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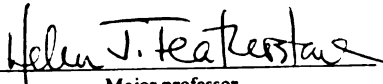
The Drama of Education:
Crafting an Ethical Practice

presented by

Randall J. Buursma

has been accepted towards fulfillment
of the requirements for

Ph.D. degree in Teacher Education


Major professor

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THE DRAMA OF EDUCATION: CRAFTING AN ETHICAL PRACTICE

By

Randall J. Buursma

A Dissertation

**Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of**

Doctor of Philosophy

Department of Teacher Education

2000

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ABSTRACT

THE DRAMA OF EDUCATION: CRAFTING AN ETHICAL PRACTICE

By

Randall J. Buursma

I set out to create a course that would increase preservice students' awareness of teaching's moral dimension with the hope that this course would help them to craft an ethical practice. I wanted to learn more about assisting preservice teachers to deepen their understanding and awareness of the moral dimension of teaching. The study describes and analyzes the effect of the course on 16 students at a small liberal arts Christian college. The study also describes and analyzes the effect of the course on two students who in the following semester were in field placements.

The findings of this study are based on data collected through student journals, course assignments, student interviews, and audio and videotape recordings of the discourse and activities of the course. Lee Schulman's (1987) model for pedagogical reasoning provides the framework for the organization and analysis of the study.

The study concludes that a variety of teaching strategies create opportunities to increase student awareness of teaching's moral dimension. In particular, the use of improvisation and classroom observations engaged students in the issues pertaining to the topic and increased their awareness of teaching's moral dimension. The two students in field placements were limited in applying that awareness in classroom settings due to the teaching pedagogy used during the course, the two students' "apprenticeship of observation" (see Lortie, 1975), and the context of the field placements.

DEDICATION

Jesus Christ's life and teachings provide the foundation for my conception of crafting an ethical practice. My work is offered in thanksgiving for His gift of salvation and the mysterious workings of His Kingdom.

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ACKNOWLEDGMENTS

The most important part of this dissertation may be contained in this section for it points out the support, encouragement, and insight others have shared with me.

Debra Buursma has been my greatest advocate. Her insight on educational issues has deepened my thinking on what it means to craft an ethical practice. Debra has the amazing gift of challenging my thought processes in ways that encouraged and enabled me to continue this work. Because of her love, patience, and care, I persevered in completing the dissertation.

Benjamin, Derek, and Erica Buursma continually gave a sense of perspective to the process of completing a dissertation. Their smiles, laughter, and hugs served as gentle reminders that living ethically happens in relationship with others.

To my extended family and friends at home and church, thank you for your sincere interest in this work and your prayers on my behalf.

Helen Featherstone guided and directed my study. Her probing questions and insightful comments proved invaluable in shaping the analysis and writing of the project. David Labaree, Cheryl Rosaen, and Jay Featherstone read drafts of the study and provided feedback that pushed my thinking and analysis of the data. I was blessed with a committee that cared about my work.

Richard Mezeske continually encouraged me through his humorous emails and his willingness to share his knowledge on the education process. I am grateful for his friendship and willingness to share his expertise with me.

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I would also like to acknowledge Nancy Alexander as a fellow student who made the many trips from Grand Rapids to Lansing enjoyable. Nancy's friendship made completing the coursework possible.

Finally, I would like to thank Sharon Juell. Sharon's help in formatting the dissertation proved helpful while her encouragement and support of my work proved essential.

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INTRODUCTION

Tony struggled with math in my fourth grade class. I tried solving two problems in order to help him. First, I wanted to make sure he understood the mathematical concepts and procedures taught in class. Second, I wanted Tony to complete his work on time. Tony seemed to understand his math assignments. He completed his problems correctly when I sat beside him. When left to his own endeavors, Tony procrastinated and could not finish his assignments. I focused my efforts on strategies designed on helping Tony complete his math problems. I tried cutting down the number of problems assigned, thinking the amount of work would be less overwhelming. Tony still struggled with completing the assignments. I tried homework logs that his parents would sign after Tony completed his work at home. That met with only partial success given the logistical problems of getting the math work home, having Tony do it that day, signing the homework log form, and then returning the math book, assignment, and homework log back to school. I took more drastic measures such as keeping him in at recess or telling him that he could eat his lunch after he completed the first five assigned problems. Despite my best intentions, I failed in helping Tony finish his assignments on time. Exasperated with the situation, I called his mother and asked if she had any insight to share. Her response shocked me. She said Tony was convinced that I did not like him. Somehow in my energy in helping Tony complete his work, I sent the message that I did not like him.

I remember the feeling of being a failure in the pit of my stomach. I told Tony's mother I would talk with him the next day about our relationship and explain my attempts at helping him complete his math assignments. Although not wanting to admit it, I could

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understand why Tony felt the way he did. When reflecting on my actions, I could see how Tony came to his conclusion. He sensed my frustration with his behavior.

The next day, I apologized to Tony and assured him that I liked him and hoped that we could continue working together. He nodded his head but did not say anything. If he had any questions or concerns, I told him to let me know. I decided not to pressure Tony about his math assignments. Whatever he completed, I would accept. Life went on. Teaching continued and I avoided thinking about Tony and that awful feeling in my stomach.

It took a career change and a Ph.D. program to bring Tony back from the “just as soon forget” part of my memory. Calvin College hired me as an instructor in the Communication Arts and Science Department. I enjoyed teaching college age students and the interaction with faculty. Realizing college teaching requires a Ph.D., I started my program at Michigan State University. One of the biggest lessons I learned from the coursework at MSU was that I had not thought carefully about my philosophy of education or the teaching process. I spent most of my time at M.S.U. feeling ignorant. I considered myself an effective elementary educator, but the coursework continually questioned my practice. What subject matter is important to teach? Why? What should you know about that subject matter? What should you know about how to teach that subject matter? What is learning? How do you know when you have learned something? I did not have good answers to these questions.

In one of my classes, I was asked to write a pedagogical autobiography. The purpose of the assignment was to help me reflect on my development as a teacher by reflecting on the events that shaped my teaching, the influences that contributed to my

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professional learning, and my philosophy of education. As I tried to answer these questions, Tony reappeared. I wrote back in 1994,

When I reflect on my growth and development as a teacher at Sylvan, it seems to be shrouded in a fog. I do not have strong, vivid memories of educational experiences that shaped and formed my perspective. I cannot point to any seminar or class which altered my way of teaching to any great extent (even though I earned a Master's Degree from M.S.U.). I relied on the relationships with the kids that I taught to carry me through. *(I then describe my experience with Tony.)*

My frustration as a teacher took precedence over who Tony was as a person. I didn't value Tony for who he was, I only tried to make him do things that I wanted as a teacher. This whole incident shook me to my core. I considered myself a wonderful teacher, respected among peers. But somehow I managed to confuse the importance of covering material and completing assignments with understanding and valuing the children that I was allowed to be with. It bothered me for many weeks and I still think back to it this day.

Tony reminded me that my practice was not perfect. The coursework at M.S.U. began to explain why that was so. I did not have a philosophy of teaching that included a process for taking and assessing classroom actions based on beliefs.

An ethics class at Calvin College two years later provided a way to think about this experience. The class focused on the writings of Immanuel Kant. His perspective on living an ethical life (see Chapter Three for further explanation) provided a framework for thinking about what went wrong with Tony and a way to make decisions and take action in the classroom. For example, Kant believed that a person may not treat others as a means to an end, but rather each person must be treated as an end. In other words, I cannot use people to get what I want. Each person must be treated with respect and dignity. After applying Kant's principle to the situation with Tony, I concluded that I was treating Tony as a means and not an end in the educational process. I was more interested in Tony finishing his work than in Tony as a person. My goal was to have students complete their work and Tony was a means used to accomplish this goal.

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The ethics class was important in my effort to understand the limitations in crafting an ethical practice. Two years earlier, I was writing about valuing children, and now I could provide some substance to that belief. Valuing children means treating them as an end and not the means in the educational process. I also had a way of thinking before taking action in a classroom. I could ask myself whether my actions were respecting students as the end in themselves or treating them as the means in the educational process. I could ask myself, “Does making Tony finish five problems before he is allowed to eat lunch respect Tony as a person or does it treat him as the means to having completed math assignments?” Taking time to think in this way might have prevented me from taking actions that I regret to this day.

I reflected about Tony and my teaching perspective during the ethics class. I remember feeling that the actions with Tony were unethical in many ways. At the time of the incident, I had thought I was doing the right thing. I became so preoccupied with Tony completing his math work that I forgot about him. I missed what he was thinking and feeling. I missed Tony as a person. But I also remember a feeling of frustration because my actions with Tony could have been prevented if I had only thought about my practice from a moral or ethical standpoint. Why did it take me so long to figure out a significant limitation to my teaching? Why did not somebody tell me about ethical teaching earlier in my career? How could I be so oblivious to Tony’s reaction? If someone had asked me before the phone call to Tony’s mother about his feelings, I would have said that Tony does not like to do math. I would not have thought about Tony’s feelings toward my efforts in helping him complete his math assignments. Did Tony do a

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great job in masking his feelings about our relationship or did my perspective on teaching blind me to Tony's concerns and feelings?

After analyzing my interaction with Tony, I could conclude that here was one of those situations where I failed to reach a student. Teachers cannot possibly reach everybody, so consider the case closed. I tried my best but misunderstandings do happen in the classroom. I said I was sorry, so forget about it and go on. In fact, that was exactly my reaction for about ten years, and although my rationale allowed me to ignore Tony's response, it did not accurately articulate what happened.

The coursework at M.S.U. and the ethics class at Calvin gave me a new understanding of Tony and my teaching perspective. I failed with Tony, not because of my good intentions, but because my good intentions were not based on a strong, clearly articulated moral foundation. My relationship with Tony was defined by Tony's academic progress. It was as though I drew a circle and at the center of it was my goal of getting Tony to complete his math problems. Around the circle were the different factors that could help me achieve my goal: curriculum guides, parents, rewards, threats of punishment, and even Tony. I tried using all of those components to reach my goal. I used Tony.

Contrast that picture with another one, only this time at the center of the circle is Tony. Tony is a special person with gifts and needs that surround his circle. His gifts of being a good friend, his love for drawing, and his sense of humor intertwines with his needs of understanding math concepts and completing his assignments. Another ring encompasses Tony's needs and gifts. On this outer ring lie the resources of Tony's world. They include his parents, fellow students, and his teacher carrying curriculum guides.

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These resources exist to affirm who Tony is, not what Tony has to do. I realize now that in the process of affirming Tony as a person, I will help Tony make progress in mathematics. That is one of the positive side-effects of keeping Tony at the center of the circle. A good title for this picture would be “The Moral Dimension of Teaching.”

During my elementary teaching experiences, I did not have a vision that would help me draw this picture. I did not have a system or a process for acting on good intentions. I reacted to situations and did what was best based on my experience as a student, the training received at the preservice level, and my limited teaching experience. These experiences did not prepare me for thinking about the ethical dimensions of teaching.

I did not want that to happen to preservice students at Calvin College. I also did not know how to prevent it from happening, but I wanted to learn. I had many questions: how would I have to teach in order to help preservice students craft an ethical practice? What do students need to understand concerning teaching’s moral dimension? Are there techniques that must be modeled, learned, and practiced if students are to craft an ethical practice? What teaching methods facilitate student understanding in this area? How will I know if students are understanding what is meant by the moral dimension of teaching? How will I know if that knowledge makes a difference in their teaching practice? If the issue is developing students’ awareness of teaching’s moral dimension for the purpose of crafting an ethical practice, how do I go about doing that?

These are some of the questions that initially energized the study. Before describing the study in detail, I will conclude this introduction by defining teaching’s moral dimension. By defining the moral dimension of teaching, I hope to avoid any

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I will define the moral dimension of teaching by weaving together the thoughts of Gary Fenstermacher, Philip Jackson, and Christopher Clark. By using these sources, I will demonstrate the high moral expectations placed on teachers, the difficulty of crafting an ethical practice, and the necessity of having a way to think about the influence of teacher actions. I contend that without a way of thinking about the moral dimension, teachers run the risk of acting in immoral ways despite having good intentions.

Gary Fenstermacher

What makes teaching a moral endeavor is that it is, quite centrally, human action undertaken in regard to other human beings. Thus, matters of what is fair, right, just, and virtuous are always present.... The teacher's conduct, at all times and in all ways, is a moral matter. For that reason alone, teaching is a profoundly moral activity (p. 133).

Fenstermacher (1990) defines the moral dimension of teaching as an interaction between people. In these interactions, principles involving fairness and justice emerge. He leaves no doubt to the pervasive nature of teaching's moral dimension—everything a teacher does is a moral matter. Fenstermacher's definition articulates the importance of actions in defining why teaching is a moral activity. He does not say that a teacher's intentions are critical in determining whether a teacher acted in moral ways, but rather it is in the interaction between teacher and child that the moral dimension is seen.

Fenstermacher does provide a purpose for the interactions between teacher and child. He argues that teaching involves the "enlightenment of the young, the emancipation of the mind and soul, or the development of human virtue" (p. 131).

Fenstermacher's conception of classroom teaching illuminates his definition of teaching as a moral endeavor. Teacher interactions should lead to enlightenment, emancipation, and development. These concepts point out the purposes of teacher interaction. The concepts of fairness and justice are the criteria that the interactions must consider.

How a person defines teaching or its purposes will have a direct influence on moral considerations. For example, suppose teaching aims only to impart skills and knowledge associated with the "back to basics" perspective. The actions of teachers would then be judged on how well their pedagogy accomplished the goals of improving students' competence in reading, writing and arithmetic. The criteria of coverage, assessment, and competency may take precedence over Fenstermacher's issues of what is fair, right, just, and virtuous. The purpose of the school or teacher sets the standard by which the actions of the teacher are evaluated.

While Fenstermacher submits that the moral dimension of teaching relies on human relationships, he also gives guidance as to how it is seen in practice. He includes a number of criteria that he considers indicators of moral worth. Teachers' actions must be fair, right, just, and virtuous. For example, was I being fair to Tony in preventing him from eating lunch until some of his math problems were completed? The concept of fairness could serve as a criterion used in deciding what action to take.

But this leaves the arduous task of defining "fair." I could argue that I was being fair to Tony by preventing him from eating lunch until he completed a number of his math problems. After all, he chose not to do his problems and that action has consequences. Fenstermacher might suggest that before taking action, I should ask what would be fair to Tony in terms of the purposes for education. Would my actions lead to

Tony's enlightenment, the emancipation of his mind and soul, or the development of his human virtue? Answering these difficult questions might have resulted in being "fair" with Tony.

Fenstermacher provides some language and concepts for mapping the complex terrain of moral teaching. He focuses on the interactions between humans that lead to enlightenment, emancipation, and development for students. The emphasis on the human relationships and the high standards of fairness, justice, and virtue provide a context for teachers to judge and craft their practice.

Philip Jackson

Jackson, Boostrom, and Hansen (1993) spent two-and-a-half years in eighteen schools analyzing the moral influence that emanates from classrooms. Their comprehensive study points out two important features of teaching's moral terrain. Like Fenstermacher, they claim the moral dimension of teaching pervades schools. It infiltrates every aspect of the education process. Every teacher action might have moral consequences. Second, teachers do not think critically about the moral dimension of teaching. They understand that teaching is a moral endeavor, but they do not consciously attend to the moral aspect of their teaching.

Before explicating Jackson's perspective, I will explain Jackson's educational purpose. Jackson writes,

The question of what students are taught and how well they are taught is always, at heart, a moral question. This is so because education is a moral endeavor. Education's overarching goal is to make its recipients better than they were when they began the process. It seeks to improve them in some way. This means that shortcomings in the delivery of educational services—giving students less than was promised them, for example, or less than they required to meet life's basics demands—are a form of consumer fraud, a way of shortchanging those being served. Giving students less than they are capable of handling, failing to challenge

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them, and treating them in ways that are better suited to much younger students are only variants of the same thing. (p. 146)

While the definition is not exhaustive, it does indicate a standard the researchers used in the study. Did the teacher's action make the student better? Did the action improve the student's chances of meeting life's demands? Jackson does not provide a list of life's demands or the educational services to which students are entitled. His book does not focus on those issues; nor will I.

Instead, Jackson identifies eight sites in which moral dimensions of teaching become visible. The following list summarizes his eight sites.

1. Moral instruction that occurs as a formal part of the curriculum.
2. Moral instruction seen within the regular curriculum through classroom discussion or activities.
3. Rituals and ceremonies (special assemblies and speakers) that create moods such as pride, loyalty and thankfulness.
4. Visual displays, such as bulletin boards or posters, containing moral content.
5. Spontaneous interjection of moral commentary by the teacher into on going classroom activity.
6. Classroom rules and regulations for student behavior.
7. The morality of the curricular substructure, or the conditions required for the learning process—such as truthfulness and worthwhileness.
8. The expressive morality within classrooms seen in teacher verbal and non-verbal communication.

Jackson describes in detail the “human action undertaken in regard to other human beings” that Fenstermacher defines as teaching's moral dimension. Jackson does not limit his definition to the interaction that a teacher and student might have, but argues that virtually all of teaching has moral significance, including bulletin board and lesson plan design.

His category descriptions provide further evidence of the pervasiveness of teaching's moral dimension. Most of the literature reviewed (see Clark, 1995; Noddings, 1992; Goodlad, 1990; Fenstermacher, 1990) focused on the teacher/student relationship

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when explaining why teaching is a moral endeavor. Jackson challenges teachers to think about how the placement of the teacher's desk or where the teacher stands when the children come in from morning recess affects a child.

Jackson then demonstrates how his categories appear in schools by describing eight sets of classroom observations. He observes the objects found in a classroom and the actions that take place there and speculates on the symbolic meaning for the students. He attempts to answer the questions: What does this action or this physical object stand for? What does it symbolize? What moral significance might the action or object have for students? When reflecting on my own elementary teaching experience, I did not ask myself these types of questions but focused on student understanding and covering material. I did not consciously think of my work in moral terms.

Jackson argues that teachers do not consciously think about the moral significance of their pedagogy or classroom environment. He contends that teachers should consciously think about the moral dimension of teaching for two important reasons. First, teacher actions reveal moral character. Jackson contends these actions express an approach to life. Jackson assumes that teachers want to be known as moral, ethical people; therefore, teachers should want their actions to reflect their vision of morality. Second, Jackson makes a strong case that teacher actions carry potential moral significance for students. He claims many teacher actions are moral because, "they entail judgments about good and bad, that they are either sought after or gratefully received, that they function to affect the self-esteem of their recipients" (p. 64).

Having provided a rationale for acting in ethical ways, Jackson notes why teachers struggle in this endeavor. One teacher remarked, "In teaching we're mostly so

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We've lost sight of what's truly important, but the project has brought it back in view" (p. 280). The teachers realized the amount of responsibility they have for ethical teaching. The phrase, "We teach ourselves" served as reminder for them that their actions, however subtle, reflect on their moral integrity. Jackson's research forced them to reflect on the type of people they were and how that was modeled in their teaching.

Having explained how teaching is a moral endeavor, and demonstrating how the moral dimension is seen in the classroom, Jackson concludes, "teachers also have a corresponding obligation, it seems to us, to learn as much as possible about their own potency as moral agents and about the moral potency of the schools and classrooms in which they work" (p. 293). Jackson argues,

Teachers, in other words, live under an obligation to be as considerate and understanding as possible in dealing with their students, not because such treatment works pedagogically or has positive outcomes, which we may safely assume it does, but simply because students deserve to be treated that way. It is their right as humans (p. 292-293).

My study focuses on learning what might assist preservice students understand the moral dimension of teaching for the purpose of crafting an ethical practice. I want my students to think of their practice in moral terms and then to have the skill to make decisions that would enable them to act in ethical ways. Jackson demonstrates the need for such reflection in experienced teachers.

Christopher Clark

Christopher Clark (1995) provides another vital insight into the moral dimension of teaching. First, I will outline Clark's teaching goals. He writes,

The ultimate purpose of teaching is to serve children on their own journeys to adulthood, citizenship and leadership of the next generation.... Admittedly, there

is more to teaching than feeling affection for children. Yet without love and eagerness to serve schoolchildren well, teaching loses its heart (p. 3).

His emphasis on serving has implications for what he considers moral in teaching.

Clark's idea of service has two critical components. First, he echoes Fenstermacher's belief that teaching entails human relationships. Teachers serve children, not curriculum. Teachers use curriculum in the service of their students. Issues of pedagogy, assessment, and political considerations revolve around the central issue of serving students in their journey to adulthood.

Serving someone else, especially a child, does require skills. A teacher will need sensitivity to the child. The act of serving involves the process of knowing the one served in order to give that person what they need. "A thoughtful person is able to do two things well: see and feel life from the perspective of another, and say and do the right things when we most need that help and support" (p. xv). A moral teacher is one who has the ability to "walk a mile" in students' shoes giving them the teaching, support, and encouragement they need. Clark's second skill assists in this endeavor.

According to Clark, moral teaching has an intellectual component. A sensitive, intuitive teacher bases his/her actions on what was learned from previous experience. Teachers need to reflect on their actions for the purpose of making positive choices later. The thoughtfulness that Clark envisions involves the human relationship component and knowledge about the academic disciplines, problem-solving skills, and the process of making decisions. The tendency might be for teachers to say that being a good person—someone who is nice to others—is enough. Clark's assertion clearly points out the need for more. Moral teaching is demanding in the cognitive sense. To teach morally requires knowledge about a number of elements of the educational process; students,

student learning, subject matter, curriculum, pedagogy, and school setting to name a few. Teachers should understand these elements and how they interrelate in order to craft a moral practice.

Clark's conception of thoughtful teaching requires a teacher who has a variety of virtues: a sensitive and compassionate personality combined with the characteristics of being knowledgeable, reflective, and thoughtful. Such a combination places a high expectation on those who wish to be teachers.

Summary

The process of defining the moral dimension of teaching is challenging and complex. I have tried to demonstrate that every teacher action becomes part of the moral fiber of a school. These actions stem from the teacher's thought pattern and perspective on the purpose and value of school. In order to evaluate teacher action, issues of right and wrong, fairness, justice, and virtue must be addressed. While actions may be judged for their moral worth, the process of evaluating the thought process and actions may lead to insights for developing and improving future moral action. If teacher educators take seriously developing preservice students' understanding of teaching's moral dimension and ability to craft an ethical practice, they will need to explore and influence preservice students' values and the way they think about the educational process.

Chapter One

The Study

I set out to create a course that would increase preservice students' awareness of teaching's moral dimension with the hope that this course would help them to craft an ethical practice. I wanted to learn more about assisting preservice teachers to deepen their understanding and awareness of the moral dimension of teaching. The study will address the following questions:

1. What happens when a teacher/educator tries to create and teach a course about the moral dimension of teaching at a small Christian college?
2. How does the context of a small Christian Liberal Arts College enable and constrain the teaching of the course?
3. What pedagogical strategies contribute to student understanding of teaching's moral dimension?
4. In what ways can a course on the moral dimension of teaching affect students' teaching practice?
5. What will this study contribute to what is known about assisting preservice students to craft an ethical practice and what questions will it reveal that need further study?

These questions guided the study. In the following section, I will describe and analyze the relevant information and research studies that contribute to addressing questions two, three, and four of the study. (I will address question one and question five later in the dissertation.) I will begin describing the context of the study, Calvin College. Next, I will analyze four studies specifically designed to create awareness of the moral dimension in

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professions. Finally, I will describe research that focuses on influencing the practice of preservice students.

How Does the Context of a Small Christian Liberal Arts College

Enable and Constrain the Teaching of the Course?

The teaching context, Calvin College, played a significant role in how I approached the moral dimension of teaching. The set of ideas and concepts that I comprehended were transformed at Christian Liberal Arts College. The following section will briefly describe Calvin's history, the beliefs and mission of the college, and the implications the mission has for both faculty and students.

The Christian Reformed Church (CRC) sponsors Calvin College. The CRC was started in 1857 by a determined group of immigrants from the Netherlands who wanted to break away from the established church. They settled in various locations in the Midwest and based their church on three statements of faith. The Apostles' Creed, the most widely recognized creed of the CRC, summarizes succinctly the major beliefs of the church.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to hell.
The third day he rose again from the dead.
He ascended to heaven
and is seated at the right hand of God the Father almighty.
From there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic* church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body, and the life everlasting. Amen.
**that is, the true Christian church of all times and all place)*

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In 1876, the CRC established Calvin College in Grand Rapids, Michigan. The six-year curriculum produced graduates for the CRC ministry. By 1900, the curriculum broadened to include those interested in teaching or preparing for preprofessional courses in other colleges or universities. Gradually, the college added courses and programs of its own and awarded its first Bachelor of Arts degree in 1921. The CRC sponsors only Calvin College.

Calvin's relationship to the CRC is complex. A single board of trustees that represents the various locations of the CRC governs the college. Board members must be approved at Synod, which is the yearly meeting of CRC delegates that discusses and decides on church matters. The Board of Trustees meets three times a year to hear the progress of the college and vote on matters requiring their approval. The college's administration and faculty committees do the vast majority of college related work and planning. The independent nature of the college is also evident from the amount of money contributed to the college by the CRC—less than 5% of the Calvin's operating budget.

One area of the CRC influence on Calvin is seen in the confessional beliefs that undergird both the CRC and Calvin. In Calvin's expanded statement of mission, the characteristics of these basic beliefs are described.

God is sovereign over all of creation. The scope of humanity's rebellion against God is total, affecting every aspect of creation, including every area of human life. In divine grace God acted unconditionally in Jesus Christ to redeem humanity and all creation from sin and evil. We receive God's salvation through faith alone, which is a product of divine grace. The Bible is our only infallible guide for faith and practice in the Christian life. All believers stand in direct relationship and communion with God through the Holy Spirit. We are called to experience God's grace regularly conveyed in the preaching of the Word and administration of the sacraments. All believers are called to serve the Lord as

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From the founding of the college until today, the college has reinforced the beliefs of the CRC. The opening statement of the college catalog states that "Our primary purpose is to engage in vigorous liberal arts education that promotes lifelong Christian Service" (p. 7).

The first admissions brochure that most prospective students receive declares,

Calvin College is a comprehensive liberal arts college in the Reformed tradition of historic Christianity. Through our learning, we seek to be agents of renewal in the academy, church, and society. We pledge fidelity to Jesus Christ, offering our hearts and lives to do God's work in God's world. (Calvin College Admissions Brochure).

