course program in effect in elementary and secondary schools in Turkey is based on the constructivist approach and aims to create effective citizens while making significant contributions to the training of the future citizens (Sözer, 2008). Social studies courses have long been part of elementary and secondary school programs, contributing to the realization of social changes and development of citizenship education (Zevin, 2007; Wade, 2007). Social studies courses provide students with opportunities to share their opinions with each other by creating a safe environment in which to discuss opinions and ideas (Thornton, 2008).

In Turkey, social studies courses start in the fourth grade of elementary school and continue through fifth, sixth, and seventh grades. The courses account for three class hours per week and aim to train responsible and effective citizens. The content of the course includes topics that enable students to get to know themselves and their environments via an interdisciplinary approach. The learning-teaching process of the course incorporates activities requiring student participation based on the constructivist approach, and the extent of achieving the objectives is determined through process evaluation techniques (MEB, 2005). Nowadays, in line with the real life-based objectives of social studies courses, effective learning, student-centered activities, social participation skills, up-to-date issues, environmental education, multi-cultural activities, attitudes, and values are incorporated into the course content (Becker, 2007; Seefeldt, Castle and Falconer, 2010). To achieve this, some amendments have been made within the course program based on the constructivist approach in Turkey. Given the function of social studies courses—namely, to give direction to social life—in-school and out of-school activities led by social studies teachers can arguably be conducive to the enhancement of living standards. When applications related to social studies education, characteristics, objectives, and course content as well as cultural movements in society are considered, social studies teachers and their training are of great importance.

Social studies teachers play distinctive roles in creating individuals who can think, express what they think, and criticize while being at peace with themselves, happy, and peaceful. Therefore, social studies teachers are expected to have certain qualifications to train individuals to have healthy personalities, scientific thinking skills, a comprehensive worldview, a feeling of responsibility to society, and respect for human rights while also being a constructivist and creative. Given the crucial role that social studies teachers play in the development of society, great importance should be attached to the training of social studies teachers.

The Ministry of National Education (2008) determined the subject area competencies for social studies teachers to be planning and arranging the learning process; monitoring and evaluating; cooperating with the school, family, and society; and continuing professional development. However, as emphasized by a study conducted by the Turkish Education Association (2009), the definition of the required qualifications of social studies teachers is not sufficient on its own. What is more important is to make required modifications in pre-service education and in-service training of social studies teachers to ensure that they have these required qualifications. With the implementation of the constructivist approach in Turkey as of 2005, it has become very important to determine the qualifications to be possessed by social studies teachers and their expectations from their teaching training programs to enable them to implement the constructivist approach in their teaching. Although the literature includes a great amount of research conducted on teachers and teacher education in Turkey (Gökçe and Demirhan, 2005; Hakan et al., 2011; Oğuz, 2009; Yıldırım, 2011), little has been conducted on social studies teachers (Yılmaz, 2009; Çoban, 2010). Defining the expectations related to social studies teachers and social studies teacher education is of great importance to improve social studies teacher qualifications as established by the Ministry of National Education and to make the required modifications to train teachers to be capable enough to implement the constructivist approach in their professional careers. The present study is expected to contribute to the improvement of social studies teachers and quality of teacher training programs, thereby enhancing the development of society.

Aim of the Study

The main aim of the current study is to elicit the pre-service social studies teachers' opinions about the qualifications required for social studies teachers and teacher training programs. To this end, the following questions will be answered:

- What are the qualifications social studies teachers should possess according to pre-service social studies teachers?
- What are the expectations of the pre-service teachers from social studies teacher training programs?

Method

This section discusses the research model, participants, data collection procedures, and data analysis

Research Model

In the present study seeking to elicit pre-service social studies teachers' opinions about the qualifications of social studies teachers and social studies teacher training, a semi-structured interview method based on a qualitative research approach was employed.

Participants

The participants of the present study are 20 fourth-year students from the social studies teacher education program of the education faculty of a state university. The main criteria adopted in the

selection of the participants are the successful completion of a school experience and practical teaching courses as well as theoretical courses related to social studies education and a social studies teacher training program. Therefore, the study used a purposeful sampling method with 20 voluntary fourth-year students.

