The Autobiographical Metaphor: An Invaluable Approach to Teacher Development

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ABSTRACT: The study addresses the problem of how to make implicit teacher self-knowledge explicit, by introducing a unique perspective on the use of the autobiographical metaphor. Data sources representing the voices of students of "Advanced Studies in Teaching Secondary Social Studies," allow for an inside and an outside view of practicing teachers as they work, create, produce, and at the same time present autobiographical understandings of what it means to teach. The findings suggest that: a) learning to teach and learning to teach better, is a philosophical journey during which the educator travels through various "forms of educator," as the self strives to be understood; b) teaching needs to be taken up as identity rather than as role in context of practical problems that need to be solved; and c) there is a distinction between identities that are imposed and those that are constructed. The conclusions and the inferences drawn from the study have implications for those who are engaged in the processes of teaching about teaching.

RESUME: L'étude aborde la façon de rendre la connaissance de soi de l'enseignant, qui est sous-entendue, claire et précise en adoptant une optique unique basée sur l'utilisation de la métaphore autobiographique. Les sources de données qui représentent les voix des étudiants des "Etudes avancées dans l'enseignement des sciences sociales secondaires," tiennent compte du point de vue intérieur et extérieur des enseignants en formation alors même qu'ils travaillent, créent, produisent et en même temps présentent des connaissances autobiographiques sur la signification d' "enseigner." Les résultats indiquent : a) qu'apprendre à enseigner et apprendre à mieux enseigner est un périple philosophique pendant lequel l'éducateur passe par différents "fonctions de l'éducateur," alors que le soi essaie de se faire connaître; b) que l'enseignement a besoin d'être considéré comme une identité et non comme un rôle qui évolue dans un contexte de problèmes matériels qui doivent être réglés; et c) qu'il existe une distinction entre les identités qui sont imposées et celles qui sont construites. Les

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conclusions et les conséquences tirées de cette étude ont des incidences pour ceux qui se sont engagés dans le processus d'enseigner l'enseignement.

The Prolegomenon

Teachers need to acquire a general level of technical skill and understanding in order that they may survive in the classroom. Teacher education has therefore, been dominated by an applied science, a technical conception of teaching. Little time is given to the critical reflection on the *phases* of personal continuity, personal meaning, and consciousness development that teachers experience (Black & Halliwell, 2000; Hatch, 1999; Rust, 1999). However, thought, feeling, and action are inseparable in the work of the professional reflective teacher. A part of professionalism in education is coming to know the world, and thereby, teaching others to come to know it. This way of knowing is in large measure predicated on self-knowledge (Bérci, 2001; 2002a; 2002b; 2006; Griffith & Benson, 1991).

The present project examined teacher education from a position that accepts and acknowledges the importance of general classroom control and teaching strategy, but in addition looks for meaning and dispositions in the character of the teacher in order to aid in the understanding of what may act as tacit catalysts for teacher decision-making and problem solving in the classroom. In many ways, it is a study in individual consciousness development. The underlying assumptions are that teachers are knowledgeable professionals who make decisions based on complex, ambiguous contexts and that their knowledge is contingent on a rich store of knowing about people, events, and on the acknowledgement of the significance and relativity of past experiences (Fang, 1996; Sumsion, 1997; Hargreaves, 1998). However, I claim that these are often *implicit* and must be made *explicit* in order to facilitate teacher development. This approach requires conceptualization of learning to teach as a matter of a metaphoric and philosophical journey during which the self strives to be understood by the self, and teaching is taken up as *identity* rather than as *role*.

Research in teacher education has made progress in studying complex relationships between teacher knowledge and practice (Sumsion, 1997; Rust, 1999; Ethell & McMeniman, 2000). Focus has also been placed on teachers' meaning making, beliefs, knowledge, and ways of thinking (Ghaith & Shaaban, 1999; Parker, 1998; Griffith & Benson, 1991). However, the research has generally failed to build a codified

body of knowledge, which would help individual teachers create and connect meaning and knowledge of the self within the classroom. It has also failed to make sense of what it means to be a teacher or to locate processes that lead to understanding the ways an educator's self-knowledge is constructed and reconstructed. In much of this work, what is not taken into consideration is that becoming a teacher is not the same as learning to teach.

When teaching is taken up as identity, rather than role, the opportunity for teachers to reflect on the relationships between their values, intentions, and practices become important. Reflection in the present context refers to the "active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it, and the further conclusions to which it tends" (Dewey, 1933, p. 6). In this view, teaching is a "space in which questions arise about what is good or bad, what is worth doing and what is not, what has meaning and importance for you and what is trivial and secondary" (Taylor, 1989, p. 28). Likewise, identity is not the same as role or function. In the postmodern and poststructural view, identity is a process and it is relational. While role is often imposed, identity is individually constructed, through negotiations with self and others and is never stable or fixed. From this perspective, teaching involves complex rapprochement of thought with activity that must not be divorced from social, cultural, and political contexts that frame it.

The Decision to Undertake the Journey: Objectives

The advanced graduate course in Social Studies Education was perceived as a perfect testing ground for such emphasis. Teachers of this multi-disciplined subject in which social, cultural, and political issues frame the process and the content, must become increasingly knowledgeable of the self, of the origin, bias, purpose, and value of that self's practices, and of the conditions for learning that those practices set up.