According to college documents, admissions brochures, and the Calvin web site, an education at Calvin should result in graduates who are able "to engage, transform, and redeem" contemporary society. Explaining how Calvin develops students who can transform and redeem contemporary society is more complex. The admissions brochure describes it this way.

As a part of our Christ-centered mission, Calvin encourages you to think about all aspects of our society—books, music, movies, television, science, politics, and more—as part of a process called "cultural discernment".... Cultural discernment asks that we see culture not with quick judgments, but with thoughtfulness, integrity, and above all, a desire to transform it for the Kingdom of God. A Calvin education provides many forums for learning to think critically and respond thoughtfully.

Any college or university would agree with this statement, except for the phrase "and above all, a desire to transform it for the Kingdom of God." That appears to be the defining issue for Calvin College. Like many other colleges, Calvin College wants its graduates to make the world a better place. But Calvin has a particular language for

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describing how the world is to be improved. Calvin wants its thoughtful students to “transform and redeem God’s world.”

In his inaugural address as Dean of Calvin’s Chapel, Cornelius Plantinga Jr. provided insight into what this transformation and redemption might look like in the world.

That’s what Christian higher education is for. It’s for shalom. It’s for peace in the sense of wholeness and harmony in the world. It’s for restoring proper relationships with nature and other humans and God, and for teaching us to delight in the wonders of creation that remain.

Most colleges and universities would agree with Plantinga’s vision for education.

I have not done a study on the mission statements from other colleges, but it seems plausible that most higher education institutions hope their graduates have a sense of the wholeness and harmony possible in the world. The distinctive difference between Calvin and other institutions comes in the rationale for such a vision. Secular colleges may point to the positive effects on the individual, society, and democracy as solid reasons for engaging students in education. Calvin shifts the focus by pointing to the transformative and redemptive work God requires of those who serve Him.

An example from a specific department might clarify the transformative and redemptive concepts that drive Calvin’s educational mission. David Smith and Barbara Carvill (Carvill teaches at Calvin) present a transformative argument for the teaching of a foreign language in their book, *The Gift of the Stranger* (2000). They describe six motivations for the teaching and learning of a foreign language; economic opportunities, to persuade others or gain security, self-enrichment, tourism, escape from the constraints of monolingual culture, and discourse used to clarify values and assumptions of own culture. Each of these reasons provide a rationale for the teaching and learning of a

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foreign language, but Smith and Carvill claim they lack an ethical context. What is needed to transform the common ideas and teaching pedagogy used in foreign language programs is a foundational perspective that provides students with a way to take the ideas presented in class and apply them in ethical ways in the world.

The foundational perspective that Smith and Carvill build their rationale for foreign language is the Biblical notion of hospitality.

Hospitality to the stranger will serve primarily as a metaphor for the way both teachers and students understand and interact with otherness. In other words, it is our conviction that hospitality must shape the spirit and manner in which learners welcome, acquire, and respond to the foreign language and culture. (p. 88).

They elaborate further on the concept of stranger, hospitality, and foreign language later in the chapter.

The stranger we “embrace” in foreign language education is, in the broadest sense, the language and culture of a people. We attempt to teach and learn a foreign language not merely as a linguistic system, but as a medium of communication used by human beings made in God’s image, and we see a foreign culture as shaped by responsible personal agents. Communication across cultures is not just for exchanging information, for wanting to sell or buy, for having pleasure, and the like. Our motives in engaging the “other,” as we shall see in the next chapter, should always be guided and inspired by the more fundamental aim of cross-cultural communication, namely, to build hospitable and kind relationships and good human connections through which people enrich and bless each other, having the well-being and flourishing of each other at heart. (p. 99)

Smith and Carvill argue that teaching foreign language from the Biblical notion of hospitality will allow the teachers and the students to transform that knowledge in ways that reflect the redemption of God’s Kingdom.

Calvin’s mission does have implications for faculty. In order to teach at Calvin, each faculty member must sign a statement of faith that indicates his/her agreement with the doctrines and beliefs of the CRC church. The faculty is expected to integrate their faith with the teaching that takes place in each discipline in ways that reinforce the tenets

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of the CRC as well as help students develop the ability to transform the world. Calvin students do not take special classes called, “How to redeem and transform the world.” Students are required to take only two religion classes during their time at Calvin. Professors are expected to develop knowledge and skills of transformational work in every class.

Integrating faith and learning at Calvin happens in a variety of ways. Some faculty begin their class sessions with a short time of devotions and prayer. During this time, the professor (and students) may speak about his/her faith. Some professors design devotions that connect with the topics being covered in class. For example, I teach a class that focuses on the communication arts in elementary classrooms. For a devotion, I read *The Giving Tree* by Shel Silverstein. Silverstein’s book creatively tells a story of how a tree gives of itself throughout the life of a boy. The tree provides a rich lesson on how giving leads to happiness. The boy who grows to be an old man demonstrates the emptiness of selfishness. I use this book for two purposes. First, the book relates well to my perception of God. Like the tree, God gives of Himself as seen in the giving of His only Son. Silverstein’s story provides a vivid image of that type of love and self-sacrifice. Second, during the class period I read *The Giving Tree*, I work on expressive reading with my students. I model my expectations for expressive reading when I read the book during devotions.

Some professors plan their courses to include Christian responses to issues or structures found in the discipline. For example, a political science professor lists five goals in his course syllabus:

1. to distinguish the realm of the political from the various other dimensions of human experience

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2. to discern an appropriate method of study for things political, one which spurns “ideological” means and opens itself to all of God’s truth as manifest in the person of Christ, in Creation, and in Scripture
3. to connect the study of politics to one’s life in Christ. We shall attempt to discover the place of the political both within God’s creation order and within His redemptive plan
4. to begin to speak the language of politics
5. to identify some of the key characteristics of human beings which affect how they might organize themselves politically.

The professor then lists the various topics covered in each class for the semester. I will highlight five out of the thirty-six classes in his syllabus.

September 13: Christian Thinking and Politics

November 18: Confessing Christ and Doing Politics: “Saints as Citizens”?

November 22: Kingdom Bearings

November 25: The Role of the Church

December 4: Christian Principles and Politics

He attempts to integrate his faith with the teaching that takes place at various times in the semester. On many days, the lectures and activities appear no different from those encountered in other colleges. Issues of power, freedom, justice, democracy, constitutionalism, and representation will all be addressed. But at least in theory, Calvin professors discuss and analyze these issues guided by the beliefs of the CRC. For example, studying the topic of democracy involves not only defining “democracy” and understanding the role of democracy in our political system, but also trying to discover how the concept of democracy connects to our beliefs in God and His call to transform the world.

Although the College does not tell the faculty how to integrate faith and instruction, something of Calvin’s mission does get through to the students. In a survey conducted by the College’s Social Research Center in 1996 and 1997, 452 recent

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graduates completed a six-page questionnaire. Three questions in particular asked

students about topics related to the mission of Calvin. The questions read as follows:

During your time at Calvin (including your experiences both within and outside the classroom), how much growth did you experience in each of the following areas? Circle on response for each item.

Developing a personal relationship with God

1=A great deal of growth

2=Some growth

3=Very little growth

4=No growth

5=No response

Developing a set of beliefs that gives meaning to life

(1–5 choices)

Applying my Christian faith to my actions

(1–5 choices)

Table 1.1 The summary of data from Calvin questionnaire

Rating Scale	Developing a personal relationship with God	Developing a set of beliefs that gives meaning to life	Applying my Christian faith to my actions
A great deal of growth	32.2%	51.8%	37.6%
Some growth	53.7	42.2	51.7
Very little growth	12.4	5.3	8.9
No growth	1.8	.7	1.8
No response			

At least 85% of Calvin’s recent graduates responding to the questionnaire experience some or a great deal of growth related to faith and spiritual issues. What is unclear from the data gathered by the Social Research Center is the source of the growth for students. Without more substantial data, drawing conclusions about how many Calvin professors effectively integrate faith and learning will be difficult.

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I have tried to describe Calvin College as a place that, from an institutional standpoint, has a definite mission and set of core values. Calvin's mission and set of confessional beliefs should affect what takes place in the classroom. The degree of that influence depends, in part, on each professor. Throughout the analysis of the study, I will attempt to describe the ways Calvin College enables and constrains the students' ability to understand the moral dimension of teaching

What Pedagogical Strategies Contribute to Student Understanding of Teaching's Moral Dimension?

The paucity of research studies that analyze attempts to affect preservice student thinking and behavior concerning teaching's moral dimension indicates a need to address this area of teacher education. In the following section I will review four studies that provide some direction in helping teacher educators assist preservice students in crafting an ethical practice.

Deborah Yost (1997) provides some insight into possible ways to influence moral dispositions of students. She did a qualitative study at a large university with a five-year education program. The university's education program set a goal of developing an attitude in preservice students that all children can learn and that all teachers should be able to teach to the individual needs of each child. The university emphasized in their mission statement the uniqueness of children and the belief that teachers need the skill and fortitude to effectively deal with individual learning differences. The program attempted to achieve its goal through course work, readings, clinical experiences, and the influence of the professors.

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Yost interviewed fourteen students who completed the 5-year program to get their perspective on the effect of the education program. For a framework to guide her study, Yost relied on Goodlad's four moral dimensions (1990, 1993, 1994): enculturating the young in a social and political democracy, providing access to knowledge for all children and youth, practicing pedagogical nurturing, and ensuring responsible stewardship of schools. Yost conducted a two-hour interview with students and collected journals and portfolios created in various education courses. The students' work and answers to interview questions supplied the evidence of their moral disposition to teaching based on Goodlad's work.

Yost concluded that these students did understand the university's mission and were able to critically reflect on what was happening in schools. Yost contends that they had characteristics of more experienced teachers, although she fails to describe what exactly are those characteristics. The students pointed to their clinical experiences, course work, the influence of professors, and readings as playing a role in their development. They also found helpful school observations that required critical reflection in the form of papers or discussion.

Yost's concludes that students' moral dispositions were influenced, but I am unclear as to how the university accomplished this. I question whether picking fourteen students with "at least a 3.0 average in education-related courses, demonstrated an above-average teaching ability, and were highly-reflective" (p. 284) from the education program will accurately indicate the program's influence. Also, Yost relied solely on student responses. If Yost based her findings on field observation of the students who were now teaching, her results would be more impressive. Relying on student interviews

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calls into question if the University's goals are carried through to the schools in which their graduates teach.

Steven McNeel's study (1994) reached conclusions similar to Yost. McNeel studied the effect of a moral judgment research program implemented at Bethel College. Bethel's goal of improving the education of its students could be seen in programs designed to develop faculty understanding of student moral development. The college believed a more powerful education was possible if professors would consciously constructed strategies in their teaching that focused on ethical growth in students. McNeel did a longitudinal study of Bethel's students analyzing their growth in moral judgement. McNeel utilized Rest's Defining Inventory Test to measure the moral judgement of students in their freshmen year and in their senior year.

McNeel constructed his study based on the work of Kohlberg. Although Kohlberg is discussed in Chapter Two, a brief explanation of his theory will set the context for McNeel's study. Kohlberg argued that a person's thinking process determines that person's moral judgement. Kohlberg assessed a person's thinking process by presenting a series of dilemmas and analyzing the problem-solving strategies a person used to resolve these dilemmas. He determined that a person would use basically one of six strategies in resolving a dilemma. These strategies represent the six sequential stages that Kohlberg claimed to measure a person's moral development. While Kohlberg could accurately determine a person's moral development, his interview process was difficult to administer and score. To address this problem, James Rest created the Defining Inventory Test, a multiple-choice version of Kohlberg's interview process that measured moral development.

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McNeel found the Bethel students did exhibit growth in principled reasoning during their experience at Bethel. (The DIT principled reasoning increased from 35.7 to 46.4 in the combined longitudinal cohorts. Using Bowen's (1977) scale for effect sizes, the jump was considered large. No control group was used.) McNeel analyzed certain student experiences in an effort to narrow down which faculty efforts led to moral reasoning growth. For example, he compared the DIT scores of students who participated in off-campus programs with those students who stayed at Bethel. While conclusive results eluded McNeel, he did find that experiences like off-campus learning opportunities, close relationships with professors, and role-taking activities play an important part in student growth.

I took special note of the use of drama in Bethel's program. The students responded to four "radio dramas" that depicted realistic dilemmas that college students might experience. For example, one drama told the story of Jack who pressured his date, Katie, to have sex with him. The students heard the story and then had state what advice they would give to the main character. Coding manuals were constructed that measured the students' moral sensitivity. McNeel concludes, "Thus, our experience is that the dramas can be used as effective educational stimuli to help our students understand the need for moral sensitivity, and to see more clearly the microskills involved in being morally sensitive in specific situations" (p.47).

Like Yost, McNeel's study does indicate that developing a student's moral thinking and perspective is possible, but what remains unclear is what teachers say and do that brings about the change. Both studies did look at the big picture, attempting to gauge the effect of a four or five year experience. Given the broad scope of their studies,

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specific outcomes were lacking. For example, McNeel briefly describes the content of the role-plays, but does not describe the context of how they were used. He does not describe when or how the Bethel students participated in the role-plays. When McNeel says that close relationships with professors influenced student moral development, he does not describe what is entailed in such a relationship. Instead, the reader must accept that these types of experiences have some effect on student moral development, but is left questioning how the effect occurs and to what degree it influences how the student lives an ethical life.

McNeel also refers to Penn's (1990) course intervention technique. Penn's approach begins with teaching his students about the skills involved in resolving any ethical dilemma. He first presents material on the skills of logically dealing with moral issues. He includes topics such as premises and conclusions of arguments and validity issues. Next, he provides role-taking exercises that focus on taking on another person's perspective. Finally, he teaches Kohlberg's theory of moral development and discusses how to recognize the different reasoning used in each of the six stages. After the students learn the "how to" of moral reasoning, they work through a number of dilemmas applying the skills and concepts taught to resolve the dilemmas. He does not spend time figuring out student personal beliefs and values but presents the principles involved in ethical decision-making. Penn used the DIT to measure the growth in moral judgement of his students. He found that his students improved significantly in their ability to use principled reasoning in resolving dilemmas.

McNeel has experimented with Penn's method and found that it does have a significant effect on about thirty-percent of the students. He also found that business and

education students took to this approach more readily than students did from other departments. What is unclear from Penn and McNeel's study is if their students demonstrated principled reasoning outside of the DIT. After reading through Penn's study, I felt that he taught the test. His students knew how to resolve ethical dilemmas using principled reasoning, but there is no evidence here to indicate whether they could or would use their knowledge in daily life

Muriel Bebeau (1993) works at the University of Minnesota's School of Dentistry. Her work focuses on developing professional ethics for dentistry and has particular possibilities for education. Bebeau developed a curriculum for dentistry that attempted to respond to four reasons why people do not act in ethical ways: people do not recognize the moral dimensions of the situations they find themselves in, people may not know how to make decisions in moral ways, people may choose to act in immoral ways, people do not have the skill or ability to act in moral ways. Bebeau uses a number of classroom interventions designed to address these concerns. Lectures, dilemma cases, discussion, personal writings, small group activities, role-plays, and role concept presentations are some of the ways she tries to get her students to think of the ethical issues in dentistry. One strategy involves the use of video. The students would observe an ethical dilemma presented in a video format and then be asked to explain what they would do and why. Responding in this way to video has a similar effect as reading a case, but the students see the dilemma unfold as it might happen in their own practice.

Bebeau used two different measures to assess the students in the dentistry program: the Defining Issues Test (DIT), and the Dental Ethical Sensitivity Test (DEST). Based on pre-program assessments, Bebeau concludes that students need to understand

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their personal beliefs and develop a way to think ethically about their profession. Role concepts and responsibilities are not developed adequately when students enter the program. Based on post-program assessment, dilemmas accompanied by both writing assignments and group discussion may lead to better understanding of the professional expectations required of the student. She noted that individual courses might help students to grow in the knowledge of professional ethics, but to create a greater effect, interdisciplinary collaboration is needed.

Bebeau's work reinforces conclusions suggested by the work of Yost, McNeel, and Penn. First, all of these studies incorporated a number of different strategies to assist students in understanding moral concepts. Readings, lectures, role-plays, case studies, field experiences, journals, group discussions, and close contact with professors are some of the ways students come to understand the moral dimension of a profession. There does not appear to be a specific way to have students craft an ethical practice. Second, assessing how teaching interventions affect student development is difficult. The Defining Issues Test accurately tells the level of principled reasoning used to resolve an ethical dilemma. The numerical score indicates a level of moral reasoning indicating a moral development stage. It makes no predication on how a person will act in actual situations. Other assessment procedures, like journals and interviews, provided limited evidence of student growth.

These studies point out certain strategies may foster ethical awareness and moral decision-making ability in students. While knowledge will assist students in crafting an ethical practice, it does not ensure that students will apply what learned in the classroom. The next question of the study addresses that issue.

In What Ways Can a Course on the Moral Dimension of Teaching

Affect Students' Teaching Practice?

Assisting students in crafting an ethical teaching practice is a difficult challenge for teacher educators for two reasons. First, teacher educators must address preservice students' past school experiences in order to influence their future teaching practice. The work of Lortie and Feiman–Nemser and Floden support this claim. Second, student characteristics may limit the effect of the teacher education program. I will analyze three studies that connect student characteristics to moral development. In the final section, I will analyze a study that attempted to affect the moral teaching practice of teachers.

The context of teacher education programs

Lortie (1975) argues that many teachers teach in the way they were taught. They imitate their former teachers. His argument begins with the observation that a person will spend close to 13,000 hours observing, relating, and responding to classroom teachers. Given the vast amount of time in close contact with teachers, it seems reasonable that students would learn how to teach. Lortie contends that this does not happen for two reasons. First, the student has a specific perspective in the teaching process. The student is the recipient of the teacher's work. Unlike a craftsman telling the apprentice the how and why of a craft, the student only sees the final outcome of the craft. In some ways it would be like a potter giving the apprentice a beautiful vase and telling the apprentice to make one just like it. The apprentice would find it impossible to make such a vase. But suppose the apprentice watched the potter make 13,000 vases. Lortie's second reason argues that the apprentice would imagine, based on the number of hours watching the potter make vases, he or she could make a vase. The apprentice would imitate what the

potter did without really understanding the craft of pottery. Lortie asserts that many students enter teaching believing that they know how to teach. They have seen it done for about fourteen years. What these students do not realize is that their apprenticeship of observation has provided them with a knowledge of teaching that is “intuitive and imitative rather than explicit and analytical; it is based on individual personalities rather than the pedagogical principles” (p. 62).

I wanted the students to act on pedagogical principles embedded in ethical considerations that they would acquire during the 45 hours of the interim course. Lortie argues that doing so would be difficult, given the perspective students have on teaching. Feiman–Nemser and Floden (1986) echo Lortie’s assertions and describe other areas that will constrain teacher educators’ ability to influence the teaching practice of students. In their review of studies related to the culture of teaching, they cite a litany of factors that make teachers imitative rather than reflective in their teaching. Issues of teacher knowledge, the classroom context, school structure, and the socialization of teachers create a complex web of factors that make understanding a teacher’s craft difficult. For example, in describing how a first–year teacher begins to acquire the cultures of teaching, Feiman–Nemser and Floden argue that the first–year teacher focuses on discipline as a key element in teaching. Classroom management issues play an important role in the socialization of a teacher. They argue that experienced teachers could help preservice students with these issues but due to the isolationist nature of teaching, beginning teachers often work through management issues alone. As a result, beginning teachers revert to teaching in ways that they have been taught.

Lortie and Feiman–Nemser and Floden provide evidence that affecting a preservice student’s practice is a difficult challenge. Issues of prior schooling, problems in teacher education programs, limited knowledge of content area and teaching pedagogy constrain the potential of teacher educators to influence preservice students thinking and practice.

Student characteristics

Assisting preservice students to craft an ethical practice may also be hindered by the level of student moral development. In the following section, I will look at studies that focus on preservice students’ level of moral development. Second, I will narrow that focus to moral development of students at Christian colleges, comparing aspects of moral development at Christian colleges with that of Calvin College, the site of the study. Finally, I will connect the need for advanced moral reasoning with effective teaching practice.

While I did not find many research articles that specifically dealt with a preservice student’s ability to reason morally, Bloom (1976) did provide two interesting findings from research done at the College of William and Mary. He used James Rest’s Defining Issues Test (D.I.T.) to measure the principled responses students give to dilemmas. The D.I.T., like Kohlberg’s interview format, measures a person’s moral development by evaluating the reasons he or she uses in resolving ethical dilemmas. Bloom studied eighty–two education master’s degrees candidates and found they scored lower on Rest’s principled responses’ scale than college students from other professional schools. He noted that “graduates from teacher preparatory colleges are particularly apt to be more impressed by the pretentiousness of a statement than by its substance” (p. 624).

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He cites the statement, “whether the essences of living is more encompassing than the termination of dying, socially and individually” (p. 624) as an example of a meaningless statement that teachers college graduates used in resolving a dilemma. His second finding provided evidence that “education students made significantly fewer principled responses (Stages 5 and 6) and were more likely than students in other fields to be Stage 4 (“law and order”) moral thinkers” (p. 625). While Bloom does not describe other characteristics of the subjects, (What type of teacher programs did they come from? What type of teaching experiences did the subjects have? What were the ages of the subjects?), his study does raise questions about a teacher’s ability to reason from principles.

Diessner’s (1991) findings, as reported by Chang (1994), fit well with Bloom’s: Diessner reports that most teachers reason at the conventional level as measured by Kohlberg’s interview process. Diessner noted that teachers understood post-conventional thinking, but could not apply that type of reasoning to their own practice. Chang concludes,

Although teaching is moral by nature and teachers make moral decisions continuously, teachers do not seem to be well prepared for this aspect of their jobs. Teacher educators, realizing this, may consider adopting the theory of moral cognitive development to solve the problem (p. 72–73).

Both Chang and Bloom claim that teachers do not demonstrate principled moral reasoning in the classroom. Neither researcher offers an explanation of this finding. Chang does advise adopting the theory of moral cognitive development, which turns out to be Kohlberg’s six stage theory of moral development.

Piaget and Kohlberg (I will discuss their work in Chapter Two) both connected a person’s moral reasoning to their cognitive skill. A person with the skill to think through and analyze issues will score higher on moral development scales than a person who does

not have much skill in analytic thinking. Rest (1986) also found that education is a powerful predictor of a person's moral development. More education results in higher levels of moral development. I wondered if the findings of Piaget, Kohlberg, and Rest could be extended to a student's ACT score. My hypothesis would state those with higher ACT scores demonstrate higher levels of moral development. I would assume that students with higher ACT scores would have higher cognitive skills than those students with lower ACT scores. Would it then follow, based on Rest's work, that those with higher ACT scores will score higher on D.I.T. scale? I could not find in Rest's work any study dealing with ACT scores and moral development. I did discover that from the years 1990–1998, the average ACT score for the graduates of Calvin College was 24.1. During the same time period, the average ACT score for those graduating with elementary certification was 22.9. Based on this evidence, it does seem plausible that elementary students may find it more difficult to use principled reasoning.

I did find two sources that offer a different perspective on the notion that education students may not be as "smart" as other students. Bracy (1997) does admit that SAT scores are lower for education majors but suggests two intriguing reasons. First, women score on an average 45 points lower on the SAT than men do, so it does follow that education majors who are made up of a majority of women would score lower. Bracy adds that women earn higher grades in college than men, negating the stigma of having a lower SAT score. Second, studies do not take into account those who actually end up in the classroom. His point is reinforced by the work of Latham, Gitomer, and Ziomek (1999) who conclude, "that people who pass teacher licensure tests have academic skills that are comparable to or even slightly better than the skills of the overall population of

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people who take the SAT” (p. 25). Their study differs from other research done in this area in the sense that it measures the skills of teachers who are qualified to teach, rather than those who say they are interested in teaching. Many studies focus on the characteristics of those who are interested in teaching, rather than those who actually complete a teacher education program. Given the high turnover that occurs in teaching (Hanushek and Pace, 1994), their findings more accurately assess the academic skills of teachers.

Steven P. McNeel (1994) offers further insight into this issue with his study involving Christian colleges. McNeel works at Bethel College—a college that like Calvin College belongs to the Christian Coalition. His findings reveal a number of characteristics of student moral development (McNeel, like Chang, used the D.I.T. in his study). McNeel analyzed data from research studies at Christian colleges and universities and found that students tend to have lower levels of moral judgement.

The mechanism is presumably an ideological, answer-oriented approach to education that operates against the development or expression of autonomous principled thinking in moral dilemmas. That is, because of a focus on given answers, a Christian higher education might not develop in students what Western philosophers call the moral viewpoint, the emphasis on making moral judgments out of basic universalizable principles, such as justice, or the valuing of human life and dignity(p. 29).

McNeel cautions against making generalizations to all Christian colleges due to the diversity within Christian colleges. He noted that Christian colleges with a liberal arts focus fared better on student moral development scales than non-liberal arts Christian colleges, although the small number of colleges or universities in the study (12) limits his claim.

McNeel (1992) used his findings as a foundation for action research at Bethel. Bethel made the moral development of its students a priority. Faculty participated in a program designed to enhance their understanding of moral development. New courses in ethics were introduced and implemented. Other programs (e.g. off-campus learning experiences) were assessed for their effect on student moral development. McNeel asserts that these interventions may contribute to a student's skill in using principled reasoning, although the size of the effect depended on student major. Education (and business) students demonstrated the smallest gains in principled reasoning. In fact, freshmen who came into an education program with a high principled reasoning scores were more likely to show decreases in principled reasoning. McNeel notes that seniors in education use the principled reasoning skills of freshmen. McNeel speculates that the lower growth gains could be due to the type of discipline and pedagogy used in education or the personal characteristics of the students in the program.

While McNeel's work offers some possible solutions to helping preservice students craft an ethical practice, the research indicates these students' moral reasoning ability tends to be at lower levels than that of other college students, and this difference may be amplified at Christian Colleges.