Data Collection and Analysis

A semi-structured interview form was developed to elicit the social studies pre-service teachers' opinions about the qualifications to be possessed by social studies teachers and social studies teacher training programs. After the interview form was developed, interviews were piloted with three pre-service teachers, and the data were subsequently transcribed. The results indicated that no item was too difficult to comprehend or failed to serve the purpose of the study. In order to establish the content validity of the interview form, it was scrutinized by experts in the field, and the final form was devised based on their feedback. The transcriptions of the interviews conducted with three pre-service teachers were given to the experts, who were asked to analyze the comprehensibility of the items, the extent to which they cover the issue dealt with, and their capacity to yield the required data. Through these works, the reliability of the items was established, which was found to be adequate. Required permissions to conduct the study were acquired from the office of the dean of the Education Faculty, where the study was to be conducted.

In order to perform the interviews, appointments were made with the pre-service teachers chosen in advance. Before starting the interview, each pre-service teacher was given a written document that included all the details and information about the study. The researcher explained the purpose of the study, then had the participants read the information document and sign the permission document.

In the analysis of the data, an inductive analysis technique was employed. Inductive analysis can be described as unfolding the concepts serving as the basis for the data and examining the relationships among these concepts through coding. The steps within inductive analysis include coding data, identifying themes, organizing and defining the data in accordance with the codes and themes, and interpreting the findings (Yıldırım and Şimşek, 2014).

The qualitative data are presented in the tables. In the presentation of the findings, direct quotations were taken from the statements of the pre-service teachers. In order to establish the validity of the study, the data were analyzed by the researcher and an expert. As a result of these analyses, codes and themes were compared and the points of conflict were detected; to reach an agreement on the points of conflict, some discussions were conducted and the final form of the themes devised.

Findings

This section presents the findings in tables and direct quotations from the participants.

Qualifications Required for Social Studies Teachers According to Pre-Service Teachers

The pre-service teachers' opinions about which qualifications social studies teachers should have are presented in Table 1. While explaining their opinions about the qualifications to be possessed by social studies teachers, the pre-service teachers discussed personal characteristics, subject area knowledge, general culture, and professional knowledge.

Table 1. Qualifications Required by Social Studies Teachers

Personal characteristics
He/she must be democratic
He/she must adopt national and universal values
He/she must be creative
He/she must communicate effectively
He/she must be self-confident
He/she must have a critical viewpoint
He/she should make contributions to the future of the country
He/she must try to achieve his/her objectives
He/she must love teaching
He/she must care about students
He/she must try to create hopeful generations
He/she must be inquisitive
He/she must be empathetic
Professional Knowledge
He/she must use technology
He/she must bring the daily life to class
He/she must put the student at the center
He/she must implement the constructivist approach
He/she must be a good model for students
He/she must teach how to learn
General Knowledge
He/she must renew himself/herself
He/she must be sensitive to the world and the environment
He/she must have information about any issue
Subject Area Knowledge
He/she must be knowledgeable of his/her field

When talking about social studies teachers' necessary qualifications, the pre-service teachers mentioned mostly personal characteristics. They stated that social studies teachers must be democratic, adopt national and universal values, be creative, and communicate effectively. Moreover, they must be self-confident, be critical, contribute to the future of their country, work in line with their objectives, love their profession, care about their students, and create hopeful generations. One of the participants explained the personal characteristics of social studies teachers by emphasizing the characteristics of the social studies field:

A social studies course is a colorful course including different elements. The personal characteristics of the social studies teacher should comply with the characteristics of the course. Rather than being a teacher always sitting and looking at the events from one perspective, the teacher should be inquisitive. He/she must look at the events critically to be able to question the past and evaluate the future.

According to the pre-service teachers, in terms of professional knowledge, social studies teachers should be competent in using technology, establishing relationships between daily life and the social studies course, organizing student-centered learning activities, implementing the constructivist approach, and being a good model for students. One of the pre-service teachers explained:

Now, the programs are constructivist, but in practice there is no constructivism. In the future, I hope that social studies teachers can better internalize constructivism and implement it in their teaching to the fullest extent. In the lessons I have observed, social studies teachers just sit down and read the textbook, but they do not make use of various materials. The social studies teaching I imagine is in a sharp contrast to this, in which various materials are used, the

blackboard is actively used, students participate in lessons, and constructivism is applied properly.