The project was designed to engage with students of teaching as they undertook to construct knowledge, and to make practical use of the observations made from the engagement process for purposes of teacher self-development. The specific objectives were:

- To describe, interpret, and report how the phenomenon of guided reflection, in the context of a graduate course, as demonstrated through personal metaphor development, and connected to daily life

in the classroom, can act as a catalyst for making implicit teacher self-knowledge explicit and thereby aid the development of the person as educator and of the educator as person.

- To identify processes through which the graduate education course can challenge teachers to surface, review, and rethink the ideologies and assumptions that inform and guide their practices, thereby encouraging them to develop their critical consciousness in the effort to become more effective and creative in the classroom.

The Planning of the Journey: Theoretical Frameworks

The project's theoretical framework is located in the "hermeneutic phenomenological research" paradigm (Van Manen, 1990); a form of interpretation that says that human consciousness is the key to understanding the world. I wanted to see how teachers interpret their world and how, in turn, I may interpret their interpretations. The work draws upon three bodies of knowledge to inform inquiry and provide theoretical foundations on which to set the interpretations. These bodies of knowledge are:

- Conceptions on the *nature* of knowledge itself, extracted from the ideas of philosophers R.G. Collingwood, H. Gadamer, and A.N. Whitehead. Their work advocates the use of process philosophy to deepen consciousness and is based on an investigation into the philosophic, historic, and autobiographic nature of thought and ways of thinking.
- Contemporary justification of research in qualitative theory in all of its forms and methodologies derived from the works of D. Ceglowsky, J.A. Hatch, Y.S. Lincoln, C. Marshall & G.B. Rossman, and G.D. Shank. Their writings argue that the qualitative characteristics of teaching and self-knowledge are thought to be more consistent with the qualitative approach to investigation.
- The use of Case process in teacher education, explored by: C. Carney, J. Feagin-Orum and A.G. Sjoberg, J. Kleingeld, A.E. Richter, and L.S. Shulman. This body of research claims that courses designed to inform the work of the Social Studies educators benefit from exploring the Case process, as it is an excellent strategy for problem solving. The process, based on teacher examination of teacher constructed narratives of lived and autobiographically experienced problems in the classroom, is methodology for teacher education and for gaining self-knowledge. The same process is an

effective strategy for helping K-12 students explore issues embedded in the curriculum of the Social Studies.

There have been a number of studies, both theoretical and practical, of the use of metaphors in teacher education (Bullough & Gitlin, 1995; Weber & Mitchell, 1996; Stofflett, 1996; Bullough, 1991; Bullough, Knowles, & Crow, 1991; de Castell, 1988). Most have focused on the power of the metaphor to create text for an image of the role of a teacher. However, they have not identified what is the more important question, that of how the creation of metaphors can be used to further the philosophic development of the identity of educator. The present discussion underscores the idea that metaphor is the poetic form of the autobiography. It is autobiography, which acts to highlight and interpret the changes and tensions in a life, professional or personal with the purpose of excavating the hidden self and for addressing issues inherent in a life (Pinar, 2004). It is the naming of the metaphor that opens the way to engage in further reflection on the self through an exploration of daily problems. Thus, the present project also begins research to determine whether the exploration of personal story on meaningful incidents can locate identity and thereby help individuals to develop as fully conscious persons and educators.

The Plan of the Journey: Methodology and Resources of Data

Naturalistic research methods guided both the data collection and analysis. The emphasis was on the self, on how the self is constructed and interpreted, how it interacts in identified context, and how internal and external forces influence it. The project focused on providing a learning experience for the *participants*, unlike most studies of teacher thinking that are conducted to meet the needs of the *researcher* to understand a particular group. The weekly seminars of two sessions of a graduate education course in "Advanced Studies in Teaching Secondary Social Studies" served both as the source of participants and the location for the thought and action to be enacted. As a general group, the participants can be described as New York City high school teachers who have embraced teaching as a second career. Since they were in-service students of teaching, they had the opportunity during the course to mine their own classes as *their* personal field of inquiry. Seventeen teachers participated in the spring of 2003 and ten in the spring 2004 session. The participants of each session were informed of the project *after* they completed the course and had been assigned grades.

Participants granted written consent for any or all parts of the submitted course work, including the oral discussions, to stand as the data for the project. The *worthiness* of the documents to the study did in no way affect the participants' grade in the course. Under these conditions, data collection was unobtrusive.

The non-linear forms which make up the evidence and data for this project consists of insights that I, as course instructor and researcher, gleaned from the discussions. The focal ideas of the dialogues were the reflections on assigned and participant researched scholarly readings related to the teaching experiences examined each week in the seminars. In addition, I made use of the data resources provided by the products of three assignments that required the participants to engage in:

1) the construction of a narrative representation of an individually developed, meaningful metaphor that made explicit their personal lived experiences as Social Studies teachers and what being a Social Studies teacher meant for them. In this sense the metaphors were autobiographical. The requirements for this reflective piece were discussed and assigned at the first meeting of the class, and students had until the following group meeting to develop it. The intent of the short "turn around" period was to ensure an authentic first impression metaphor that represented understandings not yet influenced by the engagement with new ideas that would be introduced in the upcoming seminars.

2) the creation of a personal log that documented the consilience of thought and action. The log contained regularly scheduled entries recording reflections, reactions, in-depth examinations, and further questions needing exploration on class discussions, as well as on the positioning questions imbedded in the selected readings that accompanied the course. I chose course readings that focused on examples of critical issues in the teaching of the Social Studies, as identified by William Stanley et al. (2001).