Analyzing the significance of this research is difficult. For example, do teachers who have higher scores on the D.I.T. make better educators? Fon-Yean Chang reviewed the research studies that analyzed the correlation between the moral reasoning scores of teachers and their views on discipline, teacher's role, relationships with students, and understanding educational concepts. He found that teachers at the higher stages have a more complex understanding in areas of student discipline, teacher roles, curriculum, and

educational issues. For example, teachers with higher levels of moral reasoning tend to take a more humanistic–democratic view of discipline. Teachers with lower moral reasoning levels tend to take a more authoritarian view of discipline that focuses on students obeying rules and following procedures. “Consequently, teachers with high levels of moral reasoning can be more student–centered and perform more humanely, democratically, and professionally”(p. 76). Chang concludes,

Teachers with higher moral reasoning can be more empowering to student learning and healthy social development than teachers with lower moral reasoning. These conclusions suggest that teacher moral reasoning play a crucial role in teachers’ practice. Promotion of a moral reasoning component in teachers’ training programs seems to be necessary for cultivating fully functioning teachers (p. 81).

The literature reviewed in this section indicates that education students do not come to college with high-principled reasoning skills. Nor do they graduate with those skills.

The literature reviewed indicates that by using a variety of pedagogical strategies, student moral awareness and thinking could be influenced. Assessing the degree of influence or how the influence might be applied in a student’s life was difficult to determine. Also, certain factors, such as teacher education programs and student characteristics may constrain the efforts to influence how students think and take action in practice. The work of Oser and Althof focused on influencing the practice of teachers through the use of a strategy called “discourse morality.”

Oser and Althof (1993) take a different approach to helping students act in moral ways. They contend professional morality is usually limited to teaching students about ethical principles or trying to develop virtuous characteristics in students, trusting that virtuous people act in virtuous ways. While being a virtuous person or knowing of ethical

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theory is important, Oser and Althof offer a procedure called “discourse morality” for teachers confronted with a complex dilemma.

To have a moral method means not so much to be a moral person but to construct, day by day, a moral journey as a way of life.... The strategy and readiness for systematically reflecting, controlling, and evaluating through a moral method is called procedural morality. This is where our research must begin (p. 117).

Before using discourse morality, a teacher must create a moral environment in the classroom—one where students and teacher feel safe in stating their opinions and beliefs. If the students believe their thoughts and feelings are respected, the teacher can create roundtable conversations with the students and other people involved in the dilemma. The purpose of the roundtable conversations is to hear the perspectives of those people involved with the situation for the purpose of taking action of which participants feel a part.

Leading such discussions takes training and practice, but Oser and Althof believe such discourse, or dialogue, will lead to moral actions. Oser and Althof contend that a virtuous teacher who only uses ethical theory may not take action of which those involved in the situation will understand or feel a part. Instead, by sitting the participants around a table and having each play an equal role in the resolution process, the final outcome will reinforce the integrity and worth of each person.

Oser and Althof have taught this method to teachers and have done follow-up interviews and questionnaires with thirty teachers on the effect discourse morality has on their students. Students also completed a questionnaire evaluating teachers who used discourse morality and teachers who did not use the procedure. Oser and Althof have found that the procedure creates positive feelings for the students because they feel that the teacher respects them and values their opinion. Based on the comparisons of teachers

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who use discourse morality and those who do not, Oser and Althof claim teachers should receive extensive training in discourse morality and the ability to create and lead roundtables.

Oser and Althof's seem to argue that when it comes to resolving ethical dilemmas, discourse morality will provide an effective way to do it—regardless of your virtue or knowledge of ethical theory. While having a procedure in place to deal with complex dilemmas is important, a teacher's role in modeling ethical action and creating a classroom climate that attempts to prevent negative outcomes from occurring is equally important. Teachers need more than a procedure to handle difficult situations in the classroom. Teachers need a way to think about every aspect of their practice in an ethical way. Preservice students who learn discourse morality may have the impression that ethical teaching revolves around moral situations involving only relationships between students and a teacher. Preservice students also need to understand that teaching's moral dimension comes out in areas like curriculum choices, pedagogical strategies, and non-verbal communication.

The recommendations and research done in this area indicates that certain instructional strategies may prove beneficial to student understanding of teaching's moral dimension, but knowing if and how students apply their understanding in their own teaching situations is more difficult.

Organization of the Study

I have framed the rest of the dissertation with the work of Lee Shulman. Shulman (1987) in "Knowledge and Teaching: Foundations of the New Reform," argues that teaching reform must emphasize "comprehension and reasoning, transformation and

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reflection” (p. 1). Shulman builds his case by asserting that the current knowledge base of teaching is often reduced to teaching behaviors that connect with higher achievement on tests. Rejecting this view, Shulman claims that the learning process cannot be defined by a list of teaching behaviors. Rather, Shulman paraphrases Fenstermacher’s (1986) definition of teaching and claims that teaching is where

the unknowing can come to know, those without understanding can comprehend and discern, and the unskilled can become adept. Thus teaching necessarily begins with a teacher’s understanding of what is to be learned and how it is to be taught (p. 7).

Shulman’s definition of teaching connects with the goals I had for the interim course. I wanted my students, or “the unknowing”, to know, understand, and become adept at crafting an ethical practice.

Shulman asserts that teachers should possess seven different types of knowledge in order to teach well: content knowledge, general pedagogical knowledge, curriculum knowledge, pedagogical content knowledge, knowledge of learners, knowledge of educational contexts, and knowledge of educational ends, purposes, and values. Shulman defines and describes these seven different types of knowledge and then explores how an effective teacher develops understanding in these seven areas of knowledge. He concludes that a teacher’s reasoning ability influences a teacher’s ability to understand and use these seven types of knowledge.

As we have come to view teaching, it begins with an act of reason, continues with a process of reasoning, culminates in performance of imparting, eliciting, involving, or enticing, and is then thought about some more until the process can begin again. In the discussion of teaching that follows, we will emphasize teaching as comprehension and reasoning, as transformation and reflection (p. 13).

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I wanted my students to reason in ethical ways about their practice. Shulman might say that I would need to comprehend and reason about teaching's moral dimension for the purpose of transforming my understanding in ways that connect with students. After teaching my lessons, I would need to reflect on my interaction with the students for the purpose of forming a new level of comprehension to use in my next teaching experience.

Shulman continues his argument by referring to Fenstermacher's framework for teacher education. The following passage could have also served as an accurate description of my intentions for the students in the interim class.

The goal of teacher education...is to educate teachers to reason soundly about their teaching as well as to perform skillfully. Sound reasoning requires both a process of thinking about what they are doing and an adequate base of facts, principles, and experiences from which to reason. Teachers must learn to use their knowledge base to provide the grounds for choices and actions. Therefore, teacher education must work with the beliefs that guide teacher actions, with the principles and evidence that underlie the choices teachers make. Such reasons...can be predominantly arbitrary or idiosyncratic ("It sure seemed like the right idea at the time!" "I don't know much about teaching, but I know what I like."), or they can rest on ethical, empirical, theoretical, or practical principles that have substantial support among members of the professional community of teachers (p.13).

Shulman was writing his article in reaction to efforts to reform teaching by analyzing teaching behaviors that lead to higher student achievement scores. Shulman asserts that reform must be influenced by the intellectual basis for teaching performance—the ability of teachers to reason about teaching.

I was also trying to institute a type of reform with the Calvin students. I wanted the students to craft an ethical practice by having their pedagogical reasoning based on ethical, empirical, theoretical, and practical principles. Through engagement with the

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readings, discussions, and classroom activities, the students might learn to reason and think ethically about their choices and actions in their own classroom.

Shulman provides a model for pedagogical reasoning that teachers can use in preparing material for instruction. He argues that pedagogical reasoning has five components that teachers must continually engage in for effective instruction. The following figure represents these elements of pedagogical reasoning.

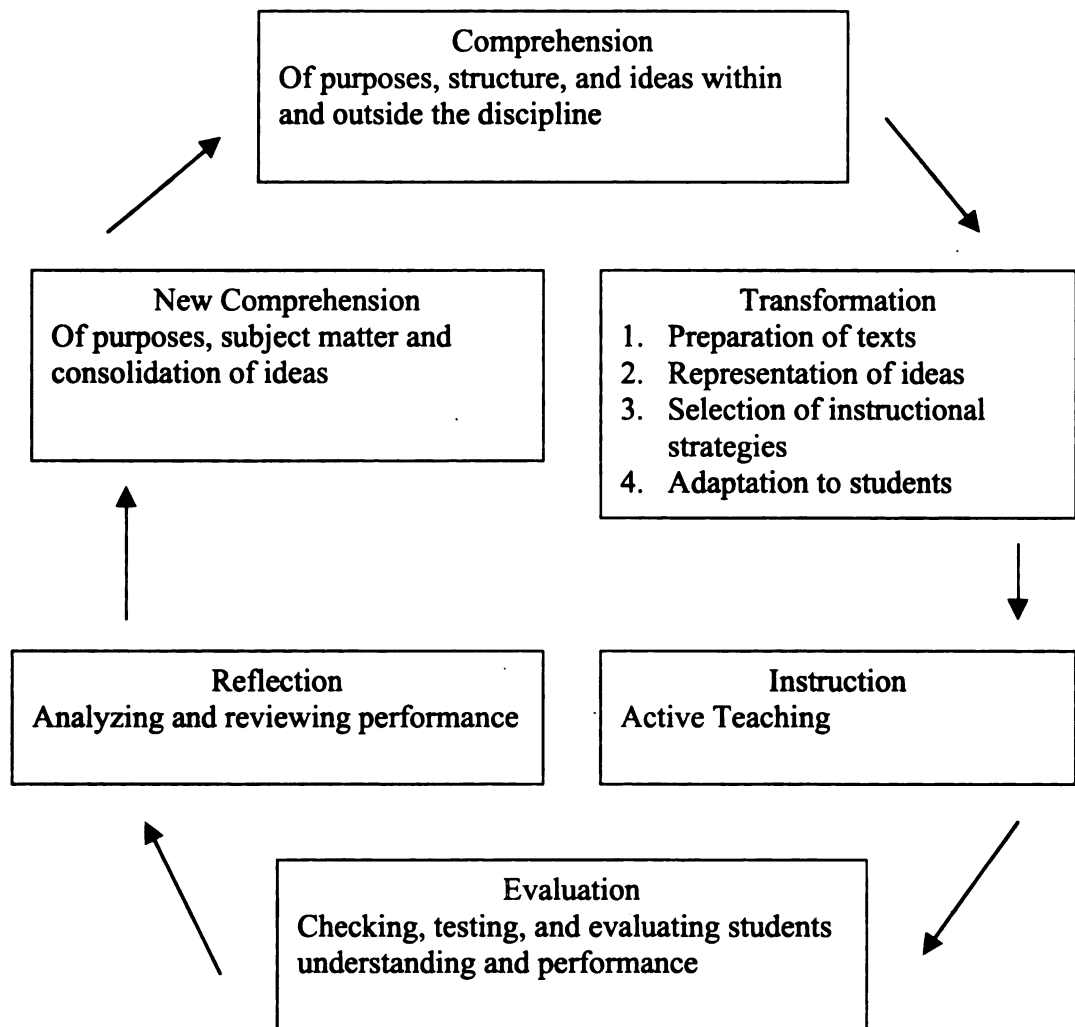


Figure 1.1 Shulman’s model of pedagogical reasoning

I use Shulman’s model to examine and analyze my own teaching and as an organizing framework for the dissertation. I will describe and analyze my attempt at educating preservice students “to reason soundly about their teaching as well as to perform skillfully.”

Overview

I have framed my study into five major parts by adapting Shulman's phases of pedagogical reasoning. Each of these five parts is divided further into sections.

Chapter Two: Comprehension.

Shulman believes that teaching begins with the teacher's effort to understand the material she will teach. In Chapter Two, I describe my own efforts to comprehend the complex topic of the moral dimension of teaching. I divide the chapter into two sections. In the first section, I describe how three moral frameworks, Consequentialist, Non-consequentialist, and Care Theory, provide a framework for understanding of what is involved in crafting of an ethical practice. I connect these frameworks to the moral development work of Piaget, Kohlberg, and Gilligan. The second section outlines the knowledge students will need to understand in order to craft an ethical practice.

Chapter Three: Transformation.

This phase of pedagogical reasoning requires teachers to take what they comprehend and transform it in ways that connect to the students. Shulman includes four steps in this process. I have modified his process slightly to describe my attempts to transform what I comprehended about teaching's moral dimension in ways that students might understand. Chapter Three is divided into three sections. In the first section, I describe the potential roadblocks that interfere with the transformational process. In the second section, I outline the design and rationale for the course. The final section, I describe and analyze the students for which the material was adapted.

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Chapter Four: Instruction and Evaluation.

Shulman separates these two phases in his model, but in Chapter Four, I combined them for analysis purposes. I use classroom audio and videotape and student journals to analyze the influence the course had on student reasoning. In this chapter, I first outline the methods used in collecting and analyzing data. In the second section, I analyze selected instructional strategies implemented during the interim time.

Chapter Five: Reflection of Learning.

Shulman asserts that careful reflection on teaching activity may lead to new comprehension for the teacher. In Chapter Five, I reflect on the possible influence this course had on two students who had their own extended teaching experiences the following semester. Of the sixteen students in the class, only Erin and Debra had teaching experiences immediately after the interim class. I analyze the effect of the course on Erin's student aiding and Debra's student teaching experiences.

Chapter Six: New Comprehension.

Shulman believes that careful reflection leads to new comprehension of subject matter, students, teaching, and self. In Chapter Six, I attempt to make sense out of my study by pointing out areas of my own learning in these areas and raising questions that remain unanswered after the study.

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Chapter Two

Comprehension

Shulman argues that pedagogical reasoning begins with comprehension of the subject to be taught. He writes, “We ask that the teacher comprehend critically a set of ideas to be taught. We expect teachers to understand what they teach and, when possible, to understand it in several ways” (p.14). In Chapter Two, I will describe the set of ideas that contributed to my understanding of how to teach this course. I have organized the chapter into three sections that answer three different questions. The following questions reveal a set of concepts that form the foundation of my comprehension for teaching the course:

1. What perspectives explain ethical thinking?
2. Is moral development possible?
3. What must students understand concerning teaching’s moral dimension?

Shulman contends that a teacher educator must first comprehend the answers to these questions before transforming the material in ways that connect to students. Chapter Two discusses a set of ideas and concepts that emerge from addressing these three questions.

What Perspectives Explain Ethical Thinking?

To live a moral life and to take ethical actions requires a type of thinking and way of processing decisions. The literature I reviewed took three different approaches in describing ways of thinking that lead to ethical actions. The consequentialist, nonconsequentialist, and Care Theory perspectives offer three ways to explain and to guide ethical action. Other constructs exist, but I chose the following three for their direct connection to educational settings. The consequentialist theory emphasizes maximizing

the good for the greatest number of people. The nonconsequentialist theory focuses on duty and principles. Care theory accentuates the care each individual receives in building relationships and community. I will connect these theories to the educational world by describing the influence each theory has (or could have) on the teacher decision-making process. My purpose in explaining these three theories is to situate my study within a framework that helps explain teacher reasoning for the actions they take in classrooms.

The Consequentialist

As the term indicates, in consequentialist philosophy, the consequences of a person's action determines its value. Consequentialists try to maximize the good for all those involved in a situation. But trying to define what is "good" does present some problems. Bentham (1748–1832) and Mill (1806–1873) attempted to define good by creating a system for adding up a person's pleasure and subtracting the same person's pain for a particular situation. The resulting figure determines a person's "utility score" for a particular action. Bentham and Mill argued the world would be a better place if actions taken would increase the utility, or pleasure, of the greatest number of people. The challenge of determining the pleasure and pain for everyone involved in a policy requires careful thought and analysis. Their theory became known as utilitarianism.

The following example demonstrates how consequentialist thinking could be used in a classroom. Suppose a teacher is explaining the mathematical concept of fractions. During the lengthy presentation involving manipulatives and examples, a student raises his hand and begins to ask questions pertaining to the presentation. The student is confused and has missed important parts of the presentation. The rest of the class seems impatient with his questions and wants to continue the lesson. The teacher is now faced

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with a dilemma: of what action to take. Bentham and Mill reason that what should guide the teacher's thinking is an analysis of what action would bring the greatest good (or pleasure) to the greatest number of students involved with the lesson. The teacher quickly begins assessing the effect of taking the time to explain again to this one student the concept of fractions. For that student, the utility score of this action is high. Next, the teacher calculates the scores for the other students in the classroom. For almost all of them, the utility score for this action is low. When the teacher combines the one high score with all the other low scores, she may decide to act in another way.

Suppose the teacher decides to push the question off until the end of the lesson and talk to the student afterwards. The student's utility score plummets dramatically, but the other students in the class will find their utility scores increasing. When she now combines the scores, clearly the action of talking with the student after the lesson creates a higher score. Granted, there may be a negative effect for the one student, but the positive results for the other students dictate which action to take.

Strike (1992) points out two problems resulting from such thinking. First, the teacher must determine accurately a student's pleasure and pain. The teacher must judge the consequences of her actions by predicting the effect it will have on others. Strike contends that accurately assessing the effects of teacher action on students is difficult. The second problem results from with the possibility of actions that the majority find good, yet are immoral. For example, suppose a school district decides to give a reading test at the end of the school year to each third grade student. If the student does not pass the test, they remain in third grade. The district could have created this policy based on the utility score for each student. The high utility score of students who can read being

grouped together outweighs the low utility scores of those students who remain in third grade. What makes this a potentially immoral action is if the district made the policy without carefully creating reading strategies that provide each student an opportunity to learn to read and to receive help in that process if they struggle.

Consequentialist thinking connects to the educational process for two reasons. First, the idea of teachers taking an action that benefits the most students has appeal. Knowing a teacher did something for the betterment of a number of children eases the decision to act in a certain way. Second, the pace of teaching forces teachers to quickly act or respond to students. They usually do not have the time to think their decisions carefully through or consult with other teachers. A form of consequentialist thinking can occur despite the intensity and time limitations that are a part of teaching. Quickly assessing the influence actions might have on students is possible given these conditions.

The Nonconsequentialist

The Nonconsequentialists, represented by Immanuel Kant, offer a different process for evaluating an action. Kant emphasizes duty and principles in his theory. I will take three of Kant's principles and explain how they contribute to our thinking on moral matters. Kant's first rule, called the Formula of the Universal Law, requires that the person taking the action remove reference to herself from that action. The person must be willing to make that action a universal law. I interpret Kant as offering two ways to make decisions. First, the person must be willing to require all other people in the same situation to behave in the same way. Second, those other people would take the same action that the person is contemplating given the circumstances. For example, suppose Ms. Smith loves to teach science. She teaches it every day and is quite good at it. Ms.

Smith's interest in math is quite different. She herself struggled in math and would rather spend as little time on it as possible. How should Ms. Smith decide how much time to devote to the teaching of science and math? At first glance, she may decide that given her interests and strengths, she should teach more science, but Kant's process of making decisions will not allow her preferences to dictate her decision. Ms. Smith must remove any reference to herself in making her decision. Instead, Ms. Smith begins to ask herself a series of questions that will enable her to make a moral decision. For example, she might ask, "If I was any student, parent, or other teacher in this situation, would I still believe it is a good thing to teach more science than math? Based on what I know of the skills needed in today's society, can I still choose to teach the amount of science and math that I prefer?" Questions like these assist Ms. Smith in making a moral decision; after all, her actions affect the students, parents, school board members, other teachers, and future employers associated with the school. Ms. Smith must make her decision without knowing what role she would be playing in this complex web of characters. Teaching more science than math may not be the thing to do from a future employer's point of view, but that is one consideration Ms. Smith takes into account when making her decision.

I am not claiming that using Kant's process of only taking actions that can be made into a universal law will lead to the "right" action. It is possible that Ms. Smith could conclude that given her limited expertise in the field of math, her lack of commitment and passion in the discipline, and the importance of having teachers who can instill a love for math in the students, she should teach more science than math. I am not

arguing that using Kant's principles led to taking the right action, rather, following Kant's principles will lead to more thoughtful, ethical actions.

Taking an action that becomes a maxim for all to follow seems overwhelming. I would have to think carefully about the other people affected by my actions, their needs, and their reactions to my actions. Thinking in this way may sound like consequentialist thinking, but Kant would push for actions that all those involved in the process would agree to, not just a majority of those who might benefit.

John Hare (1996) describes the tension that results from Kant's high moral demand and a person's capacity to attain the moral demand. Taking action that satisfies the requirements for the universal law seems impossible. Hare argues that Kant uses God to resolve this tension in two ways. First, a person must have faith that God will make up for a person's lack of ability to meet the requirements of the universal law. Second, a person must have faith that God will grant success in attempts to do good and will reward a person's "disposition of the heart" (p.70) for obeying God. Calvin students may find some comfort in Hare's arguments of how faith integrates with their attempts to craft an ethical practice. Believing that God works through a teacher's weakness and rewards her effort to act in moral ways may provide the motivation to craft an ethical practice.

The second guideline operates in a more specific way. Kant asserted that a person may not treat others as a "means" to an end, but rather each person must be treated as an "end". A person must not use others as a way to get what he wants. Instead, a person must consider others' needs and goals, treating each person as though they possess the same integrity, value, and moral worth that he does. Kant asserted that a person who did not treat others merely as a means would eventually share the same "end" of those

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involved with the situation. I interpret Kant as saying that if I treat another person as an end and not a means to my end, I will take an action that both the other person and I agree is morally defensible.

The implications for education create interesting scenarios. Suppose Ms. Smith is deeply involved in a lesson on social studies about Christopher Columbus. She asks why Columbus sailed to America. Tommy raises his hand and responds that Columbus was embarrassed and stopped as soon as he could. Ms. Smith must now respond to Tommy. How will Ms. Smith decide what to do? What things will she pay attention to? Ms. Smith is looking for and seeing the time restraints imposed on the lesson and the lack of clarity of Tommy's answer, she may decide to move on to the next raised hand. If Ms. Smith discounts Tommy's response by ignoring him or not seeking further explanation, Tommy could become a casualty on the road to the right answer of why Columbus sailed the ocean blue. In a sense, her actions might be considered immoral, because Ms. Smith discounted Tommy by ignoring his response in favor of getting to her end of having the right answer. But Kant's second principle requires Ms. Smith to carefully consider what response would be appropriate in this situation. For example, she might ask herself, "Why would Tommy think Columbus was embarrassed? What is Tommy getting out of this lesson? What does Tommy want to get out of this lesson? Should I rephrase my question in order to get a further explanation from him?" Tommy may (or may not) weave an account that explains his earlier statement, but at least Ms. Smith did not treat him as a means to her goal.

Kant's second principle demands much from educators in two ways. First, Kant argues that each person is worth no more or less than any other person. Worth, or

importance, does not increase with age or knowledge. The structure and nature of school works against this principle subtle ways. Because of a teacher's position and experience, a teacher has to think carefully about believing that a teacher's words and actions have more value than the words and actions of children. If teachers fail to remember to treat students as an end rather than a means in the education process, they may fall into a trap that creates unethical teaching situations. Second, Kant's principle of treating each person as an end goes against a utilitarian calculation of doing what is best for the most people involved. Kant challenges teachers to do what is best for each child.

Kant offers one other direction to those trying to act morally. Kant argues that people belong to the Kingdom of Ends. He asserts people are interrelated in some way by the various needs and gifts they bring to the Kingdom. He contends that in the Kingdom of Ends, the needs and gifts of the members come together forming a unity. The educational process is included in the Kingdom, and Kant expects those involved to connect their needs and gifts.

For example, teaching is the process of connecting the subject matter with the children. How does that subject matter get chosen? Who does the selecting? In Kant's view, the process involves a community that rationally deliberates about the worthiness of what should be taught. The needs of the society as seen in family and commerce need attention. Once families and society reach consensus on needs, those who have gifts are expected to meet the needs. That is where teachers come in. Teachers have gifts that are useful in making the learning process happen, but others also contribute in meeting the needs found in educational settings. Students, parents, and members of the community all contribute to the process. The easy answer lets the teacher decide how a child is

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educated, but Kant's perspective expects a collaboration that seeks out the needs and the gifts of those involved.

Kant provides teachers with a way of thinking about the dilemmas and situations they face on a daily basis. Kant suggests three ways to process the information before making a decision. First, remove singular reference. A person must be willing to make a universal law out of the action taken, regardless of whether the person was the student, principal, or playing some other role in the process. Second, actions should maintain the dignity and integrity of each person by treating them as an end, rather than means. Third, actions taken connect needs and gifts together in the Kingdom of Ends. These three elements provide a way for teachers to think about making decisions that affect matters ranging from curriculum to the day to day procedural issues in classrooms.

Strike (1992) notes two weaknesses in Kant's work. First, he notes the difficulty in deciding on an action worthy of becoming a universal law. It requires the person to think carefully about each of the people affected by the possible action and to decide whether each would take the same action in this situation. As with the consequentialists, most people would struggle to know how others think about various situations. Predicting responses accurately appears problematic. Given the complex nature of learning and the varied factors that influence the educational process, coming up with a maxim that could satisfy Kant's principal of Universal Law seems remote. Second, the knowledge of the person making the decision is a crucial factor in the decision-making process. To go back to the example involving Ms. Smith, she could conclude that anyone else would decide to teach more science than math based on her assessment on how others would respond to her situation. It could be that Ms. Smith's lack of knowledge about who is affected by her

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Education is a complex endeavor. Strike concludes that while consequentialist and non-consequentialist perspectives provide guidance in taking action, they are limited constructs. Neither provides a step-by-step procedure for identifying the right action. Instead, Strike argues that some combination of these viewpoints makes sense for they both offer ways to help teachers craft an ethical practice. While I agree with Strike on the value of understanding these perspectives and allowing them to guide a teaching practice, teachers would benefit from understanding one more perspective: Care Theory.

Care Theory

Since the time of Kant and Bentham and Mill, consequentialist and nonconsequentialist perspectives have dominated the moral philosophical field. These two pillars supported most of the research and application of modern moral thought. That dominance changed with Carol Gilligan's work (1982). Gilligan, a student of Lawrence Kohlberg, questioned Kohlberg's theory of moral development.

Kohlberg argued that moral development could be thought of in three levels that are divided into six stages. The first level, or the pre-conventional level, a person acts to avoid punishment or to gain some reward. In the second level, or the conventional level, a person acts to fit in with society and gain acceptance by others. A person becomes aware of others and takes their feelings into account. In the third level, or post-conventional stage, Kohlberg argued a person would use principled reasoning. A person acts in certain ways based on the principles from which rules and laws stem. Instead of citing a law or

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the wish to maintain a peaceful society as a reason for taking actions, the principle of justice would come to the forefront.