This student's comments draw attention to the need to use constructivism more effectively in social studies instruction.

In relation to the general culture, the pre-service teachers emphasized that social studies teachers should renew themselves continuously; they need to be sensitive to the world and environment as well as be knowledgeable about any issue. One of the pre-service teachers explained this issue as follows:

A social studies teacher should be an engineer, know something about agriculture, follow political developments, be knowledgeable about mathematics, and have some information about any issue, and he or she should not restrict himself/herself to the social studies textbook. As social studies instruction is related to everything ranging from painting and art to science, the social studies teacher should have some information about everything.

Having good subject area knowledge is among the qualifications expected of social studies teachers, as the following pre-service teacher explained:

A social studies teacher should have comprehensive subject area knowledge to create connections between the past and present, to relate different fields of social studies to each other, and to give an answer to every question.

Thus, pre-service social studies teachers have various expectations of social studies teachers. In the future, for social studies courses to serve the function of contributing to social development, it is of great importance for teachers to assume the roles dictated by the constructivist approach.

Pre-Service Teachers' Expectations of Social Studies Teacher Education

While talking about their expectations of social studies teacher education, the pre-service teachers mentioned teacher training programs, assessment and evaluation, teacher educators, and appointments of social studies teachers. The pre-service teachers' expectations of social studies teacher education are presented in Table 2.

Table 2. Pre-Service Teachers' Expectations of Social Studies Teacher Education

Content
All social sciences should be presented in a balanced way
There should be a diversity of elected courses
There should be some courses to encourage reading
There should more general culture courses
The content should not be dealt with in a detailed manner in courses related to social sciences
Up-to-date issues should be discussed
Different skills, such as music and painting, should be promoted
Teaching-Learning Processes
Constructivism should be implemented
Student-centered activities should be organized
There should be a social studies class
Technology should be used
Social studies should be experienced within the faculty environment
Applied Works
The lessons should be application based
The amount of field work should be increased
The number of study trips should be increased

Courses such as community services and social projects should be continued for four years
Teaching practice lessons should be given for four years
Out-of-school activities should be organized
The amount of cooperation with the environment should be increased
Assessment and Evaluation
Criteria should be developed to select pre-service teachers
Changes should be followed
Appointments should be made based on school achievement
Process evaluation techniques should be used
Teacher Educators
The qualifications of teacher educators should be improved
Teacher educators should be good role models
Teacher Appointments
More teachers should be appointed
Some other criteria should be adopted in addition to the State Personnel Selection Exam (KPSS) for the appointment of teachers

The pre-service teachers explained their expectations of social studies teacher education, focusing on the content of teacher education programs and making suggestions for new courses in social studies teacher education. The pre-service teachers stated that all disciplines of social sciences should be included in the program in a balanced way, and the emphasis on history and geography in the current program should be diminished. Moreover, the weight of the courses included as disciplines of social sciences should be decreased in the program. One pre-service teacher explained this issue as follows:

We took various courses in history and geography. The same diversity of courses should also be seen in fields such as economics and anthropology. All social sciences should be evenly distributed across the program. Field trips should be incorporated into the program.

The pre-service teachers emphasized the need for a social studies teacher to be educated as a versatile person; hence, general culture courses should be emphasized more, and up-to-date issues should be discussed in social studies teacher education programs. The pre-service teachers pointed out that the learning-teaching process in social studies instruction should place the student at the center, incorporate activities based on constructivism into the process, and promote the use of technology. According to the pre-service teachers, social studies classes providing opportunities for students to use technology through technological tools and equipment should be offered in education faculties. Similarly, social studies environments should be created within education faculties. One participant explained the reasoning for this recommendation:

Just as there is a laboratory used to teach science, there must be one in the social studies program. There must be a special social studies class in the education faculties. The students should be taught in this class. Wherever students look in this class, they must find something from social studies. There must be maps on the walls, etc., in the class. Students should be able to use technology. For us to implement the constructivist approach at schools, classes in the education faculty should be taught through the constructivist approach.