3) the construction of an original and autobiographical narrative based on a critical incident that originated in their daily work. The narrative was accompanied by an issue statement, for which the story served as a preamble. In addition the participants were asked to provide a personally meaningful commentary detailing ways to explore the issues they identified in their narrative. This work was the capstone assignment for the course and intended to reflect the understandings and benefits of the ideas introduced through metaphor construction, the journaling, and the various discussions and readings.

Collingwood argued that self-knowledge is an on-going process, a journey, of making explicit what had been implicit (1992/1942). In the spirit of his argument, the overall objective of both sessions of the graduate course was to allow the students to construct meaning, in the interpretive paradigm. The metaphor construction, in conjunction with the analysis and interpretations of the narratives, was a strategy for the participants to gain an explicit understanding of how aspects of their teacher life fit into their personal life and that their identity needs to be viewed as the integration of the two. In addition, to underscore the need to further their expertise of pedagogic knowledge of their discipline, the course was also designed to serve as a model for utilizing Case process as a philosophical concept. Participants were continually urged to use the model in their daily work with their own students.

Case process requires that investigation into a problem begin with the telling of a story or narrative that sets the context and acts as a preamble for the positioning question. The question is worded as an issue statement that identifies the problem as a dilemma. The exploration into the complexities of the dilemma requires that various viewpoints be considered, explained, and expanded through examples, and valid arguments. This intense reflection on, what in total is called the *Case process*, culminates in a decision on the best way to address the issue. Through this process, decision is founded not on instinct or uninformed beliefs, but on the findings of the explorations on the specifics and possibilities of the problem that have now been put in context.

The narrative cum problem assignment was intended to assess how participants understood the use of the process when faced with an autobiographically recognized problem; how well they could apply the process in the classroom with their own students; and how effectively they could recognize it as philosophical idea that focused on how to teach in a world filled with issues needing decisions. The pedagogic goal for the course was to encourage teachers to construct their daily lessons in such a way as to give their own students the experience of working with processes that allowed for authentic thought whose catalyst were the questions and problems that had meaning for those who were asked to solve them. Participants were encouraged to leave behind the knowledge transmission model of teaching that Whitehead (1979) called "inert knowledge," and whose result is "soul murder."

Making Meaning of the Journey: Data Analysis

Since this project was a philosophical study on teacher thinking and development, like its focus and content, its conduct differed significantly from conventional action research projects. The original intent was to use a software program to manage the artifacts, but it soon became evident that due to the nature of the collected data, the packaged program was too cumbersome and missed many of the nuances that could only be gleaned through direct personal scrutiny and excavation by the instructor-researcher. It is also important to delineate that all of the data collected were not meant to constitute *raw* or *pure* data uncontaminated by thought or action. As all qualitative data, it is produced from interactions and therefore interpretations. Therefore the body of materials collected throughout this study, are in effect not the data themselves but the *resources* for data. They are documentary materials from which the data was constructed; they serve as both evidence and as clues. However, as Lincoln, noted such materials are not evidence until I can recognize it as data, and subjected to analysis directed toward the question I pose and the arguments I make (Lincoln, 2002, 6). To make use of the material as evidence in this sense meant that I had to rely on knowledge, auxiliary hypothesis, and theory built from my own background knowledge gleaned from my work on previous studies and also from my personal experiences as teacher and teacher educator.

It became undesirable to separate analysis from the person who collected the material and in addition I could not find some Archimedean standpoint (Alexander, 2006), from which to produce value-free data. The data collection reflected that the participants and I were joined in the process of knowledge construction and problem solving as we reflected on, individually and as a group, the teaching narratives developed by myself and by the teacher participants. The instructor-constructed narratives served as models for the use of Case process, and initiated the seminar discussions, that, in turn, prompted individual reflection, interpretation, and articulation of personal experiences and philosophies. From this perspective, it became impossible and undesirable for me, as instructor-researcher, to be distant and objective, either during or, as it became apparent, after the data collection. In the philosophical activity of constructing knowledge, the knower and the known are inseparable and influence each other (Collingwood, 1992/1942). My being there mattered.

The collected material lends itself to study from various perspectives but for the present paper, the selection was delineated to address three of the themes that emerged after analysis and synthesis. Each of these themes can best be identified as a series of questions: a) What, if any, is the correlation between the personal metaphor and the theme, and between the metaphor, the theme, and the underlying problem (issue, essential question) of the participant narratives? b) Do the problems identified in the narrative give voice to identity and pedagogic constraints that were either imposed or constructed? c) Do the metaphors developed, and the concerns underlying the narratives, act as signifiers to any of the specific forms on *the teacher development continuum*?

The Landscapes of the Journey: Continuum of Teacher Development

In previous work, (Bérci, 2001, 2002b, 2006), I had identified and provided descriptors for four phases of educator that represent a continuum of teacher development. The phases or forms of educator correspond to an interpretation of the philosophical scale of consciousness that R.G. Collingwood believes we engage in when we set out to know something better (1992/1942). The movement from form to form demonstrates a growth in creativity, consciousness, and meaning using theoretical reasoning. In the present context, the passage from one form to another represents a gain from a less good to a better understanding or consciousness of an *integrated* professional and personal teacher identity. This idea is in contrast to much of the conventional empirically-based literature on teacher development that emphasizes the development of the professional consciousness in total isolation from the development of self-consciousness. The four forms of educator are summarized in Table 1.