Kohlberg's stages depend on cognitive development. To advance from one level to the next requires careful thinking and reflection on personal values and beliefs of self and others. Such complex thinking requires teaching and practice. (See Power, Higgins, and Kohlberg's (1989) book, *Lawrence Kohlberg's Approach to Moral Education* for a comprehensive source on Kohlberg's perspective.) Kohlberg determined a person's level of moral development by interviewing people carefully about how they would act in a number of morally complex situations. He relied on an analysis of a person's moral reasoning to make his determination.

Gilligan questioned the assumption that a person's ideas about justice determine his/her level of moral reasoning. Reacting to studies that indicated women did not score high on Kohlberg's scale of moral development, Gilligan argued that women speak with "a different voice"—one of care rather than of justice. Gilligan reasoned Kohlberg did not understand how women think about moral decisions; she contended women learn to think in moral ways, in part, due to their relationships with their mothers. As a result, women learn to emphasize relationships based on care and interconnectedness between people. They are less concerned with issues of justice. Boys tend to break away from their mothers and the emphasis of developing relationships with others based on care. Instead, Gilligan asserts that the basis of interaction with others revolve around issues of power and control. Issues of power and control create situations of justice. Gilligan contends the idea of caring and building relationships seems less central to boys. Gilligan's assertions,

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which lacked the benefit of documented studies, created a controversy and debate that continues today.

This brief, historical backdrop serves as a segue to Nel Noddings' work (1986, 1992, 1993). Building on Gilligan's work, Noddings developed a philosophy of education built on community and care. Noddings noted that Kant's ethics depended on a careful analysis of the situation and the possibility for action. That left her with a cold, unemotional feeling. She also found fault with a version of utilitarianism that gauged people's happiness as a group, but failed to account for the individual within the group. She tried to compensate for the weakness she saw in these two traditional approaches to living morally with her Care Ethic. Noddings asserts that relationships must be concerned with how people treat one another. Matters of justice are important, but they make up only a small part of the relationships between people. Caring is concerned with justice, but that should stem from hearing, seeing, and feeling what is in another person. Instead of predicting what actions might do the greatest good for the greatest number of people, Noddings suggested that the actions people take should promote relationships with each other. What I find appealing about Noddings' work was her focus on the other person, or in the case of teaching, the child. Instead of a sense of duty or adherence to a particular principle, what guides action is the concept of building and maintaining of relationships within community.

In terms of education, the teacher must want to know and to be known by her students. Caring is a two-way relationship in which both the care giver and care receiver play vital roles. Without response from the cared-for, the caregiver runs the risk of burning out. Without being willing to receive from the cared-for, the caregiver will not

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understand what the relationship requires. This type of living (or teaching) requires a type of sensitivity that develops over years.

Noddings offers teachers two important considerations in making decisions. First, a teacher needs to think about the effect actions have on an individual child. Noddings reminds teachers that actions affect a person. She advocates that such actions require fidelity, or faithfulness, to that person. Her question connects with Kant's tenet to treat others as ends and not merely a means. Noddings' ethic of care demands that teachers hear, see, and feel what is in the students being served. Children have individual integrity; some combined utilitarian score should not determine what action teachers take in relation to them.

Second, Noddings asserts that teachers need to ask what effect decisions have on the caring community they are trying to build. Noddings' goal in education is to produce caring, moral persons who live in community with each other. She realizes that the actions taken with students are done in a broader context than in an individual relationship. What is done with one student has implications for the whole class. Her emphasis on the community is reminiscent of Kant's Kingdom of Ends—they both point to a broader context within which individuals may find themselves.

One concern with Noddings' work stems from the faulty perception that teachers should first be "buddies" with their students at the cost of being academically rigorous with them. Noddings' conception of caring includes teachers who, because they care so much, are determined to be competent in what they do. To go back to an earlier example, if Ms. Smith does not feel her gifts are in teaching math, because she cares for her students, Ms. Smith will do what it takes to become more qualified in the math area. Care

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Ethic requires competency. It does not settle for lackadaisical effort or uninformed decision-making processes.

Noddings' position does have limitations. Teachers will still find themselves in situations where they will have to determine how to meet the needs of individual students who have competing aims. For example, the teacher may ask a question and suddenly a number of students raise their hands wanting to give the answer. The teacher must decide on what child to call on. The teacher wants to foster the relationships with each student, but only one can be called on at any one time. The teacher must now start to weigh the advantages and disadvantages of selecting one student to answer the question and that quickly begins to sound like consequentialist thinking. The competing claims of the different individuals' rights and needs present difficult challenges for Noddings to resolve.

Another limitation of Noddings' work affects educators who must respond to the current political emphasis on educational standards and state testing. Noddings argues that schools should develop caring, moral people, but that purpose requires a certain type of pedagogy that may run counter to assessment driven education. If teachers want to develop a caring person, they need to show care to that person. Showing care to 25 children in a class will take time, because it requires the teacher to hear and respond to each child. When schools are faced with the challenge of increasing their students' MEAP scores or lose their funding, developing a caring child may have to wait until after the test.

Summary

Other theories of ethics and moral decision-making processes exist. I have limited my discussion to these three perspectives for two reasons. First, the consequentialist viewpoint permeates the decision-making process that occurs in the classroom. Teachers faced with a constant stream of complex situations and educational dilemmas resort to accommodating the majority of their students. Thinking about doing “right” for most of the children seems like a natural process for teachers to follow. After all, how wrong can you be when you are doing right for so many?

I understand that I am making an unsupported assertion here. I came across no studies or empirical evidence that supports my belief that teachers use consequentialist thinking in making their decisions. Based on my experience as an educator, I contend this type of thinking is the norm. Later in my study, I will offer some evidence from Calvin students that support the contention that consequentialist thinking is the preferred method of decision-making.

A second reason exists for the focus on these three schools of moral philosophy. Kant and Noddings offer concrete ways for crafting an ethical teacher practice. It may seem strange to combine a German philosopher from the late 1700’s with a modern-day woman who takes a distinctly feminist perspective toward the philosophy of education, yet they form a powerful combination. First, Kant (1996) places a premium on the ability for rational thought. In order to act in ethical ways, he requires people to think carefully during the decision-making process. Teaching requires similar thought processes. Effective teachers think carefully about their pedagogy and reflect on their practice. Kant encourages such activity. Second, Kant sets the bar high in regards to moral expectations.

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He is not satisfied with actions done for expedient, convenient, or political reasons. His maxims stem from duty, not desire. The educational process would benefit from the kind of thinking Kant encourages. Actions taken would require justification on a high moral plane. Finally, Immanuel Kant's influence on moral philosophy is significant. Although teachers do not often quote his work, his ideas could assist educators in developing ethically sound teaching practices.

Noddings (1986, 1993) might agree with Kant that teachers need to reflect on their practice because of the high moral demands placed on them. She adds to Kant's work by pointing out that moral actions are taken as a direct response to individuals. The relationship between individuals forms the foundation of all moral action. While Kant relies on reasoning and logic, Noddings' work adds the emotional element to the moral dimension of teaching. Her focus on the individual provides another way of thinking about how ethics may be applied in the classroom. Kant may seem abstract and rather distant from what happens between a teacher and a student; Noddings brings moral philosophy into the classroom.

Noddings may not agree with my argument that she and Kant form a solid partnership. She has pointed out Kant's shortcomings in her work (1986). She argues that actions that stem out of a genuine care for the other have characteristics different from actions that are borne out of duty. Actions begin more easily and are sustainable when they arise from a caring ethic. Generating and maintaining actions from a sense of duty may lessen the quality of the interaction with the other. I interpret Noddings as saying that the moral life of Kant focused on "ought" rather than on "other". Noddings might say that Kant's actions were motivated by what he ought to do, rather than a genuine desire

to care for another person. But rather than use one of these philosophers to the exclusion of the other, I have attempted to show how Kant and Noddings complement each other.

Is Moral Development Possible?

As an teacher educator, I was interested in providing experiences that would deepen preservice students understanding of teaching's moral dimension and assist them in crafting an ethical practice. What makes this topic challenging is the relationship between that type of knowledge and students' moral development. I was trying to have preservice students become aware of how moral questions and issues permeate classroom activities. Realizing the moral significance of teaching, I also wanted to provide them with a way of thinking about the actions they would take in a classroom. The work of Kant and Noddings could help them to think more deeply about the decisions in their teaching.

In trying to meet my objective, I needed to address issues of moral development. For example, what type of moral development is required for ethical teaching? Would the Calvin students need to develop morally in order to craft an ethical practice? Is moral development measurable? I had to think through carefully what I was trying to do; otherwise, I ran the risk of becoming short-sighted in regards to the effect and significance of the interim course.

When reviewing the literature on moral development, I found that moral development is a complex business. The work of Piaget, Kohlberg, and Gilligan offered a foundation for understanding the relationship of moral development and the purposes of the course.

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Jean Piaget

In some ways, the father of research on moral development is Jean Piaget.

Piaget's work with children led him to assert that a child's cognitive ability, or way of thinking, determines the child's moral development. Piaget developed two stages of moral development. Children begin in a heteronomous stage characterized by obeying rules. A young child cannot think about the intentions of a rule, merely the outcome of it. Children in this stage see things as being right or wrong, often referring to rules they have been taught.

Children move into an autonomous stage when they realize rules fit into certain contexts. These contexts usually involve the feelings and ideas of other people. A child must then begin to synthesize personal feelings with the feelings of others involved with a particular situation. A child learns how to take another person's perspective, which depends on the child's cognitive ability to think along those lines. (see De Vries and Zan's (1994) book, *Moral Children: Constructing a Constructivist Atmosphere* for further information.)

Piaget provides an important piece to the moral development puzzle. Piaget makes a connection between moral development and thinking. A person's cognitive ability makes a difference in his/her competence in producing moral decisions. The connection Piaget makes between thinking and moral action indicates the importance of developing a child's cognitive ability. Piaget advocated for providing children with a number of experiences that challenge the child's current perspective. By resolving the dissonance created by these experiences, the child will develop the cognitive ability required in the next stage.

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Piaget's work connects with the interim course in two ways. First, developing the ability in preservice students to craft an ethical practice would require that I influence their thinking processes. Second, influencing student thinking processes would involve providing a number of experiences requiring resolution of difficult situations and challenging student thinking about classroom events.

Lawrence Kohlberg

Kohlberg took Piaget's work one step further by studying the moral development of children and adults. In the previous section, I outlined the moral development stages that Kohlberg constructed. To determine what stage a person might be in, Kohlberg developed an elaborate interview process that focused on the resolution of dilemmas. Kohlberg was not so much interested in what action a person would take in these situations, but rather the rationale used for the action. Based on the person's rationale, Kohlberg would judge a person's level of moral development. He contended that you could assist a person from one stage to the next by providing experiences that would force the person to confront the inadequacies of their current level. Like Piaget, Kohlberg argued that people think in certain ways about their world. To change how they act within their world, requires changing how they think about the actions they will take. Dilemmas could confront people with difficulties with their beliefs, but Kohlberg did not think discussing difficult dilemmas was enough. Kohlberg added that people need experience in resolving moral situations by discussing what action to take, taking an action, and living with the consequences. The "just community" school approach, begun by Kohlberg, attempted to take his assertions seriously by providing students the opportunity to make and live with moral decisions.

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Kohlberg reinforced Piaget's emphasis on the role cognitive ability plays in moral development. Assisting preservice students in developing their ability to craft an ethical practice involves influencing their thinking process. Both Kohlberg and Piaget agreed that influencing a person's thinking process would require experiences confronting a person with the inadequacies of his/her current beliefs. Resolving dilemmas could cause the type of confrontation leading to such an adjustment, but it might not be enough. Life experience plays a significant role in a person's moral development.

I wanted the interim class to influence how the students would think about their practice, but Kohlberg's work presented an ominous warning for the study. I would not be able to give my preservice students the type of real life experience that Kohlberg advocated in his just community schools. I could put my students in role-plays and improvisations that represented life, but those experiences lack the reality of living with decisions that may or may not be ethical. I was not clear from the reading of Piaget and Kohlberg whether educational experiences would be enough to influence students' thinking in such a way that would lead to moral actions in the classroom.

Piaget and Kohlberg are unclear in explaining how thinking and action connect. The assumption that Piaget and Kohlberg seem to operate under is that a person's moral development stage depends on the reasoning given for an action taken. The focus is not on the action taken, but on the reason given for that action. Two possible negative outcomes stem from Piaget and Kohlberg's assumption. First, a person may seem to reason at a high moral stage because that person has learned the language or vocabulary that coincides with that stage, rather than having a heart-felt conviction to act in a certain way. Kohlberg could interview a person and determine a high moral stage based on the

rationale used in resolving various dilemmas. But the possibility exists that a person may live differently than indicated by Kohlberg's placement on a high moral stage. What a person says in an interview format and what a person actually does in life may be two different things. Knowledge and thinking ability play a role in a person's decision to take a particular action, but unless a person believes that the principles involved are important ones, they may not act on that knowledge.

A second scenario exists for which Piaget and Kohlberg do not account. At some level, the actions taken in situations do matter. A person could live in an exemplary moral life but not have the language or the thinking process that an interview format would value. I have known students who intuitively take actions with other students that indicate a high degree of sensitivity and moral perspective. Yet if those students were interviewed, their way of thinking may seem simplistic. The only words they might be able to use might sound like; "I did it because that's what I should do." Piaget and Kohlberg's stage development does not take into account this type of situation.

I could convince my students of teaching's moral dimension and I could provide the students ways of thinking from Kant and Noddings that would help them craft an ethical practice, but that knowledge might not be enough to help preservice students craft an ethical practice.

Carol Gilligan

Gilligan questioned Kohlberg's assumptions. What if Kohlberg's framework proved applicable only for a certain type of gender? What if Kohlberg missed some rungs on his moral ladder? I have already explained briefly what Gilligan found objectionable in Kohlberg's work. What Gilligan did not have was a schema demonstrating how

morality develops in terms of relationships. Eva Skoe (1994) took Gilligan's objections to Kohlberg into account and designed the Ethic of Care interview, which measures a person's ability to care for others. Skoe's framework contains five levels. A caring for self marks level 1 for the purpose of survival. The person at this level does not show evidence of caring for other people. Level 1.5 makes a transition from survival to concepts where selfishness and responsibility appear. The person shows some awareness for others involved in the situation, yet survival still dominates his or her thinking. Level 2 people show caring for others and trying to do good based on constructs found in families, churches, and society. Level 2.5 shifts the focus from doing good to seeking out truth and honesty in the caring relationship. The reasons for caring reflect a careful thinking about the relationship between self and other. The final level emphasizes the caring both for self and others. The person achieves a balance between self and others by carefully considering the moral considerations involved in the relationship.

Skoe found that women scored significantly higher on the Ethic of Care Interview than did men. Her findings gave some support to Gilligan's claim that women have a different moral orientation than Kohlberg's justice driven perspective. While much work needs to be done to sort out the gender differences that may or may not occur in moral development, Care Ethic adds another important element to the complex topic of teaching's moral dimension. The idea of caring for another connects readily in a teaching situation. Teachers often explain that they went into teaching because "they love kids." If that is true, caring for these kids seems like a natural thing to do.

Teachers may also feel more comfortable in thinking about their practice in terms of care, because they are women. Gilligan might agree that because of the high number of

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women teachers, the idea of care would resonant in school settings. Noddings might add that teachers connect with the ideas of care theory because it is more relevant than either consequentialist or non-consequentialist perspectives for education. While the debate between consequentialist and non-consequentialist perspectives and care theory continues, I am able to use these three viewpoints to bring about an awareness of teaching's moral dimension.

Moral development theories suggest that a person's level of cognition contributes to that person's moral reasoning ability. If that is true, influencing the future classroom actions of my students requires challenging and stretching their thought process and reasoning ability now.

What Must Students Understand Concerning Teaching's Moral Dimension?

Piaget and Kohlberg argue that cognitive reasoning plays a significant role in moral development. The work of Sharon Strom (1989) reinforces the concept that "moral consciousness functions best with knowledge" (p. 272). Strom, a researcher from the University of Minnesota, designed programs to develop moral responsibility in the education program. She contends,

In addition to basic understandings from applied ethics, the development of ethical competence in teaching also depends on background knowledge expected at the point of entry into teacher preparation, including meanings drawn from ethical theory and certain personal qualities typically associated with liberally educated persons. (p. 268)

In the following section, I will describe three ideas from the research literature that give structure to Strom's call for ethical competence that functions best with knowledge.

First, students need knowledge of their own values and beliefs and how to articulate them. Language becomes a key element in building the foundation of ethical

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action. Second, students' need knowledge of the influence community and ethical theory and principles can have on moral development. Students need to understand the various perspectives used in acting in ethical ways. Finally, the research literature indicates that students need knowledge of ways to connect their own personal values and beliefs with other ethical perspectives.

Student Thinking

The first idea that emerges from the literature reviewed involves the teacher educator knowing what and how the preservice student thinks about the moral dimension of teaching. Before guiding the student's thinking about teaching, teacher educators ought to understand the student's thought processes. Dewey (1904) argued that starting with the beliefs and experiences of students and connecting them to theoretical principles creates powerful learning opportunities. Separating a student's experience from the knowledge presented in classrooms "throws away or makes light of the greatest asset in the student's possession—the greatest, moreover, that ever will be in his possession—his own direct and personal experience" (p. 323).

Dewey does provide some guidance in using the student's experience.

I think it will follow as a matter of course, that only by beginning with the values and laws contained in the student's own experience of his own mental growth, and by proceeding gradually to facts connected with other persons of whom he can know little; and by proceeding still more gradually to the attempt actually to influence mental operations of others, can educational theory be made most effective. (p. 326. 327)

Trying to define what Dewey meant by "values and laws contained in the student's own experience" or developing teaching strategies to access these values and laws is more difficult. Nash (1996) provides a possible way to think about Dewey's argument. Nash theorizes that what motivates people to act in certain ways goes back to their core beliefs

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and values (p. 35–56). Nash claims that to influence a preservice student’s ability to craft an ethical practice, a teacher educator needs to understand how that person makes sense out of the world. Students need to understand and articulate, as Nash calls it, their own first moral language—the language they use to justify, explain, and rationalize why they do what they do.

Nash teaches a course in applied ethics at the University of Vermont’s College of Education and Social Services. He uses a number of readings to stimulate student thinking about the underlying beliefs that help them make sense out of their world. He also requires each of his students to complete a “First Moral Language Manifesto” that describes in 15 to 20 pages what convictions undergird a student’s ethical belief system. By engaging his students in readings and an autobiographical account of their core values, Nash contends that students develop a language to express what is most significant to them. While Nash’s work lacks empirical studies that back up his claims, he offers ways to bring out the “values and laws” that Dewey found to be the greatest student asset.

Language plays a key role in understanding and developing a person’s moral outlook. To grow in knowledge about the ethics of teaching, preservice students need a language and vocabulary to discuss and make sense out of it. Most preservice students will have feelings about why they act in certain ways, and Nash challenges them to put in words where those feelings are coming from. Strike (1993) makes a similar argument. Strike refers to a person’s core values as the primary moral language. He claims students learn this language from family and community. The primary moral language expresses central moral convictions. If students take the time to reflect on what they believe and

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why, both Nash and Strike assert a student can make powerful connections to the best thinking on ethical philosophy.

The idea of developing a language or vocabulary to discuss the moral dimension of teaching at first glance may seem unnecessary. Bergem (1993) concludes from his study of preservice student responses to an ethical dilemma that,

One major problem that has to be overcome if professional ethics are included in teacher education programmes—and I strongly recommend that they are—is the lack of a well-established professional moral language. Neither researchers nor teachers have developed one thus far (p. 311).

The students he studied had difficulty articulating how they would approach dilemmas and what principles would guide their actions. Part of this problem stems from not understanding how to talk about such problems.

Influences on Moral Development

After students understand the beliefs and core values that guide their action, they need to explore the various influences on their moral development. The following section describes two possible spheres of influence for teacher educators to consider in addressing the moral dimension of teaching.

The first sphere of influence involves the students' immediate context. Nash reasons that the various communities that students belong to influence their thinking and action. He cites the community of family, church, school, political organizations, and clubs as influencing the moral development of students. Students must come to understand how these various communities will affect their ability to develop moral character. I interpret Nash as saying that if a student wants to live an ethical life, that student will need to create a vision for what that life looks like and understand how these various communities enable or interfere with attaining that vision. Nash calls this the

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second moral language and asserts that if students know their core beliefs and understand the moral context of their life, they can potentially make decisions that lead them to their vision of a moral person.

The second potential influence on students' moral development depends on the students' ability to understand moral principles and theories. Students need knowledge of the thinking that comes from the consequentialist or utilitarian perspective, nonconsequentialist or Kantian thinking, and care ethic (Strike, 1992; Nash, 1996; Kidder, 1999). Students should hear how their own core values and beliefs connect with these perspectives. The purpose is not to place a student in a particular camp, but to provide the vocabulary and language needed for intelligent discourse about why people do what they do. Nash sees a progression from the first moral language, the language of a person's beliefs, to the second moral language. In the second moral language, a person describes his/her moral character. Nash contends that actions should be driven by the image of who students think they are becoming—their character. Character arises out of the integration of a vision for life and the community and professional influences on actions.

Nash believes moral character develops through discussing, analyzing and reframing of core values. Hostetler (1997) states it this way, "We understand our ethical values by playing them off against each other. This is not simply a learning strategy but is a statement about the nature of our ethical world" (p. 13). Moral character continues to evolve through the careful reflection on and analysis of experience.

Nash continues his argument by advocating for a third moral language, because it provides a framework for justifying and defending actions. The third moral language

synthesizes a person's core values and moral character with the language of moral principle. For Nash, the process of moral decision-making involves knowing core values, understanding the influence of community, and taking actions for principled reasons.

Strike uses slightly different terms. He calls Nash's third moral language a "public moral language," and it focuses on issues of justice and fairness that arise in political settings. Strike believes that students need knowledge of both their primary moral language and the public moral language in order to craft an ethical practice. Strike contends that a thorough knowledge of consequentialist and nonconsequentialist thinking will go a long way in allowing teachers to take their personal convictions and use language that the public will accept and understand as legitimate. I agree with Strike but would add that knowledge of and language for building relationships and a caring community is also essential for students to understand for their teaching practice.

Crafting an Ethical Practice

Knowledge should shape and give reason to action. Teachers must get to the point where their behavior in the classroom is not simply a replication of how they were taught (see Lortie, 1975) or a reaction to the context of a teaching situation. Rather, their actions should be based on the principles and values shaped and molded by personal experience connecting with theory.

Strike (1993) notes how preservice students move from a strategic to ethical language when they reach the point of acting on their principles and values. Instead of teachers explaining their actions in terms of the means to achieve an end, teachers now start with the principles that guide their actions and explain why it is a worthy action to take. Hostetler adds that at this point teaching first becomes an ethical activity, not

merely a technical response to teaching methodology. Clark (1995) reinforces this outlook on teaching by stating that teachers need the intellectual and cognitive capability involved in the teaching process, but that it must be connected with the emotional and relational aspects of working with children. The emphasis on the emotional and heart-felt response is critical for it points to a way of thinking about and acting during the teaching process. A teacher may have knowledge about what she believes and the major ethical theories that exist but not allow that knowledge to guide her practice. It is reminiscent of the Biblical warning that faith without works is dead. The idea of crafting an ethical practice relies on knowledge that leads to a way of thinking that is seen in action that is taken in the classroom. If moral issues permeate the educational process, it follows that teachers need a way of thinking about their practice that recognizes that fact and allows them to take action that is ethically responsible. Clark understands the importance of this concept and advises,

Be very thoughtful, reflective, self-conscious, and intentional all of the time. This is the secret of good teaching.... Be good all of the time. And be especially aware of the ethical and moral implications of everything you do, for the future of the human race depends on your good effects on children (p. 20).

Oser (1994) provides a word of caution. He points out that what matters most in the educational process is the influence of any concrete teaching act. As a result, four possible outcomes exist for each teaching act. A teacher may be morally responsible and have a successful teaching act. A teacher may also be morally irresponsible and still have a successful teaching act. A third possibility includes the morally responsible teacher having an unsuccessful teaching act. Finally, as a worse case scenario, a morally irresponsible teacher may have an unsuccessful teaching act. Oser defines successful teaching acts as those that help students learn.

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Oser's argument sends a cautionary reminder to teacher educators. Being a morally responsible teacher does not guarantee positive teaching results. Morally sensitive teachers may act with the right intentions but may have a negative effect on student learning. Teacher educators may provide sound educational experiences and present potentially life-changing material for students, but have seemingly little control as to the effect it will have on student teaching practice.

Wideen, Mayer-Smith, and Moon (1998) comprehensively studied the research on learning to teach. Part of their research analyzed the studies done to influence the beliefs of preservice students. Their study connects with Oser's warning. They discovered that a majority of the studies provide little evidence of positive effects on the beliefs of preservice students. I conclude from these studies that creating educational experiences that guide a preservice student's thinking process will be a difficult challenge.

Conclusion

I have attempted in Chapter Two to outline a set of ideas that I needed to comprehend in order to teach this class effectively. An understanding of consequentialists, non-consequentialists, and Care Theory could provide a strong foundation to build an ethical practice. Knowledge of how students develop morally could contribute to my pedagogical decision-making. Understanding what students think and the influences that affect their moral development could assist me in connecting who they are to a vision of an ethical teacher. Shulman might agree that the ideas and concepts that I comprehended build a foundation for my teaching, but what becomes critical is

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how these ideas are transformed in ways that lead to student understanding. That issue is addressed in the next section.

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Chapter Three

Transformation

Shulman argues that once the teacher comprehends the ideas and concepts to be taught, the teacher must then transform these ideas from what the teacher understands “into the minds and motivations of learners” (p. 16). Shulman believes this happens in a four-step process. First, the teacher should carefully assess whether the ideas and concepts studied are worthwhile to teach. If the teacher believes in the value of the content to be taught, the teacher must transform these ideas and come up with alternative ways to represent them to students. Shulman suggests thinking in terms of analogies and metaphors. After thinking about alternative representations that might connect with students, the teacher must also create varied instructional strategies that provide the opportunity for students to understand the ideas and concepts that the teacher deems important. Shulman lists several traditional instructional strategies, such as lectures and seatwork, as well as other strategies that include discovery learning, project methods, and cooperative learning. Finally, before enacting some of these strategies, the teacher must adapt the material and instructional strategies to the learner.