In this way, the participant pointed out the need to use the constructivist approach instead of the traditional approach in classes of education faculties.

Pre-service teachers also mentioned the importance of applied works. They suggested that field trips and research trips should be made and the amount of community work should be increased. As one pre-service teacher explained:

Community works, social projects, and teaching practice courses should be given across four years rather than one year. Pre-service teachers should follow everything under the guidance of their teachers until the end of the fourth year. I think four years are not enough to educate social studies teachers. At the end of this four-year period, graduates must do their internship in community organizations as well as in schools, and then they should be given a teaching post.

The pre-service teachers also focused on the student selection procedure and evaluation of the courses given in the program. They stated that process evaluation techniques should be employed in the evaluation of students to assess how they have changed. One pre-service teacher discussed the use of evaluation processes in teacher education programs in line with the constructivist approach:

If constructivism-based assessment and evaluation techniques are used at the university, we will be able to employ the same techniques when we become teachers.

The pre-service teachers highlighted the need to appoint more social studies teachers to teaching posts and use other criteria, in addition to the university entrance exam, to admit students into social studies teacher training programs. The pre-service teachers stated that teachers' appointments to teaching posts should be made based on school achievement. As one pre-service teacher explained:

After four years of intense education, the determination of whether we will be a teacher or not based on the result of an exam does not comply with the modern understanding of evaluations adopting process evaluation techniques. Process evaluation should be employed in the appointment of teachers.

The pre-service teachers pointed out that the courses in their program were developed to train the social studies teachers of the future; therefore, the teaching–learning processes and evaluation processes of these courses should be improved. For a social studies course to contribute to the formation of the future, the current pre-service social studies teachers should be better equipped by making use of the flexibility of social studies teacher education programs.

Results and Discussion

While explaining their opinions about the qualifications of the social studies teacher, the pre-service teachers focused on personal characteristics, subject area knowledge, general culture, and professional knowledge. The findings of the current study relating to the qualifications social studies teachers should possess comply with special subject area qualifications stipulated by the Ministry of National Education (MEB, 2008) for social studies teachers. According to Öztürk (2009), the most prominent areas in which social studies teachers consider themselves to be inadequate are program and content areas. The reason these teachers view themselves as the least competent in these proficiency areas might stem from the fact that their opinions were not sought when changes were being made to the program. They also do not know the contents of the modified programs or the basic philosophy of the new program well enough.

The teachers do find themselves adequate in some special area competencies stipulated by the Ministry of National Education (2008), but they find inadequate in others. In order to improve the competencies of the teachers who implement the program, quality pre-service and in-service education should be offered. The pre-service teachers listed the personal characteristics social studies teachers should possess: being creative, caring about students, training hopeful generations, loving teaching, and contributing to the future of their country. They listed the qualifications required in terms of professional knowledge as bringing the daily life into class, making use of technology, being a good model, making use of teaching principles, and conducting student-centered teaching. Levstik and Tyson (2008) noted that, depending on the extent to which a teacher uses technology, his/her quality of teaching might improve. The qualifications expected from social studies teachers in terms of general culture include continuously renewing themselves, being sensitive toward the world and the

environment, and having information about almost all issues. Pre-service teachers' most important expectation of social studies teachers is the need to have mastered their subject area.

The pre-service teachers also focused on the elements of teaching programs, such as content, teaching–learning processes, assessment and evaluation, teacher educators, and teacher appointments. They stated that the content of social studies teacher education needs to be revised, and the weight of history and geography courses in the program should be reduced while all social sciences should be incorporated into the program in a balanced way. Courses such as history and geography should not be dealt with in such detail in the program. They emphasized the need to include up-to-date issues in the courses as part of social studies teacher education and to impart the skills necessary to ensure the versatile development of social studies teachers in the courses. Including up-to-date issues in social studies education can be considered a necessity. Yates (2002) found that 48% of social studies teachers think that their pre-service education is inadequate in terms of media education. It is of great importance to provide pre-service teachers with education that equips them with media literacy so that they can make use of up-to-date issues in their professional careers. As Kellner and Share (2005) explained, although media literacy is rarely discussed in terms of its place in teacher education, it is an important qualification for social studies teachers.