Table 1. Forms of Teacher.

Form of Teacher	*Characteristics and Indicators*
Practical Conformist.	Use of naïve comon sense, intuitions, second-hand ideas; Deference to authority in modes of learning and teaching; Unsure of personal knowledge; Low self-esteem; Anxiety, loneliness, doubt; Strong emotional ties to day-to-day classroom experience; Unsure of role as educator and the personal self within that role; Belief that it is best to fragment their roles into inside and outside the classroom; Infatuation, often unconscious, with teaching Tendency not to recognize that there is a need for improvement of both self and the profession.
Theoretical Conformist.	Awareness of ideas of a personal educational philosophy; Pessimistic about institutional philosophy; Becoming aware of the difference between how they thought *it would be* and how *it actually is*; Action directed by authority, fear, shame, anger; Begin to challenge inwardly, on theoretical grounds, the institutional idea of what it means to be a teacher; Becoming aware of the difference between how they think and act inside and outside of the classroom; Idealized attractiveness of teaching fades; Begins the work of true commitment or abandons the profession.
Awakening Philosophical Practitioner.	Recognition of own teaching style and direction that expresses the autonomy of being an individual; Awareness of separate ideas and ideals to which they are becoming committed and of a vague sense of interconnectedness of those separate ideas; Anxiety over need to be responsible for their own guiding thoughts; Questioning ideas and practices imposed by conventional authority; Conflict over what they want to do as teachers and what they perceive as possible; Desire to shed authority; There is a strengthening of the bond between the professional and the person; There is yet no personal philosophy as a fully conscious network of ideas.

Authentic Philosophical Professional
Commitment to conscious and unified personal and professional philosophy; Consciousness that this philosophy is a process for life and pedagogy; Pursuit of self-knowledge is paramount; Differentiation of good, evil, duty, utility; Commitment to the profession and consciousness; Self-knowledge has matured; Concern for the need for development of the student as well as their own; Open to pluralism of ideas, and comfortable with making changes in their own views if such ideas enhance their own; Will submit to conventions, but no longer diverge from their own basic ideas without full justification; They are now teaching who they are.

The forms served as foundation for the initial interpretational analysis of the collected data that guided the determination of constructs and patterns. One objective for this initial analysis was to discern regularities and irregularities within the sources of information and the four forms. I followed the initial examination and categorizing of the documents by a thorough reflective analysis, using hermeneutic and historiographic principles, to portray, evaluate, and locate the experiences of the participants on a continuum of self-knowledge development. Thus, reduction, organization, manipulation, and above all, contemplation on the sources of information were the primary activities of data analysis. Terms such as credibility, transferability, relevance, dependability, and confirmability were the terms by which the quality of the analysis was judged.

During the data analysis the focus/theme of the individual narratives was first succinctly linked to the metaphor. The explanation that accompanied the metaphor provided a possible, somewhat implicit (at least at this point in the exploration) reason for why the teacher chose the incident as a dilemma needing exploration. The metaphors situated the participants' questions.

Next, I developed complex profiles of each participant, in context of the overriding themes. These profiles guided the formulating of the summary conclusions and implications discussed throughout this report. The resulting narrative (this article in whole) demonstrates the process philosophy model as methodology for interpreting data. The responsibility of the researcher in this process is that of an advocate working to translate experience and thought from the implicit, personal realm into the explicit, public realm. This is an example of the personal skills approach to qualitative research during which I undertake to help

teachers interpret their world, and in turn I interpret their interpretations (Shank, 2002, p. 81).

The metaphor narratives signaled my own awareness and those of the participants, of the various forms of educator that can frame identity and professional growth. The forms gave a deeper context to the metaphors and to the narratives. In the seminars, in my position as instructor, I spent considerable discussion time in examining these forms with the group, and the individual journals were rife with reflections on individual ways each teacher would explore ways to move forward on the continuum of forms. Most of the participants were in the early phases of their teaching careers, and as such saw themselves as practicing at the first or second form of educator. The participants agreed that it was beneficial to be aware of these forms as it provided a level of explanation for why they often thought as they did about teaching. All agreed that to know what awaits them in the future, helps to ease anxiety and provides welcomed hope that further experience will help to find better solutions to the problems they face in their day to day engagement with the profession. Participants noted that even though a teacher may reach the fourth form, it is uncertain, that she or he would stay there; and it may not be desirable to do so. New situations such as a critical incident, or a change in teaching assignment, can cause a short lived spiraling to a lower form. Moving to a lower form can prompt the re-examination of hitherto held ideas and philosophies, thereby benefitting the reflective teacher.

Part of the process of data analysis was to create lists: of the teacher metaphors constructed by each of the participants in the two sessions; of the themes around which the individual narratives focused; and of the problems for which the narratives served as a preamble. Standing alone, the information on these lists is disjointed and almost meaningless unless it is connected to the thick narratives of participant voices and is interlaced with interpretive commentary such as the ones that the complex profiles represent. As a benefit, the lists document sources of authentic challenges faced by classroom teachers that should be addressed in teacher education courses. The lists open the door for secondary research. For example, since this study was completed I have used the questions raised by the narratives to build teaching cases for future use. Each narrative required careful examination of the foundational concepts and issues that it raised, but this research was now grounded in the real world. It is one way that I am able to incorporate meaningful *content* as I model *process* in my seminars. To

initiate reflection and engage my students of teaching in dialogue around the dilemma of "who and what is teacher," I make use of the rich list of metaphors.