In Chapter Three, I address Shulman’s call to transform ideas and concepts in four ways. First, I describe the potential roadblocks that might hinder the transformative process for the students. Next, I describe the variety of ways that others have suggested or have tried in other studies to assist students in crafting an ethical practice. In the third section, I describe what I intended to do with the design and rationale of my course. Finally, I analyze what I know about the Calvin students and the implications this knowledge has for my teaching.

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Obstacles in the Transformation Process

The following section describes a number of roadblocks that could hinder my efforts to transform concepts of teaching's moral dimension into student understanding that could assist them in crafting an ethical practice. I have categorized these roadblocks into three categories: philosophical concerns, the nature of teaching and teacher perspective, and professional, cultural and societal factors.

Philosophical concerns

Barry Bull (1993) believes the philosophical question concerning the purpose of school creates a difficult challenge for teacher educators. He argues that the moral dimension of teaching can be seen in the political and interpersonal nature of schools, but these two elements create tension in how preservice students should be taught. Bull explains that schools operate in a political context of legislatures and school boards expecting democratic schools. Defining what a democratic school means depends on whom you ask. For example, Amy Gutmann's work (1987) exegetically demonstrates that a democratic education should result in citizens who are capable of rationally deliberating on the issues of society and reaching consensus and conclusions for the betterment of society. Her schools might focus on critical thinking skills and group activities centered on a curriculum based in political and social theory.

President Clinton offers different version of a democratic education. In a speech delivered to the Joint Session of the Michigan Legislature (1997), President Clinton advocated,

Leadership can be taught, leadership can be trained, and 90 percent of the children in this country plus – 99 percent of them – can learn what they need to know to succeed and triumph in the modern world. They can do it and we have to do it.

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His schools might train students in communication and business skills for the purpose of economic success. While Gutmann and Clinton may both value democracy, their vision of what should happen within a school might be quite different.

In contrast to the democratic perspective for schooling would be the interpersonal approach. The focus of this approach centers on the development of an individual child. The purpose of education is defined in terms of developing the whole child. Issues of how the child contributes to a democratic society become secondary. Noddings (1986) advocates one version of such an approach.

Our guiding principles for teaching arithmetic, or any other subject, are derived from our primary concern for the persons whom we teach, and the methods of teaching are chosen on consonance with these derived principles. An ethic of caring guides us to ask, "What effect will this have on the person I teach? What effect will it have on the caring community we are trying to build? (p. 499).

A Noddings' school that focuses on relationships and community and a Clinton school that focuses on leadership might look quite different in regard to the "what" and "how" of teaching. Bull would claim the philosophical differences between a Noddings and a Clinton school might also lead to differences in judging the moral worth of actions taken in these two different schools.

Bull argues that the political (Clinton) and interpersonal (Noddings) purposes of schools cause tension in teacher education programs. Bull asserts that teacher education programs will find it difficult to develop both a teacher for a Noddings school and a Clinton school, because both require a consistent philosophical perspective. Since the professors cannot agree on a consistent philosophical perspective, students are left to figure out what they value in education and how that will be seen and judged in the

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students' practice. Bull concludes that students will find it difficult, given these conditions, to craft an ethical practice.

Bull's perspective points out a possible obstacle in my goal of assisting preservice students to craft an ethical practice. Bull concludes that because the professors within teacher education programs disagree about the purpose of education, teaching's moral dimension is not taught with consistency, if at all. Moral action stems from beliefs concerning the purposes for education. If teacher education programs do not articulate clearly those beliefs, they cannot deal effectively with teaching's moral dimension. Bull quotes Goodlad's (1990) study of teacher education programs as evidence supporting his claims. Goodlad writes, "The idea of moral imperatives for teachers was virtually foreign in concept and strange in language for most of the future teachers we interviewed" (p. 264).

Bull raises two legitimate concerns that I must address. If I do not have a clear conception of the purpose of schooling, it will be difficult to influencing student thinking concerning the moral dimension of teaching. But I must also consider how the other professors in the education program view the purpose of school. If the message I send runs counter to the message other professors offer to preservice students or is not reinforced in other classes, the student may feel confused and uncertain on how to craft an ethical practice.

Bull is concerned about the different philosophical perspectives on the purpose of school and how the resulting values may lead to conflicting viewpoints on moral teaching. While Bull does not resolve the issue in his article, he identifies philosophical

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reasons that could create obstacles in transforming the ideas of teaching's moral dimension in ways that connect with students.

The Nature of Teaching and Teacher Perspective

I divided this section into two parts. First, I will show how the nature of teaching interferes with the crafting of an ethical practice. Second, I will explain how a teacher's perspective may create obstacles in helping preservice students understand the moral dimension of teaching. Some of the evidence used in to support these claims come from my nine years in elementary education.

The Nature of Teaching

The nature of teaching does seem to create barriers to the crafting of a moral practice. I remember the first school meetings where the curriculum and school policies were explained. I left feeling overwhelmed by the amount of material that I was expected to cover and the details surrounding everything from bus duty to lounge clean-up. Crafting a moral practice was the furthest thing from my mind. Surviving the first year of teaching occupied my thoughts constantly. Because of the hectic pace of classroom life, and my limited ability to reflect on what I was doing, I did not consciously make moral teaching a priority. I assumed that covering all this material was the nature of teaching.

I walked back to my room and began planning how to meet the curriculum demands and job responsibilities of a teacher. I did get through that first year, but it proved to be a difficult challenge. Although I did not know it at the time, Lortie (1975) could have predicted my struggle. He claims that teaching is a craft that teachers learn by doing in isolation. Given the physical structure of classrooms and the routine of the day, teachers lack the time to build supportive relationships with each other. Crafting a moral

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practice depends, in part, on a teacher's opportunity to discuss with colleagues the actions taken in the classroom. The stories teachers share with each other refine perspectives on what teachers teach and why. Lortie contends that dialogue between teachers is difficult given the structure of schools. Piaget and Kohlberg both note the importance that interactions with society play in moral development. Given the isolated nature of teaching, opportunities for such interaction is limited.

A Teacher's Perspective

If the curriculum demands of covering content, the job responsibilities of being a teacher, and the structure of schools was not enough to overcome, I did have one other reason for not attending to teaching's moral dimension: I never saw it as a potential problem. I loved children and had just completed training that focused on techniques for educating these children in the best possible manner. Given my intentions of doing what was best for children and my love for them, I did not imagine my actions would hurt a child in a significant way. Realizing that not all of my lessons would benefit every student, I did not think my actions would have detrimental effects on children. I was predisposed to think my actions would benefit children. In analyzing why I thought this way, I reflected on the training received from the Calvin College Teacher Education Program.

Teacher education programs face the daunting challenge of preparing students for the classroom. I went to college and learned ways to teach reading, mathematics, and social studies. I learned that there are different purpose for schools and different philosophies of education. I learned classroom management techniques. I learned that teaching is more exciting than talking about what teaching is like. In all those things I

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learned, the emphasis was on how to do something that would allow my students to learn something. My teacher training pointed out what actions to take, but it failed to provide me with a way to think about and evaluate the effects of my actions on children. I could evaluate their academic learning, but I could not evaluate the moral significance of my teaching. I did not leave my teacher education program thinking that my actions could negatively affect the children with whom I was going to work.

Jackson (1986) offers one possible explanation for my thinking. He contends teachers often treat knowledge as a product deposited in a student's mind. The result is "mimetic" teaching that emphasizes rote memorization involving pretests, presenting new information, practice, and post-test procedures. Teacher education programs may reinforce this concept of knowledge by offering methods courses that come off as "how to" courses. By following a few steps, the preservice student acquires the tools and procedures to teach subject matter.

One problem with viewing knowledge in this way is that it separates the knower from the known. Such separation diminishes the opportunity for transformative teaching. Parker Palmer (1998) convincingly argues that objectifying knowledge in this way encourages a divided life. He cites a chilling personal example of learning about the Holocaust in school in such a distanced way that it felt like those events happened on another planet to people with no relationship with him. He could claim knowledge concerning the events of the Holocaust, but that knowledge was separated from who Palmer was as a person. Palmer asserts presenting knowledge in such a way is morally deformed.

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Jackson and Palmer's argument cannot be understated. Jackson concludes that mimetic teaching leads to a less demanding type of teaching that focuses on details and facts. Moral considerations are not readily apparent when the expectation for the students is to memorize information. Palmer adds that a teacher's view of knowledge determines the type of learning in a classroom. They both warn of potential factors that exist in teaching that may prevent my students from crafting an ethical practice.

Dewey (1904) differentiated between two types of knowledge in teacher education. He described the tension between the practical aims of teaching—the tools of the trade type of knowledge—and the theoretical instruction or intellectual method. Dewey argued that the lack of time spent in connecting educational principles with the technique of classroom management resulted in preservice teachers being given the outward form of teaching, but little insight into the “soul–action” of a child. Palmer might say his experience with the Holocaust was about the outward form of teaching but did not touch his soul in a way that challenged how he thinks and acts about those types of issues. Jackson might describe the difference Dewey refers to as mimetic versus transformative teaching. What seems critical concerning Dewey, Palmer, and Jackson's perspective is an emphasis on making the educational process a moral endeavor by focusing on developing children's beliefs and thinking processes. The training I received at Calvin focused on techniques that cover curriculum and management of classrooms rather than on the soul action of children. Teaching that centers on the soul action of a child may lead to crafting an ethical practice rather than one that leads to proficiency with technique.

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Professional, Cultural and Societal Factors

The third obstacle that teachers may have to overcome results from a particular cultural and societal context. These factors may also influence a teacher's moral action. I will first describe a professional influence that comes from the Code of Ethics of the Education Profession adopted by the 1975 NEA Representative Assembly. Second, I will describe two studies that attempt to connect the effects of culture and society on teaching's moral dimension. I will demonstrate how cultural and societal factors make it difficult for teachers to craft a moral practice.

Professional Factors

Kenneth Strike (1992) outlines the NEA's code of conduct for teachers. The code uses two principles as a springboard for teacher action. First, teachers must have a commitment to "help each student realize his or her potential as a worthy and effective member of society. The educator therefore works to stimulate the spirit of inquiry, the acquisition of knowledge and understanding, and the thoughtful formulation of worthy goals" (p. x). The second principle underscores a commitment to the profession by encouraging teachers

to raise professional standards, to promote a climate that encourages the exercise of professional judgment, to achieve conditions which attract persons worthy of the trust to careers in education, and to assist in preventing the practice of the profession by unqualified persons (p. X + XI).

A few observations about the code demonstrate the need for teachers to think carefully about teaching's moral dimension. First, the existence of the code may point to a potential problem found in the education system. If all teachers loved children and acted in their best interest on a consistent basis, there might not be a need for a code of conduct. The fact that it exists seems to say that teachers may need to take note of this area in the

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process of education. A walk down the hallways of any school might reinforce the need for the commitment the code stresses. I remember back from my own teaching the temptations to belittle students when frustrated with their behavior or lack of understanding. I remember walking out of faculty meetings feeling put off by the demands of the school and the profession. The NEA put in writing two principles, that if taken seriously, would keep in check the frustration and annoyance that teachers often feel.

After outlining the principles, the code provides some guidelines for educators. Like the Ten commandments, the code reminds teachers of things they ought not to do. Educators shall not exclude or deny students on the basis of race, color, creed, etc. Educators shall not distort subject matter. Educators shall not misrepresent professional qualifications. All of “thou shalt not” statements have a common sense characteristic to them. What is missing is the thought process that would get you there. The code provides a rationale for acting in these ways—to help develop worthy and effective members of society—but that does not give educators a way to think about actions they have taken or will take.

Many teachers may not even realize their profession has a code of conduct that guides their actions. Instead, most teachers understand that when you teach, the parents, students, school board, and others involved in the process have placed certain spoken (and unspoken) expectations on you. Teachers use their common sense in navigating through these expectations. Consulting a professional code or relying on a systematic thought process to guide their actions does not occur.

Cultural and Societal Factors

While professional expectations may play a role in a teacher's action, school culture may also have an effect. Aurin and Maurer (1993) describe some of these influences in their study.

Rather, a teacher's ethical stance is just as much a social phenomenon; it is influenced, on the one hand, by the objective structure of the professional field and, on the other hand, by the interaction of colleagues, students and teachers, by the daily life of the school, by school traditions and by the changing developments and demands of a modern society (p. 279).

Aurin and Maurer set out to determine the professional ethical dimensions of which teachers are aware and the degree to which teachers share common aims and values for the school. They interviewed 124 teachers in five secondary schools in Germany. Aurin and Maurer claim that some consensus exists among teachers in regards to the purposes of schools and the focus placed on students and subject matter, but that the teachers are unaware of each others beliefs. The lack of discussion among the teachers is attributed to the various elements that contribute to the school setting. They recommend that administrators provide opportunities for teachers to engage each other in the ethical issues of the school.

Due to the factors that influence the teachers' ability to craft an ethical practice, Aurin and Maurer also recommend that teacher educators place more emphasis on the ethical aspects of a teacher's activities. They suggest linking teacher-training to school projects. By being a part of a school project, the preservice student may begin to understand how school culture influences teacher action.

Concluding that teacher educators need to address the ethical aspects of teaching is not surprising. Aurin and Maurer do demonstrate the influence of school culture on

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teachers' ethical practice and the need for preservice students to be prepared to deal with these influences. Designing teacher education programs that take into consideration the influences found within the school becomes more of a challenge.

Joseph and Efron (1993) asked 26 teachers in structured interviews to describe moral conflicts they experienced in their classroom and how they resolved it. They also explored the moral conflicts teachers encountered with students' parents, administrators, colleagues, and community. Their findings indicated teachers might experience conflict of values while resolving difficult situations in teaching. For example, one of the teachers told of a student who came up to her crying because the boyfriend living with mother was mistreating her mother. She wanted the teacher to help her. The teacher told the principal who advised the teacher to stay clear of the situation. The teacher and the principal had different values that led to different possible actions. Other teachers gave examples of how their religious beliefs came in conflict with issues involving separation of church and state. A teacher described a situation in which a child brought a Bible storybook to show and tell. She felt awkward about how she should handle the situation given the policy of the school. Joseph and Efron conclude, "this study indicates that these teachers sense an inchoate form of suppression that may very well restrict their full actualising of their moral roles and certainly creates confusion and discomfort" (p. 219).

The philosophical arguments about purposes of education, the structure and nature of schooling, the limitations of teacher perspective, and the professional, cultural and societal pressures placed on teachers are important factors that teacher educators must consider in transforming the ideas and concepts of teaching's moral dimension for student learning.

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Representing Ideas and Concepts

Shulman contends that teachers need to take what they know and explore the various ways those ideas and concepts could be presented. In the following section, I will describe the ways that professors and other researchers have represented the subject matter associated with teaching's moral dimension for the purpose of transforming their thoughts in ways that lead to student understanding. Unlike the studies describe in Chapter One, these strategies were not connected with action research. They do describe five different teaching strategies that may assist teacher educators to transform their ideas and concepts.

Teaching Strategies

Strategy 1: Student Writings

In a previous section, I described Dewey's contention that teacher educators must access the student's personal experience. Teachers must start by getting into the mind of the students and find out how they are thinking about the moral dimension of teaching. One straightforward way to do this involves having the students write down their personal creeds (Clark, 1995; Nash, 1996). Clark suggests that preservice students and teachers include the individual strengths they bring to the teaching process and a vision for how they want to improve their practice in the next five years. Such a direct approach should generate responses that will provide the basis for understanding student thinking, but it does run the risk of having students write down what they think you want to hear. Student ideas and beliefs have the potential for guiding teacher educators' lessons. Journal responses may indicate interest, depth of knowledge, and questions about the

topic. These journal responses could be used to transform what the professor knows in ways that connect to student interest.

Strategy 2: Cases

Strike (1992) advises using cases as a way to reveal a student's beliefs. He presents cases containing dilemmas and asks students for written responses. By pushing the students to explain their responses, Strike hopes to uncover the principles that guide their actions. When students explain their reasoning, we get a clearer picture of what motivates their actions. Hostetler, Noddings, Strom, Nash, and Clark all recommend using cases for assessing student thinking. Strom and Clark add that role-playing may be helpful in building student understanding.

Strategy 3: Group Discussions

Strike, Hostetler, and Nash suggests group discussions serve two useful purposes: they prompt a person to articulate personal beliefs while building awareness of other students' perspectives and viewpoints. Grappling with these other perspectives may help in refining and shaping the personal beliefs of our students. For group discussions to function effectively, Strike notes the importance of creating an environment of trust and openness that will allow students genuine feelings and beliefs to come out. Georg Lind (1997) provides concrete suggestions on making these conversations productive. To access his work, visit his website at <http://www.uni-konstanz.de/ag-moral/dildisk-e.htm>.

Clark offers another idea for group discussions. He contends that support groups or "teaching circles" may provide other venues for teachers and teacher educators to work through the complex, classroom situations. Clark makes the point that when teachers engage in thoughtful teaching, their teaching becomes more interesting and

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complex. Teaching will not suddenly become easier and more effective because of a moral outlook on the process. Instead, teachers may need to find sources of support to talk through the difficulty in crafting an ethical practice. Support groups offer that opportunity. “Teaching circles” may function in a variety of ways. A group of teachers may get together to discuss a book, journal article, or movie to explore other topics that helps the teachers reflect on their practice.

Like Clark, Buchmann (1993) argues that teachers need to belong to moral communities. She contends that teachers must guard against making their personal preferences a determining factor for classroom action. Teachers must take into account student and public expectations along with the demands of disciplinary knowledge. Sorting through these expectations and demands will require dialogue with others. In a telling quote, Buchmann cites,

Norms of collegiality can reduce work place isolation and help develop an orientation toward the teaching role; norms of experimentation are based on a conviction that teaching can always be better than it is. Norms of collegiality and experimentation are moral demands with intellectual substance (p. 155).

Buchmann succinctly points out the moral obligation of working with others. Such collegiality improves teaching.

Strategy 4: Readings

Readings play a key role in building understanding and awareness of the moral dimension of teaching. Cases have been mentioned and many other resources do exist. None of the philosophers or teacher educators that I read recommended a specific textbook, rather all used a number of sources. Nash’s book, *Real World Ethics* suggests helpful articles that generate discussion and force the students to address critical issues. Strike’s *The Ethics of Teaching* contains thought provoking cases that force students to

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think carefully about their responses. His book also offers clear explanations of consequentialist and nonconsequentialist perspectives. Using the original writings of philosophers such as Mill and Kant is possible, but Strike's attempt to synthesize their writings does create bridges for students to cross in developing their understanding of this complex area.

Strategy 5: Teach Ethically

One final theme appears in much of the literature: teacher educators need to teach ethically. "I have learned that the best way to teach ethics is to teach ethically" (p. 15), writes Nash. One practical way Nash teaches ethically is seen through his syllabus. His syllabus outlines clearly the contract he creates with his students as he tries to explain the expectations for the course and his method of teaching. He views his syllabus as a beginning way to build trust required for effective teaching. As a result, his syllabus is over 12 pages.

Noddings sees ethical teaching in this way, "When we act as models of caring, for example, we may also model a host of other desirable qualities: meticulous preparation, lively presentation, critical thinking, appreciative listening, constructive evaluation, genuine curiosity" (p.503). Noddings list of what to model places high expectations for teacher educators.

Discovering what students believe and why, discussing cases, participating in role-plays, contributing to group discussions, joining support groups, reading thought-provoking articles, participating in class where teacher educators model ethical teaching—all these activities attempt to connect the learner to the principles that guide his/her action. Each of these instructional strategies has value and merit, yet determining

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the validity of each is difficult. The articles and books cited do not have empirical studies that support the instructional claims made.

Strom points out another factor that these references tend to avoid. While instructional strategies may engage students, the strategies do not indicate how a student applies the knowledge to life. Strom states,

Accordingly, another factor in developing responsibility has two components: (a) an attitudinal dimension related to selfless commitment to others when engaged in professional work, and (b) the development of a set of skilled intellectual and social processes (called practical moral reasoning) which are used in judging what is best to do in a particular situation (p. 270).

If teacher educators take on the challenge of developing student understanding of teaching's moral dimension, they typically focus on the set of skilled intellectual and social processes connected with crafting an ethical practice. The development of a student's attitude (or to put it another way, way of thinking) and teacher educators' ability to assess that attitude presents a challenge that may require new types of pedagogy and assessment.

Intentions for the Course

In Shulman's model of pedagogical reasoning, a teacher moves from comprehension and transformation to instruction. In the previous section, I described the process of transforming content into ways that may create meaning for students. I have explained the roadblocks that could hinder this process as well as the recommendations for teaching strategies that could guide my own course design. In the following section, I will describe my thinking in the design of the interim course. The description should provide insight into my thinking as a teacher educator and provide the necessary background for the analysis of the interim course that comes later in the study. This

section will provide a rationale for the course goals, a brief description of my assumptions concerning the learning process and an explanation of the pedagogy I planned to use in achieving the goals.

I developed two main goals for the interim course influenced by my teaching experience, the course work at M.S.U., and the expectations of Calvin College. Although four goals are listed in the course syllabus (see Appendix A), I will only elaborate on the two goals that drove my pedagogical decision-making.

Course Goals

First, I wanted my students to develop an understanding of the moral dimension of teaching that would help them craft an ethical practice. In my nine years of elementary teaching experience, I had not consciously thought about my practice in moral terms. The experience with Tony, described in the introduction, demonstrated a lack of intentional ethical teaching. My lack of intentionality was also seen in making curriculum decisions or responding to students from an ethical perspective. I would implement the lessons from curriculum guides or instinctively respond to students without consciously thinking about the ethical implications of my lesson plans or comments. Jackson et al's work (1993) provides evidence that other teachers may not consciously think about the moral dimension of teaching. Teachers do intend to do what is best for each child, but instinct rather than a consciously crafted set of principles may guide their action. The interim course was designed to assist preservice students in thinking about their practice in moral terms, not just in terms of covering curriculum or overcoming learning obstacles. Teaching with a moral lens would enable the teacher to take curriculum actions and provide student assistance in more ethical ways.

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Second, I wanted my students to connect the moral dimension of teaching to making manifest God's Kingdom. The second goal connects directly to the mission of Calvin College. The college's foundational beliefs state that God sent the fulfillment of His Kingdom in the form of Jesus Christ. Through Christ's death on the cross and His resurrection from the dead, God claimed that His Kingship is here and now and for everyone. Calvin's mission involves enabling its graduates to reveal God's Kingship by the way they engage the world. Calvin students need to understand that when they teach in ethical ways, God's Kingdom is made manifest. Achieving this goal would be difficult, because it would require that students develop a deep understanding of God and how His Kingdom is made manifest in a school setting. The students would also need to explore their conception of God, and God's possible conceptions of an ethical teaching practice. Questions relating to these topics rarely have clear, easy to understand answers. Understanding God and living in his Kingdom are difficult concepts, but in that process of engaging these issues, God refines faith and deepens understanding. In the design of the course, I worked on the assumption that reflecting on God and His Kingdom would help students to develop a moral framework for their teaching practice.

The first goal for the course stemmed mainly from my elementary teaching experience and graduate work at M.S.U. The second goal resulted from the expectations of Calvin College. As I explained in the first chapter, Calvin College expects that my teaching will help students think about and act on their transformative work. I wanted to make clear to the students that teaching from a moral perspective would assist them in redeeming the part of the Kingdom that they would work in—a classroom.

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The Learning Process

I have learned in 20 years of elementary and college teaching that transforming material in ways that lead to student understanding is a complex and difficult endeavor. When students do engage in the learning process, three important elements are evident. First, students need to see the relevance and importance of the presented material, and that if they see how lessons apply to their own life, they will stay motivated in the learning process. I base my assumption on two factors. My own learning experiences tell me that a practical application of the presented material assists in my ability to understand and retain the concepts and ideas. Also, I have read many student journals that describe the conditions that foster their learning. These journals indicate that students believe that they benefit from seeing links between presented material and their lives.

Second, cognitive dissonance will go a long way in creating learning opportunities. My experience in teaching indicates that most students want to resolve issues or problems they do not understand. They do not like the feeling that something does not add up and will work at making accommodations in their own thinking. In teaching this course, creating dissonance for the student about his/her knowledge of teaching's moral dimension might lead the student to question and resolve the source of the dissonance.

Finally, lessons involving active, student participation creates learning opportunities. My assumption is based on my experience in drama and theater activities. I have directed numerous children and adult theater productions. In addition, I teach a course at Calvin that focuses on using creative drama to facilitate the learning process. Further, our summer church program for the neighborhood children contains a drama

element that I write and then put together with help from other members in the church. My theatrical experiences reinforced my assertion that dramas can produce intense feelings. My teaching experience reinforced the idea that intense feelings often lead to learning. Because of my theatrical and teaching experience, drama games, role-plays and improvisations became important pedagogical considerations.

Pedagogical Possibilities

In the following section, I will outline some of the pedagogical strategies used in transforming the ideas and concepts of teaching's moral dimension for student learning. The strategies include: Role-plays and improvisations, the novel *The Prime of Miss Jean Brodie* and the movie *Dead Poets Society*, the work of Philip Jackson and two observation opportunities at Long School, Strike's book *The Ethics of Teaching* and the work of Nel Noddings, and the parables of Jesus Christ. These instructional strategies could lead to student understanding of teaching's moral dimension and the crafting of an ethical teaching practice.

Role-plays and Improvisations

I planned on doing drama activities throughout the course because of the contribution these activities can make to the learning process. To prepare the students for the role-plays and improvisations, I planned on doing warm-up activities during the first four days of class for about forty-five minutes each day. The students would do basic pantomiming, unusual exercises, and mirror games. These activities focused on the students becoming comfortable with themselves and with each other. The activities were designed to move from games that focused on individual activities to games that required greater student vulnerability. For example, one of the planned activities asked the

students to individually pick up a number of objects off the floor. After picking up a number of different objects (a ball, telephone, garden hoe, etc.), the students would come together as a group and guess what pantomimed object was being picked up by a student. Having the group guess the student's object would put that person in a more vulnerable spot because the others in the class are evaluating the student's ability to pantomime.

Later in the course, the students would participate in improvisational scenes, which would require greater vulnerability with each other. During an improvisation, the students' personal beliefs may come out and be challenged during the scene. The students would need to get to a point where they trusted each other with their beliefs and feelings. Warm-up activities could create the safe environment needed for further improvisation.