The pre-service teachers also noted that teaching–learning processes in teacher education should be designed based on the constructivist approach and emphasizing student-centered activities; they should make use of technology, social studies classes in education faculties should serve as models for pre-service teachers, and the ratio of applied activities should be increased. Yılmaz (2009) identified several problems such as learning environment, physical features of classes, teaching materials, and access to resources and noted that the inadequacies of teaching materials and equipment deteriorate the quality of teaching. The pre-service teachers also stated that the courses should be more application based, field work should be organized, the number of study trips and community work as well as social projects should be increased, and teaching practice courses should be conducted across four years rather than just one year. Özgür (2010) concluded that today's teachers do not make much use of out-of-class activities such as field trips, observations, journals, diaries, and interviews. In teacher education programs, application-based settings should be established to provide appropriate models for pre-service teachers. Prospective social studies teachers are expected to organize field trips and conduct out-of-class activities. Anderson, Groulx, and Maninger (2011) concluded that there is a significant relationship between pre-service teachers' perception of technology and likelihood of using technology in their own classes. In light of this finding, it can be argued that today's pre-service teachers should be encouraged to develop a positive perspective of technology to increase their likelihood of using technology in social studies classes.

The pre-service teachers also mentioned the development of extra student selection criteria, the appointment of teachers to teaching posts based on their school achievement, and the use of process-based assessment and evaluation techniques. Shakman et al. (2012) noted the importance of the teaching profession, concluding the need to perform various evaluations of teachers to prove that they have the required teaching knowledge and skills. The pre-service teachers pointed out that teacher educators' qualifications should be increased, and teacher educators should serve as good models for pre-service teachers. Yılmaz (2009) emphasized the role played by teacher educators in training effective social studies teachers, and the pre-service teachers recognized some inadequacies in their educators, which they believe affect their education negatively. The most important inadequacy among instructors as reported by the pre-service teachers was their not being able to use the constructivist approach in their teaching and evaluation. The pre-service teachers also noted that, in addition to improving social studies teachers' qualifications, more teaching posts should be spared for them in the future. Yılmaz (2009) reported that social studies pre-service teachers feel anxious about the likelihood of being appointed as a teacher and are concerned about passing the State Personnel Selection Exam. Such anxiety negatively affects them. As social studies teachers are responsible for many courses, such as social studies, citizenship and democracy education, reforms of Atatürk and revolution History, media literacy, and folk culture, the number of social studies teachers should be increased. Admitting more students into social studies teacher education programs of education

faculties, offering more quality training for pre-service social studies teachers, and appointing more teachers to teaching posts are among the expectations from teacher education programs. A large number of young, qualified, and highly motivated social studies teachers providing educating to others are expected to make great contributions to the future of the country.

In conclusion, the revision and development of efforts focused on the purpose, content, and teaching–learning and evaluation processes might meet some of students’ expectations and can make important contributions to the future of the country. In light of the findings of the present study, the following suggestions relating to practical applications and research are made to give direction to future social studies education:

- Teachers should be educated about constructivism and encouraged to implement constructivism in their classes.
- In-service training should be provided for teachers to enable them to conduct up-to-date and effective social studies education.
- Education programs should be organized to improve subject area knowledge of social studies teachers.
- Teachers should be supported in developing their potential to use technology.
- In compliance with the elementary school program, constructivism should be adopted in teacher education programs.
- The number of teachers appointed should be increased and, in addition to centrally administered exams, some other criteria should be developed to organize teacher appointments.
- Social studies teacher education programs should be revised in terms of purpose, content, teaching–learning processes, evaluation and assessment processes, and applied works at the school and in the community.
- Further research should be conducted to determine the problems experienced in social studies’ teacher education programs.
- Further research should be conducted to determine students’ expectations of social studies teachers.
- Future research should consider the opinions of social studies education specialists in relation to teachers’ qualifications and appropriate teaching of social studies.

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Miscellany

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