Putting aside the benefits of creating matrices of the resources, the knowledge constructed in the process of this study however, lends itself more to a presentation in the form of a thick narrative that identifies, describes, interprets, and records the connections between the primary documents. The narrative gives sufficient contextual information and representation of the voices of teachers to allow the reader to identify with the participants.

Individual Journey Experiences: Implicit Voices Made Explicit

I now turn to the profiles created and choose to highlight the voice of two participants: one near the beginning end of the four forms of educator, and the other near the fourth level, although in both profiles there exists considerable overlap of the four forms. The intent is: to give evidence for the argument I make for the value of metaphor as an approach to bring about the rapprochement of professional and personal identity; and to hint at the possible treasures that may be revealed by starting the discussion in teacher education courses with the autobiographical teaching metaphor.

Insights Gained from the Journey by KAPPA: Expectations vs. Reality vs. Goals

Kappa, a second career teacher, has a B.A. in history, an almost completed M.S. in Education, and five years experience in the classroom. During the duration of the course, she was teaching out of her discipline, yet she only hinted at the anxiety this caused and chose only to narrate her experiences while teaching Social Studies. She introduced her personal metaphor, *teacher-as-ringmaster*, with three artful images that she labeled respectively as: Expectations, Reality, and Goals.

The first image is a bright likeness of Kappa as a circus ringmaster, standing on her podium smiling, as she juggles balls labeled "knowledge." "bright ideas," "life experience," and "love of subject." She produced these "balls" from a briefcase that lies on the ground beside the podium and is engraved with the word "Professional." This first image represents her initial expectations of what teaching would be like.

> *I entered the profession with a very definite vision of what I would be as a teacher. I considered teaching to be an honorable, respected profession. I loved reading about history and cultures and Social Studies seemed a natural for me. I previously worked in marketing and knew I could think creatively. I brought to the profession a wide range of life experiences and enjoyed being with adolescents. Teaching seemed to fulfill my personal objectives and I believe I had a lot to offer to the students.*

Her second visual is a drawing of a three-ring-circus which she had entitled "Reality." She is once again on the stage of the center ring, but this time she has a whip in one hand, treats in the other, and is surrounded by circus animals. Above the ring to her right, hangs a sign labeled, "Administration," the ring to her left boasts a banner labeled "Continuing Education." This image, Kappa says:

> *Represents what I felt like after teaching for three months. I was the ringmaster of a three ringed circus. In one ring, I had to tame middle school students. They were ferocious. They didn't come into the classroom eager to learn all [that] I had to teach them. They didn't care about a place half the world away from them. They didn't find Ancient cultures the least bit fascinating. I was told by more experienced teachers that I had to get control, use behavioral modification techniques. Reward good behavior and punish extremely bad behavior. In addition to a tamer, I became a trainer. I was waiting for the day I would become a teacher and impart to my students the rich store of knowledge.*

She explains that while training and taming in the center ring, she also had to pay heed to the other two circus rings. The Administration ring contained the list of responsibilities she was assigned, as a teacher in general and as Social Studies teacher in particular. (Social Studies curriculum, she noted, became the catch-all subject: fire safety lessons, peer-evaluation, police and community relations, etc.). In this ring she also placed the parents of her students, who had a multitude of personal requests of her: "Please don't give projects over vacations; please change my child's seat; please send two weeks' lessons home, my child is sick." The ring to her left contained her pursuit of the M.A. in education. This ring was crowded with her commitment to lifelong learning responsibilities: attendance at night classes, required course papers, necessary licensure exams. Kappa lamented:

> *In [my] previous career, I had been a professional. I was in control of myself and of the projects I was working on. Objectives*

> *were defined and strategies, implemented to achieve objectives. Materials were provided and evaluations of strategies modified in order to meet objectives. Teaching [however], it seemed to me, was a profession out of control. When would I be able to tell my students all that I knew?*

The third image of her artful metaphor represented Kappa's goals for the future as a teacher of the Social Studies. Her narrative attached to this part of her visual was written in the present tense, as if she was living this image. There is an idealistic tone to the way she presents these goals.

> *No longer do I feel that I am on center stage. It is not about me, it is about my students. It is not about what I teach; it's about what they learn. I am no longer struggling for control; I am willing to let them take control of their own learning. I see myself as a guide; giving them the tools necessary to explore the world, they live in and relate the past to their own experience. I am responsible to educate them and if I can do it in an entertaining fashion, it enhances their learning experience. As teachers have done from the beginning, I can give my students the tools to build their own road to the world. I can teach them how to learn and make sense of the world they live in. I can ask them the questions and allow them to find their own answers.*

With these last comments, Kappa revised, but only in passing, her original metaphor of teacher-as-circus-ring-master to that of teacher-as-guide. This glimpse into a revised metaphor would need further reflection, conviction, and lived evidence. She identified herself as envisioning the move from the first to the second form of educator. She certainly recognized the anomalies between how "it would be" and how "it actually is" and has decided to stay in the profession. In order to make the third image of her metaphor a reality, Kappa committed to the task of incorporating theories of child-centered, and constructive approaches to her teaching.