I also planned to have these exercises become increasingly complex. For example, one activity would have the students mime a common occurrence in their life. Some students may select brushing their teeth, combing their hair, reading a paper, or making a salad. They would be asked to pay attention to detail by making their movements as exact as possible. After working on their daily routine, they would be asked to use that routine to represent something else. A student may choose to comb her hair in such a way to show sadness over losing a pet. The object of the exercise would center on students making statements with their actions.

These activities could be helpful in reinforcing concepts that would appear later in the course. For example, I planned on having the students observe the classroom environment and the teaching of lessons at a local school. Part of their task would be to ask how students might interpret the actions of teachers. For example, does a common, daily activity like smiling or sighing take on added significance in certain situations? A

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warm-up activity, such as pantomiming a daily activity for the purpose of expressing an unrelated emotion, could contribute to their ability to observe at a school. If they could practice doing an action for the purpose of sending a non-verbal message, they might find it easier to observe the effects of a teacher's action in a school. If the students could observe the effects of a teacher's action in the classroom, then the students might transfer that skill to their own practice. They might be able to think about and look for the effects their actions have on their students. Drama exercises and games could contribute to their ability to assess how their future students might interpret classroom actions.

These activities could send a clear message: pay attention. Imagine the amount of concentration required to play a game called "Columbian hypnosis" where one student keeps a hand in front of the face of another student, and then leads that student slowly through a series of motions. The hand of the student acts as a hypnotiser for the partner who tries to keep her face within inches of the hand. Now to complicate matters, while the one student hypnotizes the partner, another student is hypnotizing the first student. Such an activity requires almost as much concentration as it takes to read the explanation of the activity and have it make sense.

"Paying attention" could be an important skill in determining a teacher's effect and influence on a student. A teacher's ability to pay attention to a student's body language and inflection of voice could assist in accurately reading the effect of actions on that student. Crafting an ethical practice depends in part on a teacher's ability to pay attention.

Many of the planned activities came from *Games for Actors and Non-Actors*, by Augusto Boal, a book that uses exercises and games to reveal how societies and cultures

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operate. Eventually these activities may lead to a type of street theater where the concerns and needs of the less fortunate become the focus of the drama. Boal's goal involves creating a dramatic experience that causes people to question issues in society. Similar to Boal, I wanted the dramatic activities planned for the course to assist students in understanding the issues involved in teaching's moral dimension.

Ruth Heinig's book, *Creative Drama for the Classroom Teacher* (1993) helped shaped my use of drama. Heinig suggests that by starting with simple drama activities, the students will build confidence in themselves and trust for others. She argues that drama activities allow each student to start with their own experience. A student does not have to have years of experience in theater to do drama well. Instead, each student works from where they are at and develops from that point. No one is being evaluated on how well they do the activity. Instead, students are working together to carry out the various drama activities. As a result, the drama activities potentially build community and confidence in the students.

Dorothy Heathcote (1984), a leading educator in England, has also influenced my thinking concerning drama. Heathcote argues,

Dramatizing makes it possible to isolate an event or to compare one event with another, to look at events that have happened to other people in other places and times perhaps, or to look at one's own experience after the event, within the safety of knowing that just at this moment it is not really happening (p. 78).

She concludes, "So drama can be a kind of playing at or practice of living, tuning up those areas of feeling-capacity and expression-capacity as well as social-capacity" (p. 79). I wanted my students to isolate certain events that relate to teaching as a type of practice that could contribute to their development of crafting an ethical practice. Their

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social–capacity, or their capacity to relate with others in school settings, could expand through these activities.

Brian Way (1967), another one of England’s advocates of drama in education, adds an important point about the potential drama may have for learning. He states that drama “leads the inquirer to moments of direct experience, transcending mere knowledge, enriching the imagination, possibly touching the heart and soul as well as the mind” (p. 1). I wanted my lessons to go beyond knowledge and touch students in ways that might affect their future teaching. Using drama could potentially transform students’ understandings. Alternative pedagogy, such as lecturing to them, may not create the emotion required for transcending knowledge.

By using drama activities, such as role–plays and improvising scenes, the students might understand the moral dimension of teaching more deeply in two ways. First, I could create situations that require an ethical response from the students. The students could then discuss their responses to the situation, why they chose to act in that way and how the situation connects to classroom activity.

Second, to act in moral ways requires the ability to take on another’s perspective. Both consequentialist and non–consequentialist thinking involves thinking about others who are involved with a situation and how they are affected by certain actions. Role–plays could help students to take on another’s perspective. They would be asked to think and act like another person. By taking on another character, the students might develop skills that would help them think about other people’s view points, leading to the students acting in more positive, ethical ways.

A list of the role-plays and improvisations used during the course is found in Chapter Three along with an analysis of how these activities contributed to student understanding of teaching's moral dimension.

The Prime of Miss Jean Brodie and Dead Poets Society

Before the interim class started, I had few clues to the students' perceptions of the moral dimension of teaching. Based on memories of college, I assumed that most students would worry more about classroom management than about ethical teaching. I also thought preservice students might assume that since they love children, they would always act in a child's best interest. I concluded that students would need to become interested in the moral dimension of teaching and would need their teaching beliefs and understandings challenged.

The pedagogical response to these two concerns came at the Association for Moral Education's conference at Emory University. I sat next to David Hansen, one of the co-authors of *The Moral Life of Schools*, introduced myself, told him briefly about my project, and asked him for sources that contained dilemmas. He provided a couple of pieces to look at and suggested reading the novel, *The Prime of Miss Jean Brodie*. He remarked that his students responded positively to the reading and discussion of the book. After reading through book, I realized the book could create student interest and provide an entry point in unraveling the complex topic of ethics in education.

The book could set the foundation for the interim course in two important ways. First, it could quickly get the class into some of the main issues and tensions surrounding the purposes of teaching. The book discloses the differing philosophies of education of Miss Brodie and Miss Mackay (the headmistress of the school) and their differing types

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of pedagogy. For example, in the book, Jean Brodie summarizes her philosophy of education as “putting old heads on your young shoulders” (p. 15). She tells her girls, “Art and religion first; then philosophy; lastly science” (p. 39). Her prime method of teaching involves telling personal stories, which romanticizes her experience. For example, she tells the girls of her lover Hugh, who died on the battlefield, for the purpose of describing love and the significance of war.

He fell like an autumn leaf, although he was only twenty-two years of age. When we go indoors we shall look on the map at Flanders, and the spot where my lover was laid before you were born. He was poor. He came from Aryshire, a countryman, but a hard-working and clever scholar. He said, when he asked me to marry him, “We shall have to drink water and walk slow.” That was Hugh’s country way of expressing that we would live quietly. We shall drink water and walk slow. What does the saying signify, Rose? (p. 20)

Brodie uses personal stories because she wants her girls to live their lives fully. “You little girls, when you grow up, must be on the alert to recognise your prime at whatever time of your life it may occur. You must then live it to the full” (p. 18).

In contrast to Brodie’s focus on the arts and religion, Miss Mackay drives home the basics of reading, writing, and arithmetic. Her goal centers on her students being prepared in a traditional sense. The discussion about the difference between Brodie and Mackay might demonstrate how the purpose of education connects readily to the moral dimension of teaching.

Second, the book reveals how Brodie’s actions for her students lead to unplanned consequences for her students. I wanted my students to observe that what a teacher intends is not always what happens. If the students could see the unintended results of teacher action, they might begin to understand the moral complexity of teaching.

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While the book might create and maintain the students' interest, I hoped it would also cause a certain amount of cognitive disequilibrium. Reading a good book is entertaining, but students would need to try and figure out what happened to Jean Brodie. During the first few chapters of the book, Jean Brodie comes off as an innovative teacher. By the end of the book, the students should comprehend why Brodie's world collapses. If I could create interest in the topic, and if the students sensed a problem that needed addressing, they might be intrigued enough by teaching's moral dimension to think about its potential role in their own practice.

Another way of engaging my students involved watching the movie *Dead Poet's Society*. While the idea of using *The Prime of Miss Jean Brodie* came less than two months before the interim class, I first viewed *Dead Poets Society* when it was released in 1989. Impressed with the strong performances and the educational issues that the movie creatively addressed, I had used scenes from the movie in other classes and believed that the plot line provided opportunities to discuss the moral dimension of teaching. The movie tells the captivating story of an innovative teacher, John Keating, played by Robin Williams. By viewing Keating's actions through a moral lens, the students might question Keating's intentions and the ethical implications of his methods. The movie portrays Keating as a type of hero. Like Jean Brodie, John Keating's actions could provide rich discussion on how good intentions are not enough in preventing unethical possibilities. The classroom discussion of his actions might cause the Calvin students to question his practice and hero-status.

I planned to devote the first five class sessions to creating an awareness of the moral dimension of teaching, wanting my students to understand that classroom activities

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have moral significance. I also wanted the students to see the importance of crafting an ethical practice. Starting with a novel and showing a film within the five days might “set the hook” in the sense of creating and maintaining their interest.

Ways of Thinking

After completing the book, I planned on introducing them to the complex landscape of school and classroom moral dilemmas represented in Strike’s *Ethics of Teaching*. Strike begins each chapter of his book with a hypothetical “case” followed by an analysis of the case through consequentialist and non-consequentialist perspective. Strike does not provide resolution to these dilemmas but instead points out how consequentialist and non-consequentialist thinking might play out in each case. Strike could do two important things for my class. He could highlight the moral dimension of teaching dilemmas while providing two ways for dealing with each situation. The students could glimpse ways of thinking about and resolving dilemmas.

I planned to supplement Strike’s book with lectures on Kant. Also, the students in their research reports would apply Strike’s method of using consequential and non-consequential thinking in resolving one of Strike’s dilemmas. I hoped that the readings, lectures, group discussions, and practice at resolving a dilemma could create thinking patterns that would contribute to the students’ ability to craft an ethical practice.

The work of Nel Noddings would serve as the third way to assist students in their thinking about their own teaching practice. Noddings article, “Fidelity in Teaching, Teacher Education, and Research for Teaching” (1986) and her book, *Caring*, (1984) caused me to reflect on the purposes of my own elementary teaching while providing a new perspective on education that could shape practice. The Calvin students would

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benefit from hearing Noddings' view of care and how this perspective can affect teacher thinking and action in a classroom.

I selected a chapter by Noddings for the students to read and planned for a Calvin "expert" to lecture on care theory. Helen Sterk had done extensive work in care theory and could knit together Noddings, care theory, and the students' goal of becoming a teacher. After reflecting on the class, I realize a significant omission on my part. Up to this point, the designed activities followed the pattern of building awareness and understanding of an issue, modeling a skill associated with that issue, and then providing an opportunity of using that skill or thought process. For example, the students read about consequentialist thinking, discussed how Strike used that perspective in resolving a dilemma, and then were given opportunity to use Strike's method in resolving another dilemma. to build an understanding of Noddings' work and care ethic, but I failed to design activities that linked Noddings' work with education. I also failed to provide my students opportunities of applying her thought process to some dilemma or situation in school.

Philip Jackson and the Long School Observation

By this time in the course, the students could have a sense of teaching's moral dimension. I want the students to take their understanding and apply it in a school setting. I planned on doing so at a Montessori public school that I had worked with before. The open feel to the classroom environment could help in blending the sixteen students into the walls of three different classrooms. The physical arrangement and teaching methods of this Montessori school might make the students' observation seem less intrusive.

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I did not want to outline the purpose of the observation for fear that the teachers might be predisposed to act in certain ways knowing. Yet, teachers had the right to know why we were going to be in their classrooms for three hours. I decided to call the principal, explain our class, and let her tell the teachers whatever she felt was necessary.

The students prepared for this experience by reading about the eight categories Jackson et al (1993) use to describe ways in which teachers and schools convey moral messages. For example, one category called “Visual Displays with Moral Content”, such as bulletin boards or posters, may indicate a moral stance or message. I wanted my students to look around at how the classrooms were decorated and ask, “What does this stand for or represent?” Another category called “Spontaneous Interjection of Moral Commentary into Ongoing Activity” involves the moral commentary that teachers may interject into lessons or dialogue with children. By discussing Jackson’s description of this category, the students might be able to pick up on the potential moral messages of teachers’ comments.

After discussing Jackson’s perspective, I planned on assigning one chapter from his book that demonstrates how Jackson breaks down a classroom observation into small chunks for analysis. Jackson describes in vivid detail the common, daily events in a school, viewing them through a moral lens. He provides a unique perspective on the moral dimension of teaching. Instead of getting into the head of the teachers and questioning why the teachers do what they do, he takes on the student perspective and analyzes how teacher actions affect them. For example, the chapter the students read from his book carefully outlines the actions of Ms. Hamilton, a first grade teacher. Jackson notices the seemingly insignificant things (the size of the teacher’s chair, the

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maintenance of the working environment, the sharing of computer resources) to the pattern the teacher uses in addressing the behavior of the students (improper behavior, teacher's comment, compliance, approval sequence). By reading carefully his chapter and then discussing Jackson's techniques of observation, the students would understand more deeply how virtually all activity in a classroom could be construed as moral activity. Jackson's work also could guide the Calvin students to learn how to observe and reflect on school activities and teacher actions.

To give students practice in using Jackson's observation techniques, I planned to show two videos of award-winning teachers in action. Modeling the observation on Jackson's work, the students might question what the teachers' actions symbolized and the significance of those actions on children. I wanted our discussion to focus on three areas: teacher actions, possible intent of those actions, and student perception of actions. If the Calvin students could observe the actions of award-winning teachers through a moral lens, they might detect an aspect of teaching's moral dimension during our observation at Long School.

By having students read about the moral dimension of teaching, by having them look for it on a video-tape of teachers in action, and by having them observe it in a school, I hoped to convince the students of the pervasive nature of teaching's moral dimension and the importance of crafting an ethical practice.

The Parables of Jesus Christ

I wanted the students to connect the moral dimension of teaching to God's Kingdom. In order to achieve this goal, I planned on using two strategies. First, every class session would begin with devotions. Robert Capon's book, *The Parables of the*

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Kingdom (1985), offers a unique vision of Jesus' parables. Capon interprets Jesus' parables with a focus on God's kingdom. His book makes four simple, yet profound points. First, God's Kingdom is at work in all places for everyone. The good news of salvation is not limited to a certain type of people or for those who do certain things. Second, God's Kingdom works in mysterious ways. God often uses methods that people would not consider effective. People tend to think power and force will get the job done. God often uses a person's weakness to accomplish His goals. Third, God's Kingdom exists now. It is actually present, not dependent on something that must be done. Capon makes the point that once Christ died on the cross, God's Kingdom was made manifest for all to see and accept. The Kingdom no longer depends on a person's good works or some special revelation. Finally, God's Kingdom, which operates within a hostile world, demands a response from all. The Kingdom is here and now and mysteriously works out God's purpose. Each person needs to respond to Christ's redemptive work.

Capon's message fits well with teaching's moral dimension. I wanted my students to hear Capon's message and be challenged by his interpretation of God's Kingdom. The rationale and motivation for my students to craft an ethical practice could be built on Capon's work. I wanted my students to look at each child as being part of God's Kingdom. Each child has moral integrity because each child is made in God's image and has the gift of salvation through the death and resurrection of Jesus Christ. I also want my students to understand that in God's Kingdom, He uses our weakness to reveal who He is and how His Kingdom operates. Instead of operating out of a deficit model (Joey can't do math and I must save him), my students might look for ways that Joey's weakness reveals God and His Kingdom. The students might even be able to think of the weaknesses in

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their own practice as ways in which God reveals Himself. If the students would realize that in their weakness or in their student's weakness good things could happen, they could have one component for crafting an ethical practice. A practice that starts with an assumption that each child has value and worth because each child potentially has citizenship in God's Kingdom may lead to more positive, ethical actions.

Second, I planned to relate Capon's thoughts to teaching during classroom discussions. Although my comments were not planned for any particular time, the discussions concerning teacher actions and intentions would provide opportunities to refer to Capon's perspective and how it relates to teaching.

While the rationale for incorporating devotions into the class stemmed from the assumption that students need to connect their actions to their spiritual beliefs, I realized that Calvin College expects professors to integrate faith with teaching. Incorporating devotions into the daily routine of the class could also address the college's expectations for integrating faith and teaching.

The following chart summarizes the parables I planned on using during the interim, where they are found in the Bible, and the intended pedagogy for each parable.

Table 3.1 The Parables and Pedagogy of Devotions

Name of parable	Reference in the Bible	Type of pedagogy used
Parable of the sower	Matthew 13: 1–23	Students would be assigned a role and would act out the parable. A large group discussion would follow.
Parable of the lamp on the stand	Matthew 5: 15	I planned on reading the parable from the Bible and having a large group discussion
Parable of the growing seed	Mark 4: 26–29	I planned on reading the parable from the Bible and having a large group discussion
Parable of the weeds	Matthew 13: 24–30	I planned on reading the parable for the Bible, having the students act it out, and having a large group discussion
Parable of the mustard seed and yeast	Matthew 13:31–33	I planned on reading the parable from the Bible and having a large group discussion
Parable of the treasure and the pearl	Matthew 13: 44–46	I planned on reading the parable from the Bible and having a large group discussion
Parable of the net	Matthew 13: 47–50	I planned on reading the parable from the Bible and having a large group discussion

While the description of what I intended to do during the interim class is not exhaustive, it does provide a fairly complete rationale for my thinking before teaching the course.

Adapting the Material to Learners

Shulman argues that the instructional strategies created for the transforming work in the educational process must be tailored to the learners. In this final section of Chapter Three, I will first describe Calvin College’s Interim term. Having set the context of interim, I will describe some general facts about the participants in the class. Finally, I will explain why these students took the class, what they hoped to learn, and how they were conceiving of the moral dimension of teaching.

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Interim

Calvin College divides the school year up into three terms: the Fall, Interim, and Spring Term. The Fall and Spring Terms last fourteen weeks with students taking traditional courses for their core requirements and majors. Interim, which meets during the month of January, lasts only three weeks. Students select from a wide range of courses that typically meet for three hours a day, five days a week. The courses range from the study of witchcraft to the study of stagecraft. Professors are encouraged to develop courses in their field of interest that would either not be covered in other courses or explicated in much greater depth during the interim time. Calvin offered 138 Interim courses of which 29 were off campus. Most courses are offered as electives, although there are some that meet core or major/minor requirements.

The course I taught, EDUC W11, “The Drama of Teaching: Resolving Ethical Dilemmas in the Classroom,” was an elective course for all students, although the Education Department allowed the course as a substitute for a CAS (Communication, Arts, and Science) elective. What follows is the course description found in the Interim Catalog.

Joey, a third grader, works hard in school, but he struggles to understand the concepts being taught. Should the teacher reward Joey’s efforts with a higher grade than what his test results indicate? Is it fair for the teacher to grade Joey as an individual or should Joey be graded according to a standard measurement? Teachers face challenging moral dilemmas like this one every day. How do they decide what to do? In the complex, fast-paced activity of a classroom, how do teachers make choices that benefit their students? This class explores ethical dilemmas in teaching through observation of teaching practices in local schools. Students also participate in improvisational scenes that place them in the center of such dilemmas. In addition, assigned readings and classroom discussions help students formulate a moral approach to teaching. Students are evaluated on class participation, journals, and short response papers.

I was concerned about education students becoming interested in my class for two significant reasons. First, the variety and appeal of other interim courses offered formidable competition. Calvin students have the opportunity of studying ecology on the Galapagos Islands or witnessing the financial markets operate in New York. With such appealing course offerings as these, taking a course in resolving ethical dilemmas may not seem interesting enough.

Besides the competitive nature of interim course offerings, the incredibly tight schedules of education students, due to State and Calvin requirements, posed possible enrollment problems. The chairperson of the Education Department told me of another education interim class scheduled for the previous year failed to enroll enough students. Finishing in four years requires students to carefully select their courses from their freshman year through student teaching. Failure to do so will result in either summer school or at least another semester of work. Given such a tight schedule, education students try make their interim courses count toward their program.

Enrollment in the class was set at 15 students, yet despite these two significant obstacles, 16 students selected this course as the one they wanted to take. Calvin registers students based on the number of courses completed. By the time the seniors and juniors registered, only three spots were left. The seniors and juniors have the best selection of all students, but these students willingly chose this course. I interpreted the quickness of the class being full to the interest in the topic (which is analyzed in more detail later).

Another factor reinforces my claim that students were interested in this topic. As mentioned earlier, the Education Department would credit the course as a CAS elective in a student's program. Yet only three students took the course for this reason. For the rest

of the students, EDUC W11 was an elective—a course that did not contribute to their program. Despite the number of requirements and the tight time frame for finishing an education degree, the students seemed to have a strong interest in resolving ethical issues in the classroom.

When the interim enrollment was completed, 16 students were registered with three more on a waiting list.

The Students

The following table begins to describe characteristics of the students

Table 3.2: Student Characteristics

Number of students	16
Gender	
Female	15
Male	1
Class ranking	
Seniors	3
Juniors	9
Sophomores	3
Freshman	1
Education majors	
Elementary	11
Secondary	1
Special Education	1
Other Majors	
Communication Disorders	1
Business/CAS	1
Undecided	1
Ethnicity	
White	15
Asian	1
Age	
Range	19–22 years, one student–36

Fourteen of the students already had observation or teaching experiences through Calvin at the time of the class. Their experiences range from one on one tutoring to student aiding in an elementary classroom.

Calvin College's enrollment at the time of the study was 3,978. Forty-eight percent come from Dutch backgrounds, with 52% having membership in the Christian Reformed Church, the denomination that sponsors the school. The average ACT composite score for a Calvin student is 24. The average income for families is \$51,000. While I did not confirm how these general facts compared with the students in the interim class, the statistics provide general characteristics of Calvin students.

The study lacks a sense of diversity. The students are basically young, white females. When coupled with the fact they are attending a Christian liberal arts college, the group seems even more homogenous. Three important points relate to the students' background. First, in terms of teaching the class, I could assume the students understood the Christian nature and mission of the college. Twelve of the students had spent two and a half years at Calvin. They should have some understanding of the importance Calvin College places on faith and learning. From admission brochures to course syllabi, students are reminded of the Kingship of Christ and the privilege to serve and live for Him. The students would be open to hearing the moral dimension of teaching presented from a Christian perspective. In fact, they would expect it.

Second, the students' Biblical knowledge would contribute to understanding how the parables of Jesus Christ provided a foundation for thinking about moral teaching. The students would have some knowledge of Jesus Christ and the parables that He told. My teaching experience at Calvin during the past nine years led me to make this assumption. While the amount of knowledge concerning Jesus Christ may vary, I would not have to explain the nature and teachings of Jesus. Immanuel Kant and Nel Noddings would need a comprehensive introduction to build student understanding. Jesus Christ would not.

Finally, diversity in students has its rewards. The class did miss opportunities to hear how an African–American perspective could broaden their view of moral behavior. Given the short three-week session of interim, I did not seek out ways to include cultural or religious diversity in my teaching (which is an example of how the moral dimension permeated my teaching). Reflecting back on the class, I am concerned that some students may now think only one way exists to think about moral actions. The students may narrowly define their actions based on material covered in class. While studying Christ, Kant, and Noddings will provide a strong foundation in understanding the moral dimension of teaching, other perspectives are valuable in helping preservice students develop and craft a moral practice.

Reasons for Coming

I promoted the course in the interim catalog by exposing a potential problem that teachers face. The description gave the impression that the course would assist students to resolve dilemmas that occur in the classroom. Concerned that the topic would not motivate students to enroll, I also had the course approved as an elective for Education students with a Communication Arts and Science major or minor.

The students explained in the first journal why they took the course (see Appendix B for the journal assignment). Given the tight schedules of Education students, I expected that many students enrolled in the course to meet the CAS elective. The following table summarizes the students' reasons.

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Table 3.3 Student Reasons for Taking the Course

Why did you take this course?	Number of responses
I like the topic—it sounds interesting.	10
It seems like a practical course for teaching—it should help me in my practice.	4
It will help me figure out if teaching is the right career for me.	4
It satisfies the CAS elective	3
I've had the professor before	3
I like the idea of drama and acting	2
This sounds like a fun class	1
The amount of work looks about right	1

Based on their responses, the students took the course because they found the topic interesting. The students' responses pointed to some specific elements. Isaac wrote,

I took this course because the idea of ethics in the classroom interested me. I like the idea of role-playing certain classroom situations as well. The interim catalog write-up had a couple of scenarios of specific situations that made this class seem interesting.

Renee echoed his comments. "I took this course because I am interested in teaching. And the thing that makes me very nervous when I picture myself as a teacher is the idea with making the wrong decision." Chloe wrote, "I really wanted to take this course because I think it's a great idea for an interim course. I don't think a lot of people take the time to realize how much a teacher influences a child's life."

Shulman argues that in order to transform the material for students, the teacher must adapt the material in ways that connect to the student. The Calvin students' strong interest in the topic sent a message that I would have to adapt my thinking based on their interest and knowledge in teaching's moral dimension. I assumed the students would not be interested or know much about this area.

In analyzing why my preconceived notions on student interest were inaccurate, one explanation seemed plausible. In my teaching, I sometimes assume that students'

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thinking or experience must be the same as mine. Because I rarely thought about my practice in moral terms, I assumed that the students would not think about or be interested in it either. Shulman might say that my lack of understanding of the learner could hinder the process of transforming, or adapting, the material to the learner.

Before teaching the course, I should have carefully analyzed the basis for my assumptions. Shulman might recommend that in the process of adapting the material for the learner, I compare my assumptions with the information and characteristics of the learner. I was looking at the moral dimension of teaching through nine years of elementary teaching experience and eight years of higher learning teaching and learning experiences. The Calvin students were looking at teaching's moral dimension through the eyes of being a recipient of about a 14-year education process. I did not account for these differences in my teaching. In doing so, I would have realized that these students did have an interest in the moral dimension of teaching for reasons that I did not consider. There was something here that sparked an interest, or maybe a memory that said to them they wanted to know more.

Reasons for Staying

The following table gives an indication of what the Calvin students wanted to learn from the course. The categories summarize what the students wrote in their journals.

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Table 3.4 Student Goals

What do you hope to learn?	# of responses
How to handle and deal with ethical dilemmas	7
How to develop my role as a teacher	4
How to communicate with others in a school setting	4
To understand a different perspective of teaching	3
To prevent my teaching from hurting someone else	2
How to prevent dilemmas from happening	1
To develop my creativity and become more outgoing	1
How to rely on my thoughts and emotions	1
To be inspired to teach	1
To use my influence effectively	1
To further develop a Christian perspective for my teaching	1
To talk about and discuss ethical dilemmas	1

According to their journal responses, students wanted a practical outcome for the time they were investing in the class. They wanted to know how to handle and deal with ethical dilemmas (I will explore what they mean by “ethical dilemma” in the next section). Erin’s quote connects her personal experience to the expectations of the class.