With the exception of the above brief, but promising comment, her narrative is still focused on the role of the teacher, rather than her identity and still lacks a unified perspective of her identity as person and as teacher. She has not fully grasped the need or the idea of a full philosophy of teaching, thereby demonstrating many of the characteristics of the practical conformist. Her own idea of her teacher role has been imposed from needs external to her, but she has accepted them for the time being. However, there is a sense that she knows that

there is more to be had and she needs to reduce the three rings of "her circus" in order to concentrate on what she is beginning to understand to be a most important part of her endeavors – the students (this recognition, conscious or not, is a foreshadowing of the third and fourth form of educator). When group discussion occurred around the forms, she was most hopeful and recognized that knowledge of the forms gave her the courage to make changes that she believed would move her closer to her ideal.

Situating herself somewhere on the first form, with a foot in the second, she recognized that she had not yet acquired many of the skills and dispositions necessary for the profession and therefore was only beginning to feel that she belonged and was deserving of the position in front of the class. She was still fragmenting her role to inside and outside the classroom as the way to approach her professional tasks, rather than seeing teacher as her total identity. This fragmentation fostered a distance between her and her students, and the overall institutional mandates often overshadowed the genuine needs of her students.

Her original metaphor foreshadowed the issue around which she constructed a critical incident on the topic of classroom control. Her teaching incident recounts the structural dismantling of the New York City school district in which she was teaching, and identifies one of the causes for the stress under which teachers were operating. The new administrator advocated cooperative learning, and she was forced to teach in a way that she "is not comfortable teaching." She "finds it difficult to maintain control of lower functioning groups and has difficulty keeping all members of the higher functioning groups motivated." She explains: "I did not begin teaching cooperatively in September and find my students are not receptive to cooperative groups." Kappa is in effect, giving a practical example of her metaphor in her narrative. The three-ringed circus in which she finds herself as a result of the new administrator's wishes, is a place in which there is need for keeping control, obeying the wishes of the administration and the parents and still trying to meet her own perceived idea of what it means to teach. As she says:

> *Classroom control is one issue when teaching cooperatively. Students do not want to work with certain members of the class. Other students want to do all of the work regardless of their assignment. There always seems to be disagreement in the group.*

> *One of the students in the class remarked 'Communism does not work; everyone works harder when they work for themselves.'*

Kappa, therefore finds that finding a solution to the problem embedded in the question: "What are the best ways to implement cooperative groups in the Social Studies classroom?" would be a way to help her deal with the "circus" and to become better at doing what the current administration requires of her. She decided to review the literature on research related to her issue, and find practical solutions that she could adopt on a daily basis.

Kappa understood that she saw teaching as a role that was imposed by the practical constraints of classroom life; that she adapted to it and accepted it; and that once again she was being asked to accept another version of an imposed role. This role was that of the teacher as group facilitator, rather than one in which she envisions herself as one who is "telling students what I know." The intense literature research, to which the question led her, provided a deeper theoretical knowledge of what it means to use cooperative groups. Her conclusion was that:

> *Knowledge of how to best implement a cooperative classroom will require my involvement in teacher training courses either at the university level or teacher training classes. I have found that teaching groups requires more preparation on the teacher's part. ...This research has shown me that using cooperative learning groups in my classroom is useful not only as a methodology [for understanding the Social Studies content] but also to teach [students] how to be active citizens.*

She has taken components of an imposed role, has recognized it as a role rather than an identity, and is using that recognition and the knowledge of the developmental continuum, to construct an authentic version of it. Her original metaphor remained, (for the time being) but she was beginning to feel more confident in being able to take control of her self and move beyond the three-ring-circus-master image. She was moving firmly into the second form of educator, beginning to lose the naive idealization of teaching, and was germinating an awareness of the opportunity costs, both human and material, to being an educator.

Insights Gained from the Journey by ZETA 2: Metaphor as Multiple Images

Zeta 2 is a middle aged, male teacher, one who has retired early from a first career in a very demanding public service position. The decision to

retire was health related and the necessity to change professions gave him the chance to pursue an early interest that manifested strongly in the various duties of his first career. His extensive, well-written teacher autobiography, which he offers as justification of his multifaceted metaphor, describes a family background in which parents gave him "an interest in learning and an appreciation of its importance." At the dinner table, he learned "about the immigrant experience, the Great Depression, and World War II." He adds: "I've also been exposed to a great deal of important history myself (you know you are getting old when almost the entire last unit of a two-year textbook occurred in your lifetime)." His high school interest in anything Social Studies remained as he built his first career.

He had been teaching in various capacities for 12 years, from college adjunct to high school and has met the requirements, plus some, for a Master's degree in education. He was now in the position to take courses that interested him and that he hoped would benefit his second career. As a former police lieutenant and unit commander, he was in charge of training officers and found himself writing a lot of technical and training documents. He followed this type of mentoring with personal communication, interest in, and encouragement of, the persons under his command. This was the process and identity that he brought with him to the teaching profession. Thus, he continually re-writes the official classroom text, in an effort to make it more meaningful for his students, and uses those re-writes as study aids to explain and guide student understanding of the curriculum concepts.

When asked to develop a metaphor for a Social Studies Teacher he wrote an encompassing narrative, explaining that in his view, such a metaphor cannot be restricted to one idea, but must encompass more than what a solitary word image can contain. Zeta 2 therefore, storied his list of metaphors. It became evident in the story that identity as teacher was an adaptation of the role(s) he fulfilled with the New York City Police Department. His list of metaphors is a list of what many would call job description items: teacher-as-motivator, teacher-as-tour guide, teacher-as-instructor, teacher-as-writer and editor, and teacher-as-role-model. His narrative gives specific descriptions and examples of each of these roles as he teaches Social Studies. He concludes his story with the following personal statement:

> *I try to be an example of personal and professional integrity. I have only gone sick two days in over 11 years, act and dress in a professional manner, make sure I know as much about my*

> *subject as I can, and am honest with each student. I tell them of the importance of education in my own life and how it helped so many people that I've known. I try to be receptive to the concerns [of the subject and of the profession] and give constructive advice. I try to show [my students] that I respect them and myself, and that they should respect themselves and others also, and one way, among many, they can respect themselves is to maximize their potential.*

These words describe an educator's identity not simply a role. Because he was well read and had a wealth of experience from many perspectives, he contributed greatly to the discussions. Throughout the course, he lived this identity and demonstrated it through his conduct and comments. Many of the other participants came to rely on him for feedback on their own work. This willingness to help other teachers is a characteristic of teachers working near the fourth form: they become mentors and role models for colleagues and future generations of teachers.

On several occasions, the opportunity arose when I could converse with him informally, one-to-one. These talks confirmed my judgment that what I witnessed in the seminars was in fact an example of identity, not a role. His identity as teacher was of his own construction, how he felt about his second career complemented how he understood his strengths and weaknesses in other areas of his life. Even though he understood the limitations the profession places on his practice, he fully committed to the relationship. In our discussion of the continuum, he would elaborate on the descriptors, give examples from his or from other teachers' practices, and thereby demonstrate a full understanding of them; yet, (out of modesty, I believe) he never identified himself openly as operating at that level. In my estimation, he was teaching who he was, and had reached the fourth form of educator: the Authentic Philosophic Professional.

True to his autobiographically inspired metaphor(s) and to his desire to stimulate a new search for knowledge about the profession, (another characteristic of the fourth form), he recounts incidents from the first seven years of his teaching career during which he was criticized by the chairperson of his schools' Social Studies department. He felt that the criticism was unjust, however, since he was teaching in a private school, there was no union to redress the treatment, and he needed to work out the problem himself. An excerpt from his case narrative sets up the situation:

> *She told me that I was teaching conceptually and that the students I had, which were the lowest rated, could not learn that way. She criticized me to her students, made a number of disparaging remarks over the years, some of which were in front of other faculty and once even at a public event. In addition, she made poorly disguised criticism at faculty meetings, rarely complimented me and was often bullying in her demeanor ... meanwhile, my students did very well (better statistically than the chair's students did when she had the same track), and I instituted a college level program in economics that did well in national competitions, while her A.P. American History students did very poorly on the A.P. exam.*

Zeta 2 recounts his ongoing struggles with the chair, and of those who later joined the department. Throughout the struggles he did not allow for the external imposition to influence his convictions in the context of teaching, although he was aware of its pressures. He continued to operate under the rubrics of his internally constructed identity and of his teaching philosophy. The extensive narrative of his struggles gave excellent scaffolding to the main issue voiced by the questions: "What supports are available for second career teachers? How can a mentor program help teachers new to a school? How can a formal grievance process be undertaken in the absence of a union?" Given the emphasis of policy in his first career, his belief in fair treatment and respect for all, this was an authentic issue for Zeta 2.

In light of how he saw himself as teacher, his exploration of school policy formation was well chosen. Evident in it, was his philosophy on what constituted a good education, and his need to actively work to effect the profession as a whole. The narrative initiated research into ways classroom teachers can develop personal and institutional efficacy. His choice of issue speaks to another indicator of the fourth form. Those who work on this form actively engage in experiences that they believe will positively effect the profession as a *whole*. The concern is with the health of the profession not only the health of their position in that profession. This was a marked difference to Kappa whose need to find a solution to a concern, although felt by many others, was reduced to a personal need.

End of One Journey, Beginning of Another: Epilegomena

One of the most glaring generalizations that surfaced from the stories was that the participants were torn between two needs that were hard

to reconcile, the need to reflect on their beliefs, images, roles, and self-identities, and the need to meet the daily responsibilities imposed by internal and external forces. Participants vacillated between acts of self-inquiry and of practical problem solving. Although the metaphors were individual and focused on how they saw themselves in the teaching identity, the underlying concerns they represented and the phase on the development continuum with which they identified, were all practice related.

The data demonstrated that the participants tacitly contextualized their early metaphors within the issues and questions that they explicitly chose to investigate in depth. The suggestion is made that the stories emerged because of the reflection demanded by the creations of the metaphor and by the writing of the narratives. I made no overt or covert suggestion that the participants should find any connection between the issues represented by the narratives and their original teacher metaphors. In fact, the connection did not become explicit as a strong theme of the study until the analysis and the synthesis began.

The second theme that emerged from the participants' narratives was the recognition that in some manner, parts of the personal teacher metaphors, like parts of the problems identified in the individual narratives, were externally imposed while other parts were internally constructed. The research suggests that in today's teaching milieu (both physical and emotional), there is a distinction between identities that may be imposed and those that may be understood as constructed. In the context of this study, imposed identities were those that were generally expected by outside authorities, while constructed identities were unique to the individual and developed autobiographically. Through the various discussions and individual research, they were able to identify parts of their identities that they felt were imposed and those that were constructed. The narratives gave a voice to something of which they may only have had an undeveloped image. Kappa, at the beginning forms of the teaching continuum, even though she has been teaching for a number of years, clearly recognized her identity as fragmented and partially imposed. On the other hand, Zeta 2, active near the higher forms of the continuum, expanded the self-construction of his identity to include teaching. This distinction presented restraints and constraints on how these teachers handled the curriculum, classroom management and their own personal and professional growth.