To think that I would be in control of the very impressionable lives of 25 children for six hours a day is incredibly daunting. I know from personal experience how much a teacher’s words and actions affect a student.... I would hope then, that through this class I would gain a better understanding of how to react to students, deal with ethical dilemmas, and how to use my influence for the positive.

Rebecca added, “I hope to learn how it is appropriate to handle situations that might arise in the classroom. Anything can happen while teaching, and as teachers we need to know how to handle the child without hurting anyone.”

These two responses reinforce a characteristic emerging from this journal assignment and throughout the class. Preservice students worry about the influence and effect they will have on students. They do not want to hurt the students they serve. Not

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only are the students interested in teaching's moral dimension, they anticipate that their practice may have negative effects on some students.

Joseph and Efron's (1993) interviews with 26 teachers connect with what my students were saying. "Also, this study portrays the vulnerability of teachers. Many interviews reveal apprehension about offending people or fear of doing what is forbidden" (p. 218). If teachers in the field express fear about offending people or doing something wrong, preservice students must also feel some of this apprehension.

The idea of not offending students or doing things to hurt a child's feelings came out in other journals that connected moral teaching with classroom communication. Kathryn writes, "I hope to learn how I can better communicate with others and children so that there is not so much misunderstanding and more helpful feedback which is taken as intended." Allison adds, "I want to be able to tell a student something without it being interpreted wrong."

Resolving Ethical Dilemmas

The final question of the first journal attempted to access their thinking concerning ethical dilemmas. The students explained what the phrase "resolving ethical dilemmas" meant to them and described a personal school experience involving an ethical dilemma. The students offered a number of thoughts, but almost all agreed that resolving ethical dilemmas involved the resolution of a problem. They brought up situations of not knowing what to do and trying to figure out ways to keep everyone happy. Lori wrote,

It's many things. It's making a right for someone who's been wronged. It's being fair to everyone involved. It's finding out all sides of the story and going from there. It's trying to understand kids better. It's learning to deal with adults in an

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orderly fashion. It's trying to make the right decision. It's trying to make all sides happy.

Rebecca echoes a similar theme.

Ethical dilemmas are situations that arise between a couple, or a few people. Each person has his or her idea of what happened and what should happen as a result. Sometimes the situations may be resolved with each person being happy, however, there is the chance that someone feels hurt.

The students seemed to be thinking of ethical dilemmas in two different ways. While their responses indicated the need for resolving something or reaching a conclusion in a difficult situation, they were also describing the results of unethical action. Lori's entry states, "It's making a right for someone who's been wronged." Rebecca brings up how someone might feel hurt. Their comments indicate they are not talking about ethical dilemmas but rather situations where a teacher may have mistreated a student.

The interim catalog description suggested that the class would focus on moral dilemmas. In designing the course, I thought that was the appropriate direction. Reading Kohlberg and Strike led me to think of the moral dimension of teaching in terms of resolving complex, ethical dilemmas. Early in the project, I narrowly defined the moral dimension of teaching as resolving these difficult dilemmas. As the interim course went on, I realized the need for broadening my definition of teaching's moral dimension. The student journals started that process for me. Lori and Rebecca articulated the need for resolving certain situations, but they also referred to situations where a person was hurt or wronged by the actions of another. It was not a dilemma in the dictionary meaning of the word—a situation where each action taken has negative consequences—but rather an ethical situation involving issues of fairness or treatment of another person.

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Fenstermacher's (1990) definition of "human action undertaken in regard to other human beings" (p. 133) connects with these student journals.

Understanding the different moral "dimensions" of teaching is difficult. One moral dimension of teaching involves the process of resolving complex, seemingly impossible teaching situations. For example, what should teachers do when a child in the class complains that the person living with her mother is mean to her? A teacher is faced with a number of options that all have potential negative consequences. The teacher could do nothing and allow a potential abusive situation to go on. Or the teacher could try to get more information and talk with the mother. This action could result with the child getting in trouble with the mother. No matter what action the teacher takes, it involves negative consequences. Based on my teaching experience, a difficult dilemma like this occurs infrequently. Resolving such a problem is not an easy task for each solution has strengths and weaknesses. Most preservice students (and many experienced teachers) would not have a system for taking action. Having a way to think about the possible responses would be beneficial for teachers. The interim course certainly had this type of situation in mind.

Another moral dimension to teaching appears subtly and unexpectedly in classrooms. The situations involve issues of fairness and feelings of being hurt. The Calvin students were attuned to this dimension of teaching, despite the hidden way that it occurs in the classroom. When asked to give either a personal example or recount an observed situation involving an ethical dilemma or an unethical situation, nine students shared a personal story, five students offered an observed account, and two students did not come up with an example. In every case the students describe situations involving

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issues of respect and justice, not a complex ethical dilemma. The students told of unfair actions that were taken against them or someone that they knew. They did not tell stories dealing with complex dilemmas. For example, Rebecca wrote,

When I was in middle school one of my teachers collected the notebooks of all his students. Our final exam was in a few days but he promised to have them back. The day he returned the notebooks, he told me he left mine at home by accident. The next day, he came back to school without it again. I told him I needed my notes to study but he said I could study from the handouts. For me, studying from the handouts is not as good as studying from my notes. So my mom went to the principal and told him what was going on. In the end, I had to take the exam at the regular time without my notes. I don't know what the principal said to the teacher, but the teacher didn't like me after that happened.

Rebecca is not involved with some complex dilemma. She wanted her notes back, and it appears the only dilemma the teacher faced is whether to give them to her or not. Yet, because the teacher took an action (or failed to take an action) with regard to another human being, the situation had moral implications.

Chloe writes of an experience affecting on her.

In my fifth grade class, I believe I was treated unethically. My class was walking down the hallway back to the classroom in a line. I was in the back, and my teacher was behind me a few feet away talking with another teacher. I had previously unwrapped a piece of bubble gum and placed the wrapper inside my pocket. I had been walking with my hands in my pockets. Just before we reached our room, I took my hands out of my pockets and without my knowing the wrapper hit the floor. My teacher saw that wrapper fall and immediately approached me and accused me of littering. He didn't believe me when I told him I didn't mean for it to fall out. He made me stay in for recess that day and sweep the classroom floor. All the kids had seen me and I felt awful. I can still remember how upset I was that I was accused and punished for something I didn't do. Probably the thing that hurt me most was knowing the teacher was disappointed in me. He was my favorite teachers, and I didn't want him to think badly of me.

A minor occurrence—a wrapper falling out of a pocket—turns into an unforgettable experience that has moral implications.

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These stories reinforce two important points. First, almost everyone had a moral story to tell. They readily came up with personal examples affecting them. Second, the incidents described seemed like minor events occurring during the course of a school day. Getting a notebook back from a teacher or having a wrapper fall out of your pocket seems like a trivial matter at first glance, but to these students, something else was going on. Emily's story follows along the same lines.

I once gave a pro-life speech in my speech class. The teacher I had was pro-choice. In my speech I showed the precious feet pin that is the actual size of a forming baby. When I was finished, the teacher ripped all of my arguments apart in front of the class and told me that my "feet" visual was too small! It also happened to be the best speech I gave, yet he was focused on his point of view and trying to argue with me rather than complementing me on how far I had come with my public speaking.

Two students wrote of more dramatic episodes. Isaac remembered a teacher slapping a student for swearing and Judy recounted a teacher retaliating after being hit by a student. Even in these more vivid events, the idea of a dilemma was lacking. Instead, the students wrote of actions taken by others that were unjust or unfair from their perspective.

The students wrote that they wanted to learn how to resolve ethical dilemmas, although when providing an example of an ethical dilemma, they described situations involving a teacher mistreating a student. Their responses also indicated the type of thinking they were using to reach these conclusions. Three students, Ariana, Lori, and Susan used consequentialist thinking in their rationale. Their decision making process looked for ways to "make all sides happy," as Lori put it, or "in a way that is the least harmful to the people involved," as defined by Susan. These three students were still in the minority. Most of the students believed that moral decisions are based on who you are

and what you believe. Kathryn wrote concerning ethical dilemmas, “You have to make a choice that is difficult based on your feeling and the information you know.” Judy added,

Not all of the decisions that I am going to have to make are going to be easy decisions. I am going to have to solve problems based on my ethics, what I believe to be right, and I am going to have to be able to back myself up and be able to get my point across to parents and students.

Renee concurred,

Resolving an ethical dilemma means that based on your own personal morals, certain dilemmas may have to be handled on your own. The answer to the situation is not something that can be looked up in a book, it needs to be a personal decision made by personal moral standards.

The students who cited their own personal feelings and beliefs as being key to resolving ethical dilemmas lead to two important considerations. The first consideration involves what the students did not say. The students, being at a Christian liberal arts college, did not point to the golden rule or the teachings of Christ as guides to making decisions. Based on their journal responses, the students did not readily connect their faith with taking actions in resolving ethical dilemmas.

Second, the Calvin students pointed to their own feelings and beliefs in making difficult ethical judgments. They did not refer to any specific process that would assist them in taking ethical action. Relying on personal intuition in resolving problems will provide the guidance required for some ethical actions, but a number of situations may require more complex reasoning.

The work of Robert Nash (*Real World Ethics*, 1996) connects with the students’ first journal assignment. Nash argues for three moral languages (see Chapter One for an explanation of Nash’s three languages) that factor in people’s moral actions. In the first moral language, Nash addresses a person’s fundamental background beliefs and values.

He wants his students to articulate and explain on what their actions are based. I was attempting a similar thing in this first journal assignment by asking my students to define and give an example of a moral dilemma that occurred in their educational experience.

Nash believes this first moral language reveals how students make sense out of the world.

The purpose of the First Language is not to “prove” or “justify” anything; it is to “locate” ethical judgements, decisions, and actions in a Background Language that deepens, explains, and reveals. This language helps students to understand what is truly important to them... (p. 40).

The first language of the Calvin students did not seem to clearly describe their fundamental beliefs and values. Nor did their responses reveal what is truly important to them.

Two possible theories may explain the difficulty in analyzing the student journals. First, the wording of the journal assignment may have left the students with little opportunity to respond in a way that reveals their core, foundational beliefs. After all, writing about a situation they observed or experienced in school does not necessary mean they will also reveal how they make sense out of life. Granted, their responses may provide clues as to how they are thinking or what they believe, but the evidence is anything but conclusive.

A second possibility exists. The assignment specifically required an educational context that may have tempered student responses. The students may think of the role they will play in the classroom as teacher and make decisions based on that role, not necessarily based on their core beliefs. Joseph and Efron quote from a number of studies (cf. Waller, 1932; Beale, 1936; Lortie, 1975) that “suggest that we cannot understand the teacher’s experience as a moral agent without seeking societal influence—perhaps even coercion—in determining the moral decisions and actions made by the educators” (p. 203).

My goal for the class included making students aware of teaching's moral dimension for the purpose of helping them craft an ethical practice. In order to do so, I agreed with Nash that determining how students were initially thinking about the topic was critical. What I did not carefully think about was why they were thinking that way. If the students responded to the journal questions based on what they think a teacher might say, I would have to explore their conceptions of what it means to be a teacher. If, on the other hand, they were responding based on what they truly believed at the core of their being, my focus would shift to exploring what gives meaning to their life and how they might express those values in thought and action.

In the busyness of teaching three hours every day during the week, I did not reflect on why the students responded in the way they did. A more thorough investigation into these journals might have shown me why students believe what they do concerning the moral dimension of teaching.

To develop a student's ability to pedagogically reason, Shulman argues that the material the teacher will present must be transformed by representing what the teacher comprehends in varied ways. Instructional strategies are then developed that take into account the varied ways of representing material and adapted to the students who need to understand how to reason about their own practice. I have attempted to describe the steps taken in the transformation process for the interim course. In the next chapter, I will describe and analyze the next two stages in Shulman's model: instruction and evaluation.

THE DRAMA OF EDUCATION: CRAFTING AN ETHICAL PRACTICE

Volume II

By

Randall J. Buursma

A Dissertation

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

Doctor of Philosophy

Department of Teacher Education

2000

Chapter Four

Instruction and Evaluation

Shulman lists “instruction” and “evaluation” as separate aspects in his model of pedagogical reasoning. By “instruction,” Shulman is referring to what takes place in the classroom. He includes classroom management, presenting lessons, assigning work, and assessing student progress as components of “instruction.” By “evaluation,” Shulman refers to the methods teachers employ in checking their students’ understanding of content. Some evaluation takes the form of testing, although Shulman points out that evaluation of student understanding also occurs during teacher/student interaction during lessons. I have connected these two aspects to avoid repeating what was described in Chapter Three concerning the design the rationale of the course and to provide for a clear analysis of what happened during the interim class.

Chapter Four is divided into two sections. In the first section, I describe the strategies used in making sense out of the data. The second section analyzes a number of pedagogical strategies used during the interim class. The analysis focuses the effectiveness of these strategies in deepening student understanding of teaching’s moral dimension.

Methods of Inquiry: The Art of Making Meaning

Making sense out of what happens in a three-week period concerning a complex and difficult topic creates unique problems. The purpose of the class focused on assisting preservice students in understanding the moral dimension of teaching for the purpose of crafting an ethical practice. The first part of the challenge, building student understanding

of teaching's moral dimension, seemed attainable given the varied instructional strategies planned for the course. The second challenge, affecting a student's future teaching practice, is much more elusive. I would like to address those two concerns in this chapter by outlining the various methods used to collect and analyze data. Then I will explain why two moral development measurements were not used in the study.

The Data

In order to understand how students were thinking about the moral dimension of teaching, they wrote down their thoughts and beliefs in a number of different forms described below.

1. The students filled out a form (see Appendix C) on the first day providing information like phone numbers, addresses, and classroom experiences. The form asked about the students' past and future teaching experiences. I wanted to know the amount of teaching experience the students had and also discover what students would be going into their student teaching experience the following semester.
2. The students were asked to complete a journal on the first day of class. I was interested in four main areas: Why did the students take this course? What do they hope to learn? How would the students define the moral dimension of teaching? Do they have any examples that illustrate what they mean by the moral dimension of teaching?

To analyze their responses, I created a table with their name and the three areas listed. I summarized the main parts of each journal and made charts that tabulated student responses. For example, when asked to define the moral dimension of teaching, eight students believed it had something to do with reaching a conclusion or resolution with a

difficult situation. Once the responses were categorized, I would look for patterns and similarities among the student responses. Bogdan and Biklen's work (1992) guided my analysis. They outline ten different coding strategies that may provide clues and possible evidence into what the students may be thinking. For example, the first journal assignment provides a student perspective on the setting and context of the interim class. I could use their responses for building the foundation of where the Calvin students started from and compare it with where they ended three weeks later. Using Bogdan and Biklen's setting and context category proved essential in early analysis.

3. The students were asked to write daily in journals about an activity or experience in class that arrested their attention in class. They were asked not to merely recap the event, but to explain as best they could the effect the experience had on them.

Daily journals could offer insight into revealing how students were thinking and the effects of the pedagogy in developing their understanding of teaching's moral dimension. Making sense out of the vast sea of words proved challenging. I started summarizing what the students wrote each day. Typically, students wrote about two or three things that happened during the class period. Carefully reading through 115 journals took a fair amount of time but proved valuable in accessing student thinking. After cutting and pasting all 16 students' responses on a piece of posterboard measuring 3 feet by 3 feet, I looked for patterns by tabulating their responses into certain categories. The categories were not predetermined, but came from their writing. For example, if they wrote about *The Prime of Miss Jean Brodie*, I would mark that down and go the next item. By the time the tabulation was done, 11 topics emerged. I made this determination by adding up the number of times and the number of days that topic was written. For example, students

wrote about *The Prime of Miss Jean Brodie* 22 times over a span of 6 days. By separating the number of responses and the number of days students wrote about a particular topic, I could begin to assess the effect an activity or experience had on the students based on their writing. Bogdan and Biklen would define this system of analysis as using “situation codes” (p. 167) because the information gleaned provided the student’s perspective on a particular topic.

4. The students were given a pre and post–test case study. On the first day of class, they were asked to respond to the case of Mr. Sheldon (see Appendix D), a 3rd grade teacher who comes back from recess only to find his favorite vase given by his wife in pieces on the floor. The students were asked to describe what Mr. Sheldon should think about the situation, and what he would do to get to the bottom of what happened. On the last day of class, students were asked to respond to the case of Linda (see Appendix E), a first year teacher trying to resolve the problem of teaching two chapters in Science with only three weeks left before summer break.

By comparing the pre and post–case responses, I might discover the development in student thinking during the interim course. “Process codes” (Bogdan, p. 169) attempt to categorize the changes that take place over time. The data was difficult to analyze for a couple of unanticipated reasons. First, the two cases do not lend themselves to comparison because of the types of problems that each addresses. Mr. Sheldon is trying to figure out what happened to his beautiful vase and what role the students played in it. Linda is trying to figure out how to cover curriculum without sacrificing how she typically teaches. The nature of each case was too different to make any significant comparison. Writing on the same case at the beginning and end of the class might have

been a better way to learn about changes in students' thinking. Second, I did not do an adequate job of making sure the students gave equal attention to both cases. On the last day of class, I gave them the Linda case and asked them to turn it in within a few days. After spending three weeks of fairly intense study on the moral dimension of teaching, assigning a reaction paper to a case during their three-day break before the start of second was not appropriate. I did summarize the students' reactions for each case and compared the rationale and issues raised.

5. Students participated in group projects (see Appendix F) assigned during the interim period. Each group of four students was asked to conduct research that analyzed four components of the class.

First, each group was to explain the activities and experiences that contributed to their understanding of the moral dimension of teaching. Students relied on their daily journals as one source of information. They would reflect on their experiences and discuss as a group what activities seemed to have an effect on their thinking. I wanted the students to discuss in a small group what was happening in class. By placing their discussion in the context of a research project, their discussion could take on a serious and thoughtful nature.

The second part of the research project asked each group to report their findings from the school observations. The students spent 1 1/2 hours observing in a local school for two consecutive days. Jackson's work (1993) guided the students' observation. His seven categories that describe aspects of the moral dimension in classrooms and the techniques he uses in classroom observation prepared the Calvin students for their visit. Jackson emphasizes the importance of looking for positive moral situations and being

gracious in judging the moral worth of teachers' actions. Students took individual field notes and shared their findings with their research group.

The third part of the project asked each group to make recommendations that would make the class more effective in developing teaching's moral dimension. Students usually will share their ideas of what does not work and offer ways to make something better if given the chance. I stressed with the students that as researchers, they had an obligation (yes, a moral obligation) to present findings that accurately reflect their experience. I connected their research work with mine, stating the more honest and sincere they would be with their recommendations, the more helpful and effective this course would become for future students.

The final part of the report was an attempt see if the students could apply what was learned in class by creating and acting out an improvised scene that demonstrated their thinking on a moral situation.

Their research projects gave thoughtful, meaningful feedback. I combined Bogdan and Biklen's "event" (p. 170) and "methods" (p. 172) coding categories to analyze their findings. In one sense, the students were involved in a specific activity or event that provided one way of coding information. In another sense, the students were part of a method that I devised to yield specific information about the course. I combined the two categories by setting up a table that cross-referenced each group with the four categories described. Next, I look for common themes, evidence that classroom activities created feelings or emotions, and indications of changing thinking patterns in each of the reports. In a later chapter I will explain in more detail how their research contributed to the study.

6. Audio-taping and videotaping classroom activities provided another source of data.

Almost all classroom discussions were audio-taped along with any lectures or special speakers. Six tapes or about twelve hours of classroom material required analysis. I videotaped improvisations or role-plays and their research reports. At the end of the class, five tapes totaling ten hours of data required analysis. I did not tape the devotions that were done at the beginning of each class nor any of the classroom observations done at the local school. Some discussions and classroom activities were not electronically recorded. I relied on my personal journal to assist me in these situations.

Since the analysis of the data began in May, three months after the study, I recreated the interim class by breaking down what happened each day. I would first read over my lesson plan and then listen to either the audio-tape or videotape for that day. While either listening or watching, I would outline what was said in class. By summarizing the proceedings, I could begin to see the type of topics that interested in students and make comparisons to what they were writing in their daily journals. In some ways, I was using Glaser and Strauss's (1967) constant comparative method.

Hammersley (1983) describes the purpose of this method is to find links between existing and new concepts. I was linking my initial feelings and beliefs to the new concepts that were emerging through the data in sequential fashion. After each day, I would read through their daily journals and chart the students' individual responses to classroom experiences. Finally, I read through my own journal, comparing my thoughts and feelings to student reactions.

7. I kept a journal throughout the interim class that provided another source of data.

During interim, I found myself barely one step ahead of the students. I taught from 8:30 to 12:00 every morning. In the afternoon, preparations would begin for the next day. I usually finished up on the lesson plan that night after spending some time with my wife and three children. The intense pace proved exciting, but also difficult. The personal journal turned out to be a place where I could slow down and reflect on what was happening. For a few moments after each teaching session, I would think about the teacher and the researcher roles involved in the study. David Wong's article (1995) on the dual roles that a teacher/researcher undertakes outlines some of the tensions that I felt with this type of research. I could remember times in class where I would listen to a student's response and wonder if that could be useful for the dissertation project. At other times, I would be so engaged in what was happening with an activity, that the research study was a non-factor. At times, I had trouble synthesizing the two roles. Wilson (in press) suggests focusing on the teaching and the learning process rather than what a teacher or researcher might be thinking. I struggled in doing that. The time spent in writing my journals allowed that tension to be acknowledged in a quiet office rather than the busyness of the classroom moment.

The previous sources of data do an adequate job of getting at how students are thinking about the moral dimension of teaching. Sifting through daily journals, watching videotapes of improvisations, listening to their research findings all help explain what students know or are at least coming to understand about this complex area. But part of my purpose was to do more than create awareness of how the moral dimension permeates the classroom. I wanted them to act on their knowledge and have their actions influenced by what happened during this three-week time. Ideally, I was hoping for 2-3 students

who would be doing their student teaching during the spring semester. After reading through their student profiles, only one student would be going on into student teaching. One other student would be taking EDUC 301–303, Calvin’s student aiding course. In this class, students learn about the psychology of education along with an introduction to teaching. Students spend significant time observing a classroom teacher, helping out with small groups or individual tutoring, and leading a large class lesson. I decided to use these two students as a follow-up to the study. One complicating factor with this student was the fact that she was doing her aiding in Rehoboth, New Mexico through a special off-campus program. I conducted her interviews via the phone.

8. Two interviews with each student provided feedback on the course’s effect on their teaching.

The first interview occurred at the midpoint of their student teaching or aiding experience. I wanted to get a sense for what they were doing in the classroom and if their experience during interim influence how they were thinking about teaching. Both interviews were taped and transcribed. A second interview transpired following their teaching experience. The format and questions were the same for both interviews. In their interviews, these two students told stories of what they had seen and done that reminded them of the interim course. It was more than just hearing about what they knew or were coming to understand about the moral dimension of teaching. They connected their knowledge to actions that their teachers took or that they were taking while they taught. Hearing their stories gave me a small glimpse into the effect of the course on student action, not merely student knowledge.

9. During the following semester, the remaining 14 students in the class emailed me with any situations that reminded them of what happened during our time class.

This source of data did not ask them for what they knew or were coming to understand.

They were making their own connections based on their own constructions of teaching's moral dimension to personal experiences. Their stories could help me figure out how their conceptions compared with the goals for the course.

The Road Not Traveled On

James Rest's (1994) designed the Defining Inventory Test (DIT) to measure Kohlberg's stages of moral development. Rest expanded on Kohlberg's work (1969) in the sense of putting the focus on the cooperation required in each stage. Rest believed people make sense out of social situations by utilizing their ability to cooperate. Each stage requires more cooperation, not less. For example, at stage one a young person acts in certain ways because someone else has power over her. The fear of punishment factors into a choice of actions. In stage two, issues of fairness come up because a person begins to strike up deals with others in order to get what she wants. The level of cooperation increases for each stage. In stage one, the cooperation is limited to staying out of trouble with another person. In stage two, a person begins to figure out ways to cooperate with someone else in order to get what she might want. Each stage requires more cooperation from the people involved that result in higher levels of principled action.

The DIT's ability to place people within the six stages is unquestioned. The test yields consistent, valid results in any number of situations. Cross-cultural studies reinforce the universality and effectiveness of measuring people's moral judgment. The test consists of a multiple choice, computer scored questions about moral dilemmas that

people face. The most famous dilemma from the DIT involves a husband by the name of Heinz who needs to get medicine for his ailing wife. Without the medicine, she dies. The dilemma stems from his ability to pay for the treatment. Heinz does not have enough money to pay for the medicine and the pharmacist will not give it to him. A person taking the test answers questions about the possible actions taken, and in the process, reveals that person's level of moral development

I considered using this test at the beginning and end of the interim to evaluate any changes in the students' moral development, but decided against it, thinking that moral development was not my focus. By Rest's own admission, The DIT is a limited analysis. "If a moral stage analysis represents a very broad characterization of cognition, it remains for more fine-grained analysis to depict the intermediate level of concepts" (p. 9). Rest further explains that moral behavior depends on four components:

1. moral sensitivity or the awareness of how our actions affect other people,
2. moral judgment or the ability to justify actions,
3. moral motivation or the ranking given to moral values,
4. moral character or the personal characteristics that contribute to moral action.

The DIT measures only moral judgment, an area that was not my focus. After studying the DIT, I concluded that it could provide some information on how the students made moral judgments, but it would miss out on a crucial area of concern—developing a moral awareness of the teaching process that leads to crafting an ethical practice.

While Kohlberg's work focused on the cognitive development of moral action and an ethic of justice, Carol Gilligan (1982) asserted moral actions stem from the relationships people have with each other. Gilligan's ethic of care offered a different perspective for analyzing the rationale people, especially women, used in moral action. What Gilligan did not have during the beginning stages of her work was a way to

measure her theory. Kohlberg could point to his own moral judgment interview or Rest's DIT, but Gilligan lacked a measure that would satisfy the scientific community. Eva Skoe (1994) set out to rectify this situation. She designed the Ethic of Care Interview (ECI) to measure a person's ability to care for others. Like Rest, Skoe used dilemmas as a way of discovering a person's thought process. For example, her first dilemma involves either a husband or a wife (depending on who you are interviewing) struggling with her marriage. The husband, self-centered and insensitive, shows little interest in the wife. Her attempts to change the situation meet with no success. Time passes without any progress in their marriage. Later, the wife becomes attracted to a single male who is considerate and clearly loves her. What should she do? Why? Skoe would then listen to the responses and make a judgment as to the level of care the interviewee exhibited. Her 5 levels indicate increasing concern for others, moving from self-concern in the early stages to other-concern in the later stages.