The participants of this study acknowledged that it becomes imperative that they recognize the distinction between imposed and

constructed identities, if they are to become more effective and continue their growth as individuals and as teachers. Through reflective practices, such as the ones that were imbedded in the assignments for this course, identities were defined and redefined (transformed). Solutions to the problems posed by the narratives were often based on actions that were specific to gaining further self-knowledge and further knowledge of the responsibilities, possibilities and joys of the education profession. The metaphor was an early indication of identity that became more explicit as the participants constructed, explored their field stories and actively researched possible solutions to the issues inherent in the narratives.

It was evident from the dedicated issue narratives, the journalling and the seminar discussions that the participants identified metaphor development, which is not only a form of autobiography but also a form of image making, as a collective process. Many of the images are representative of the conceptualization assigned to educators by those who are inside and those who are outside of the field. It is of interest that Socrates' famous metaphor of "teacher-as-midwife" was not appropriated by any of the participants as their individual metaphors. Speculation as to why popular metaphors were not sited, remain to become the focus for a later project. Dewey's and Eisner's metaphors of the "teacher-as-artist," was echoed by a number of the participants. Maxine Green's metaphor of "teacher-as-strategist" appeared in the guise of teacher-as-soldier, as-knight, and as-warrior. Stenhouse's interpretation of "teacher-as-researcher" is mirrored by two of the participants who identify with teacher-as-learner and teacher-as-renaissance man and in some aspects, of Zeta 2's all encompassing metaphor. No one saw himself or herself as Skinner metaphorizes the "teacher-as-technician." Perhaps this is the result of the recent emphasis on constructivist theories that require that the teacher make education child-centered, an objective which is less conducive to the teacher proof curricula that a technician would need to adopt. Within the project group, similarities in self-recognized identity were evident: mentor, role model, tour guide, waiter, dew, chef, baker.

The use of metaphors can help counter the Greek notion of enigma or "seeing through a glass darkly." A teacher uses all his or her powers to make the glass less dark, not so much to solve the enigma, but to lift the camouflage and interpret the meaning of what he or she sees and experiences. The teacher metaphor is pregnant with the person's

interpretation. Its development helps to leave behind another of Maxine Green's metaphors, that of "teacher-as-stranger."

I believe that the graduate methods course must be the one in which teachers are given the opportunity and methodology to reflect on their philosophy and images, since the obvious imposed daily constraints will allow little opportunity to do so without the guidance or gentle persuasion that a course requirement offers. Recognitions of the distinction between imposed and constructed identities are paramount in contributing ways to further democratize the teaching profession. In addition, the democratic professional, who can recognize personal beliefs and values, is better equipped to meet the challenges inherent in the teaching of the complex concepts that comprise the Social Studies during an era of accountability. If they feel ownership of the metaphors they create; if they identify that it may be a form of an ideal; and if they recognize that how they see their students is imbedded in that metaphor; then reflection and interpretation of that reflection may provide them with a process to gain the necessary power to develop as educators. Through metaphor development and the narratives and research it can instigate, they can increase not only their knowledge of the self, but that of their students and of their classroom experiences.

When a teacher education program is examined for ways to make clear, precisely how teachers conceptualize the teaching act and their own development, it is important to understand how they will respond to epistemological concerns or events that affect their day-today-practice. It is important to record evidence of their struggles and experiences with such practical knowledge. The study allowed for an "inside" and an "outside" (Collingwood, 1994) view of practicing teachers, as they reflect, work, create, produce, and at the same time present advanced understandings and strategies for teaching.

This study began by stating two objectives, which I believe have been addressed at various sections in this report, (or "my" story), I have described, interpreted, and illustrated how the construction of a metaphor, as a vehicle for guided reflection, can make explicit knowledge of identity as revealed through the challenges of teaching. The work of the participants helped to make explicit the invisibility of some areas of their everyday life. Second, I have provided a methodology through which the graduate education course can challenge participants to rethink their daily lives and bring to the surface assumptions left unexplored. Such activity enhances their work in the classroom.

The project begins a body of work that seeks to locate what could be identified as story sites – whether as texts, lived experiences, processes, testimonies, physical, or mental spaces – that have particular significance for the development of professional and personal identity within the teaching profession. Participants were able not only to situate themselves on the development continuum, but also to have identified how far they have come and how far they still need to travel.

As further study, it would be beneficial to use the data generated by this project and examine the differences in metaphors constructed by those who were socially and culturally diverse, as well as the differences in female developed and male developed metaphors. To ask how imposed and constructed images of gender, culture, and age, shape and distort teacher identity? What is to be made of the gender biased metaphors uncovered by Bullough (1991) of "teacher-as-bitch," or of Joseph and Burnaford's (1994) astonishing notice of the recurrence of the metaphor of "teacher-as-witch"? Are such images coming from the inside or the outside, are they externally imposed or internally constructed? What issues do they signal for the educator? If metaphors of self are in constant flux, where on the educator's developmental continuum do such images as "teacher-as-witch" exist? Does the theoretical footing for this project prove useful in educational contexts that represent voices other than that of the classroom educator?

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