I was intrigued by the possibility of using Skoe's measure to reinforce my findings, but a couple of problems proved difficult to resolve. First, the ECI takes a fair amount of time to administer. To validate the results, at least two raters would have to be brought in to confirm my interviews and placements. Although I have had six hours of practitioner training, I knew of no one else familiar with the ECI to assist in the rating process. Second, the focus of the interim class was not on developing a care ethic within my students. Although Gilligan and Noddings have significant contributions benefiting teachers, I wanted students to also connect the ethic of care to the work of Jesus Christ and Immanuel Kant. Using a measure that focused on one component of the class did not seem worth the effort and time required for meaningful results.

In designing the study, I was concerned with having results that would stand up to the scrutiny of the educational community. Hammersley and Atkinson (1983) write of the tension between rigorous testing of positivism and the discovery of facts found in naturalism. I felt that tension. Initially, I thought my study should be filled with numbers. But after looking at what was available for me to get “numbers” and understanding that the study would gain integrity by demonstrating careful and thoughtful analysis, I decided against these measures. As a result, I have nine sources of data providing valuable information from which to make analysis and conjectures concerning ways of influencing student thinking about the moral dimension of teaching.

Analyzing this type of data and developing ways that accurately reflect or even measure student thinking poses problems. My strategy consisted of taking what the students gave me and trying to make sense out of it. I could have transcribed what everyone said and run it through computer programs that could pull out the frequency of certain words and therefore allow me to make conclusions that might appear more measurable or valid. I deliberately stayed away such a methodology. Understanding student thinking is a complex problem. I let the students’ words form the basis of my understanding. Through daily journals and classroom discussion, the student’s voice was heard. I listened carefully to what they said. I looked for consistency in their journals and classroom discussion. Categorizing issues and topics based on Bogdan and Biklen and Hammersley and Atkinson’s advice was another way that I gave meaning to what was being written or said. In all of this, I hope to tell the students’ story.

Interpreting Instruction

In the following section, I will analyze material from student journals and classroom activities and discussions in order to learn about the effect of the course activities.

I will start with a chart that summarizes their daily journal entries. Each day the students would reflect on what happened in class and pick one or two things that they found interesting. I carefully read through all of their journals and tabulated the number of responses for each topic and the number of days that topic was written about. For example, twenty-two different journal entries were about the book, *The Prime of Miss Jean Brodie* (PMJB). These twenty-two entries occurred over a span of six days. I categorized students' responses by classroom activity, and added two headings called "Future Teaching" and "Personal." The "Future Teaching" category connects a classroom activity to the time when the students would have their own classroom. For example, Rebecca wrote, "It makes me think about what I am going to someday do with my students. Everyday I am going to have to prepare myself to think before I do or say anything." Her comment fits into the category of "Future Teaching." The "Personal" category includes journal entries that refer to a personal school experience. For example, Anne wrote,

I had a professor at Calvin who sat me down and told me my paper was the worst use of the English language he had ever seen. He said I needed to learn how to write or I wouldn't make it any further at Calvin. I was devastated to hear this.

Her comment fits in the "Personal" category. All but fourteen responses fit within one of these categories. The following table summarizes my work.

Table 4.1 Categorizing Student Journals

Classroom Activity	# of responses	# of days
Future teaching	43	10
Long School observation	42	2
Helen Sterk	24	2
Devotions	22	8
PMJB	22	6
Improvisation (in general)	21	4
Personal	19	11
Dead Poets Society	16	2
School Board Scene (specific role-play)	8	1
Shoe Sale Scene (specific role-play)	7	1
Video of teachers	7	1

As the table indicates, the topic of a student’s future teaching came up 43 times in journals during the interim class on at least 10 different days. Contrast those results with the comments made concerning *The Dead Poets Society*. Sixteen people wrote about it, but only for two days. This makes sense given that the movie was shown and discussed on one day. Since it was the only topic for the day, almost everybody wrote about it. Trying to make sense out of how often an activity or topic was written about in comparison to the number of times the activity was done in class presents analytical challenges. I struggled with how to weight the number of responses and the number of days the topic was written about with the amount of time spent in class on that activity. For example, the class spent only two days observing at Long School as compared to five days reading and discussing *The Prime of Miss Jean Brodie*. I had almost twice as many responses to the Long School observation as to the book. Does that mean the students found the observation twice as important as the book?

I did not have a magic formula that would resolve this problem. I decided to take the frequency of responses to an activity or topic as a sign of something worth analyzing. In the following sections, I would like to discuss the way students wrote and talked about five major topics/activities: *The Prime of Miss Jean Brodie*, drama activities, Long School observations, devotions, and Helen Sterk's visit. The results provide interesting insights into the effective of the course on student understanding of the moral dimension of teaching.

What students wrote about and what may have an effect on how they craft an ethical practice could be two different things, but I have no way of measuring the effect of an activity other than their words. It could be that when the students stand in front of a class of 23 children, something they did not write about will become an important part of their teaching. At this time, I am limited to what they say and do during the interim course. I have tried to compensate for this shortcoming by tracking two students who spent the following semester in a classroom. In Chapter Five, I will analyze the effect of the interim course on their teaching.

The Prime of Miss Jean Brodie

Assertion/Intention: I believed that reading, discussing, and participating in activities focused on *The Prime of Miss Jean* would effectively create interest and help students build awareness of teaching's moral dimension.

I set out to design a course that would assist preservice students to craft an ethical practice. Getting the student's attention and keeping their interest would be crucial in order to build the awareness required in ethical teaching. I will use transcripts from classroom discussions and student journals to build a case that using *The Prime of Miss Jean Brodie* did created the interest and the understanding of teaching's moral dimension.

First, I will provide an overview of the pedagogical strategies used in my teaching lessons for the book. Then I will build my case by beginning with a transcript from a classroom discussion that provides evidence how the book prompted discussions concerning the purposes of schools and the intentions of teachers. By discussing the purposes of school, the students are in a better position to evaluate a teacher's actions against those purposes. Next, I will quote from a number of student journals that demonstrate a shift in student thinking concerning Jean Brodie and her influence. The shift in student thinking comes from a careful analysis of the effect of Brodie's actions on students.

The following table provides an overview of the activities that took place on the five days the class worked on *The Prime of Miss Jean Brodie*. The chart may help in giving a context to the more specific data that follows.

Table 4.2 Pedagogical Strategies for *The Prime of Miss Jean Brodie*

Day	Description of class
1/8/98	Introduced book, pass out information sheet on book (see Appendix G), and assigned the first chapter
1/9/98	Discussed Brodie's concept of education and her use of the word "prime." Listed and described the various characters of the book. Assigned chapter 2
1/12/98	Divided the class into four groups of four students. Each group was given a specific question to discuss, reach a conclusion, and report back to the group. Later, each student was assigned a role from a scene in the chapter, and the class acted out this scene. Assigned chapter 3.
1/13/98	Divided the class into five groups. Each group had to pick out two important incidents from the chapter and explain why the incident was important. Assigned chapter four.
1/14/98	Divided the class in four groups and had them create "frozen pictures" from a scene that occurred in chapter four. Each group then "thawed" to reenact the scene. Discussed the various scenes. Assigned chapter five and six.
1/15/98	Discussed the last two chapters of the book. Focused on the moral effectiveness of Brodie as a teacher and the influence she had on her students.

Given the overview of the teaching strategies, I will now describe and analyze specific events that provide evidence of the effect of the book on student thinking. On the third day of class, the following discussion occurred in response to the conflict between Jean Brodie and Miss Mackay, the school's headmistress, about Brodie's use of telling personal stories as classroom methodology.

RB (me): What do you think of that pedagogy? (in reference to Jean Brodie telling personal stories about love and war.) What do you think of that?

Debra: We kinda of talked (earlier in small groups) about how she says Miss Mackay's philosophy is intrusive, forcing things into the children, but really hers is more intrusive than Miss Mackay's. She's not just intruding with facts; she's intruding with her philosophy. She tells the story with the slant of this is how love and war fit together from her perspective. So the children will think of it from her perspective. We felt that was more intrusive than what she said of Miss Mackay.

RB: That's a great point. She is the one doing the selecting of what story will I tell you and why will I tell you this story because I do want you to think about war in

a certain way or love in a certain way. That's fairly intrusive. In fact, she has a great comment—Susan, are you on this page where she talks about this? Go on to that page and read from the top of the page down.

Susan: (quoting) Mine is a leading out of knowledge, and that is true education as is proved by the root meaning. Now Miss Mackay has accused me of putting ideas into my girls' head, but in fact that is her practice and mine is quite the opposite. Never let it be said that I put ideas into your heads. What is the meaning of education, Sandy?" (quote is from page 55).

RB: Isn't that ironic? "I don't put any ideas into your head. Never let that be said. Now, what did I just say? What is the meaning of education?" She is trying to put her idea into their head. So this notion of what is in you I can draw out, is that true or not, do you think? Is that valid or not?

Kim: I think she does it in a way that might be intrusive, but that girls don't see it as that. So she really is, but because it's such a real life teaching and such an interesting teaching, the girls don't see it as intrusive and therefore Miss Brodie doesn't think it is.

RB: I like that. It's unclear what it is they actually get out of these stories. She tells the story of Hugh and the reaction we get is that the girls start crying. It affects them emotionally and they start crying, but what have they learned? What did they get out of that? We read about Eunice and Eunice says she told stories about Egyptians, but we're left wondering what did that do for Eunice.

Emily: What would it do if she went with Miss Mackay and did a bunch of dates and a bunch of battles and things like that. We talked about that as how our schooling went. We think back on our history tests where we pumped it into our head, spit it up, and you're done—can't remember a thing. So is it more important to remember the story of how she related to a person, which is something that she has for the rest of her life? You can't relate to facts.

Rebecca: We were saying that it has to be a combination of both. Both learning styles and teaching styles need to be shown. You need to have the facts kinda of presented to you, but you also need the stories to go along with it. You need to give them some of the facts and have them draw knowledge from it so they remember the facts and use their own knowledge.

Emily: How do you determine what facts are important? How do you find that balance then?

Debra: What they need to know for the MEAP tests (much laughter). I don't think it is fair that when it came to the part for her students to take that test—it was like a hurry up thing where they had to scrape by and just get through the test. I just don't know that it's fair. I don't even know the valid reasons for tests like that, but

it's part of life. I don't know if it's fair to have students be so unprepared for that. So there needs to be a balance.

As evidenced by the discussion, the class was talking about the purpose of education and issues of fairness within the first three days of class. The book presents two contrasting perspectives on what a school should do. Brodie tells stories and wants to prepare her students for their "prime." Brodie tells her students,

One's prime is elusive. You little girls, when you grow up, must be on the alert to recognise your prime at whatever time of your life it may occur. You must then live it to the full.... One's prime is the moment on was born for. (p. 18, 19)

Brodie does not describe what it means to live life to the full or how the girls will know when the moment occurs that they were born for, but based on Brodie's actions, it has to do with a person's ability to lead a romanticized life.

Mackay believes traditional education is most efficient and effective. Learning to read, write, and do arithmetic should be the focus of every student. The book prompted debate among the Calvin students concerning what was worth teaching and how it should be taught. They made connections to their own education and what they considered valuable. Without discussing what a school ought to do, the students would have a difficult time in exposing the moral dimension of teaching. The classroom discussion suggests that the students are exploring this important issue.

Their concern over curriculum and philosophy spilled over into their journals. Of the twenty-two journal entries, eleven of the responses focused on how Brodie taught the curriculum. Allison, on the following day, writes,

I have changed my mind on Miss Brodie. I've decided that she is too extreme. The facts have to be learned but at the same time those facts can be fun if presented right. It's a teacher's decision if they want to make it fun or not. I still think that telling stories is fine in a classroom as long as it doesn't start taking

over your class. I had teachers that would allow for ten minutes or so at either the beginning or end of the day and I think that's a good idea.

Allison is thinking about Brodie and the issues presented in the book. The appeal of Brodie diminishes as the students read more about her philosophy of education and the way she runs her classroom. The students read about Brodie's reverence for Mussolini, her love affair with another teacher, and her treatment of one of her students. Allison changes her feelings about Brodie and then cites a personal example of how her teachers prevented stories from "taking over your class." Allison's response connects with Kohlberg's work. Kohlberg asserted that moral development involves changes in a person's thinking. Allison provides evidence of a change in thinking about Brodie, although it is unclear if Allison is also organizing her thoughts about what happens in schools in a different way. While her response is not conclusive, Allison's response does show a careful reflection on the issues the book brings out.

The class discussion and journals like Allison's provide some evidence of the book's effect on the students. Ten students journaled about the connection between a teacher's purposes and her teaching. The students were questioning the value of traditional curriculum and Brodie's idea of preparing her students for their prime.

While curriculum issues proved an important point of interest for the students, the discussions concerning Brodie's influence allowed the class to see more clearly the complex, moral nature of teaching. Muriel Sparks does a masterful job of creating a character that cannot simply be dismissed as an eccentric person who does not know how to teach. Jean Brodie loves teaching and building relationships with her students. She also makes some choices that appear to hurt the children with whom she works. The positive

or negative influence that she has over her students is debatable. Jean Brodie's actions created opportunity for analysis and discussion of the moral complexity in teaching.

Nine of the twenty-two journal entries discussed the effect Brodie's teaching had on her class. Students' responses reveal a component of their thinking concerning teaching's moral dimension. Two students in particular articulated a change in attitude toward Brodie. Kim wrote on the third day of class,

I like how the girls are getting comfortable with Miss Brodie. It's like they are life long friends with each other. They can converse and relate above a teacher-student relationship. They share information on the same level.

By the end of the book, Kim has formed a different opinion. "I think Brodie's intentions were much more selfish. She wanted the girls to think like her, live like her, sleep with the men she loved."

What I find important about the two different journal entries involved not just a change of opinion about Jean Brodie, but that Kim made a judgement about Jean Brodie's intentions. She analyzes Brodie's intentions and criticizes them, although her explanation is vague. She claims that Brodie is selfish and provides examples, but she does not express her thinking in other ways that might reveal the principles from which she operates.

Allison summarized her feelings in this way.

I liked the book that we read in class. I came to the conclusion that Miss Brodie had a huge influence on her students. Even though she had a big influence, I think the girls were able to weed out what was appropriate and what wasn't. Some of the things Miss B talked about were important to some girls and not to others. By this occurring I think the girls had broadened their horizons and found their different interests. I also think the book shows what an influence teachers do have on their students.

I do not believe Allison would have analyzed Jean Brodie in this manner without the discussions and role-plays about the book. Alison wrote in her first journal, “Resolving ethical dilemmas means to me not offending anyone in the classroom and if it does happen unintentionally how to deal with that problem.” Allison appears to be thinking about teaching in a different way. She is thinking about both the positive and negative influence teachers may have on their students.

While starting with *The Prime of Miss Jean Brodie* proved a valuable way to engage students, the data indicates I may have spent too much time with it. Two out the four research reports suggested going through the book more quickly. I spent five out of 13 days discussing the book. Given my intention of using the book as a way to engage the students and create interest in teaching’s moral dimension, spending less time covering the book may be appropriate.

Despite the shortcomings in allocating the proper amount of time to the book, Sparks’ intriguing story and complex characters had the students thinking about the purposes of education and the intentions of teachers. Her book provided a stimulus for discussion concerning the moral dimension of teaching.

Drama Activities and Role-Plays

Assertion/Intention: I believed drama activities and role-plays would build classroom community, produce student interest and focus for my lessons, create emotional responses in students, and facilitate student understanding of teaching’s moral dimension.

In order to make sense out of data that refers to the use of drama activities in the class, I will briefly describe the enacted drama curriculum. I used drama activities on eleven of fifteen days the course met. I categorize “drama activities” into two main sections: drama games/warm-up activities and role-plays/improvisation. The students

participated in eleven different drama games during the first four teaching days. The students also participated in eight role-plays or improvisations. Analyzing the effects of the extended use of drama becomes challenging. I will use student journals, research reports, classroom discussion, and audio and video-tape analysis to focus on the effects of drama on student understanding of teaching's moral dimension. I will start with my analysis of the effect of the drama games on the students. Then I will describe two improvisations that the students participated in and analyze the influence these improvisations had on student understanding of the moral dimension of teaching.

Drama Activities and Warm-up Games

The students spent at least 45 minutes a day for four days participating in eleven different activities. The following chart lists the day and the drama activities in which the students participated.

Table 4.2 List of Drama Games

Day	Description of drama activity
1/8/98	<ol style="list-style-type: none"> 1. Pantomime picking up objects-Students did a pantomime activity of picking up a number of objects scattered on the floor. Later, each student took turns pantomiming picking up an object while the other students guessed the object being picked up. 2. Pantomime common activity-Students selected a common activity, like brushing teeth, and pantomimed as accurately as possible that activity. Next, they pantomimed the same activity with a specific purpose in mind. For example, a student could pantomime brushing teeth with the intent of showing anger at another sibling in the bathroom. 3. Partnered common activity with gibberish-Students pantomimed their chosen activity and began to improvise a scene with a partner by using the action of daily activity and gibberish.
1/9/98	<ol style="list-style-type: none"> 4. The students were divided in four groups. Each group created an image that represented a problem in a particular setting. For example, a group of students could form a visual image of a family struggling with the communication process. Each group was also asked to include a series of "freeze frames" that moved the group from the problem image to an ideal image. 5. Colombian hypnosis-an activity where one person "hypnotizes" a partner by guiding the partner through a series of motion. The partner must follow the movement of the leader's hand.
1/12/98	<ol style="list-style-type: none"> 6. Colombian hypnosis as a group-each student was hypnotizing and being hypnotized at the same time. 7. Circle in a knot-group members hold hands and weave between each other to create a knot. When the not is significantly tight, the group untwists the knot. Students also did the activity with eyes closed. 8. Animal walks-students are given specific instructions in walking like a crab, camel, elephant, and kangaroo 9. Pushing against each other-partners face each other, holding each other by the shoulders. An imaginary line separates the partners. The partners push each other with all their strength without pushing their themselves pass the imaginary line. The object is to use all your strength without pushing the other person over.
1/13/98	<ol style="list-style-type: none"> 10. Mirror game-a student mirrors the action of a partner. The actions are done slowly and precisely. Students take turn in leading the other partner with the action. 11. Mirror game in a line-Two lines are formed facing each other. Members in each line hold hands. One line begins to do actions that the other line mirrors.

Only one journal entry made reference to these activities. Renee wrote,

It's all a lot of fun, but I'm not sure exactly what I'm supposed to be learning. I am anxious to continue this class, because I feel as though the results will be beneficial. I also enjoy the exercises to help get to know each other. Everyone's personalities are beginning to shine through. It's helpful and I am becoming more comfortable with the class.

Two out the four reports recommended keeping the warm-up activities. Renee's group was one of them, but the other group offered this insight,

The activities we did to warm up in class, such as following the hands activity(Colombian hypnosis), was great. It taught us to follow directions and pay attention to the other person. This activity also taught us to be leaders because we all took a turn at being the hands. When we did the activity as a whole class it showed us that we need to learn to be a leader and a follower at the same time.

One journal entry and two recommendations from student research groups do not provide much evidence for the value of using warm-up activities in class. It is possible the students believed they had little value. In reviewing the videotape during these activities, I did not give the students my rationale for the activity. One day, I did explain the activities were helpful in "getting in touch with your body." My explanation had nothing to do with teaching's moral dimension but instead centered on becoming more aware of their senses. The purposes of the activities were not explained, which could have limited the effect the activities on students.

Role-plays

The students participated in eight different role-plays during the interim. Some of the role-plays were quite simple. For example, each student secretly picked out a famous character and then began explaining with each other what schools should do based on what they knew about that character. One student took on the character of Smokey the Bear and pushed for environmental issues in schools and the proper usage for fires. The

students continued to discuss these issues, providing clues that would slowly reveal their character. After about ten minutes of discussion, everyone determined each other's character.

If the Shoe Fits...

Instead of describing each role-play performed, I will explain two of the more complex scenes that, based on the students' concentration level and journal response, created an intensity of feeling that seemed to connect to their learning. On the fourth day of class, the students participated in a series of role-plays involving a shoe sales person. I assigned one student the part of a clerk in a shoe store. Three other students played the parts of customers coming into the store for various reasons at separate times. The three scenarios were different in important ways. In scene one, the store manager told the clerk that her commission would dramatically go up with each pair of shoes sold. The more she sells, the more money she makes. A customer walks in who is playing the role of someone with limited income needing a pair of inexpensive shoes. The clerk and customer then begin a dialogue where the clerk tries to convince the customer to buy as many shoes as possible. The students playing these roles are given a sheet that explains their character and the parameters of the scene (see Appendix H for the various instructions). What happens after the scene begins is unrehearsed and spontaneous.

The second scene involves the same clerk now intent on pushing a special Italian designer shoe purchased at a low price. Because of the high mark-up on the shoe, the clerk will earn a higher commission for every pair of this stylish shoe sold. This time a recent college graduate walks in having just entered the job force and needs a pair of

comfortable, durable shoes at an affordable price. The resulting dialogue highlights the different objectives of the clerk and customer.

In the final scene, the manager announces a new way of doing business.

According to the latest research, sales increase when the clerk hears the customer's needs and tries matching the right shoes to meet those needs. Armed with this new knowledge, the clerk listens carefully to the next customer, a retired schoolteacher, to ascertain what shoes she might need.

The students enacted the scenes but initially had trouble making a connection between selling shoes and the moral dimension of teaching. Judy's response was typical.

When I began to act out my scene I saw no real reason that it was important. I just thought we were doing Improv for the fun of it. But to my surprise, I learned more than I thought I would.

Judy does not elaborate on what she learned from the activities, but other students were providing evidence that the scenes were creating feeling for them. Chloe wrote, "What I felt during this was pressured too much. I didn't mind her trying to convince me for awhile, but after awhile it began to get annoying and frustrating." Emily shared similar feelings.

At first the sales woman was helpful and tried to see if she could help, I felt that there was no pressure. Then when I finally refused she started begging and tried to make me feel sorry for her and her situation. This made me want to leave, so I would not buy something just to make her feel better. I felt it was more about them than me, she all of a sudden became more important than my needs.

The "customers" experienced a negative response to the attempted sale. Words like "annoying" and "frustrating" and the feeling of not having needs considered came up in their written responses. The sellers also wrote in terms of the feelings generated by the

improvisation. Isaac worked hard at meeting the manager's objectives, but it came at a cost. He writes in regards to the first scene,

Some ways I tried to manipulate the customer, Susan, was to ask about different style of shoes that she might need. I also asked about her family and other members of her family if they needed any shoes. I used some high pressure to try to accomplish this. I asked if they had "happy feet." I felt a bit manipulative while using these techniques.

The second scene also created a negative feeling in Isaac.

In this scene, I strongly recommended the Italian shoe even though it wasn't the best match of shoe for the customer. I talked her into buying the shoes by reassuring her that they were comfortable and durable. After selling her the shoes, I felt guilty that I sold her these shoes that weren't the best for her. By making these Italian shoes sound as if they were the greatest pair available, I was able to make the sale.

Isaac's response connects to ethical situations that come up in teaching. For example, I remember from my own teaching the times that I manipulated children or pressured them in certain ways to conform to my way of teaching. My lessons did not always connect with each student. Sometimes I would know that my actions were not beneficial for everyone in the classroom, but given time constraints, lack of creativity, laziness, or ignorance, I did not change my plans. Other times, I would force my methods of teaching on students believing that I knew what was best for them.

The shoe sales scenes did put these students in the position of manipulating or pressuring customers for the purpose of a "sale." In the discussion after the scenes, the students began to make connections between teaching and selling shoes. I explained in the classroom discussion that followed the scenes how trying to sell multiple pairs of shoes is like teaching for the purpose of covering curriculum. In teaching, students may feel annoyed and frustrated if the teacher's goal of covering material comes at the expense of knowing the student. The class also discussed how pushing a certain pair of

shoes because of the high mark-up is some ways like a teacher believing there is only one right way to explain a procedure or a method. Narrowly defining how to think about a situation (or students) will limit a teacher's ability to make a "sale" or to help the student understand what is important to learn. Not only will the outcome be unsatisfactory, negative feelings are generated in both teacher and student.

Contrasted with the tension of the first two scenes, the final episode attempted to create quite a different mood. The clerk asked questions and listened carefully to the customers for the purpose of selling them the right pair of shoes. Debra felt the difference in the last scene.

I actually thought the last scene was easiest, or maybe I was a little more comfortable by the point, but it was easier for me just to try and figure out what the person wanted without focusing on selling a shoe.

Isaac, who in early scenes struggled with feelings of manipulating customers and feeling guilty, felt much differently about the final scene. "The scene was different because I felt the customer came first and not myself. I listened to her to match her needs with a good shoe to help her out."

Anne echoed these sentiments in an interesting way. "I felt like I had a more influential position in this scene. I could convince and persuade more easily." Ironically, Anne felt by trying to figure out the needs of the customer, she had more influence in the scene.

I divided the students into four groups and worked through each scene with each group. As a result, four students played the role of the teacher. Each "salesperson" wrote in their journals about the difference between the first two scenes and the last scene.

These students indicated that trying to meet the needs of the customer made them feel

better about selling shoes. It is impossible to know if these future teachers would feel the same way about the needs of their student as they “sell” their curriculum and lessons to them.

The journals indicate that the shoe clerk scenes created definite feeling within the students. Thirteen students wrote about the shoe selling scenes and ten of those responses used the word “felt” in them. Their responses indicate a wide range of emotion. The following words are quotes from their journals: confident, uneasy, overwhelmed, compulsive, manipulative, guilty, frustrated, pressured, failure, good.

Feelings may form the basis for significant learning if those feeling are discussed and explored. Heathcote states it succinctly,

Drama is about filling the spaces between people with meaningful experiences. This means that emotion is at the heart of drama experience but it is tempered with thought and planning. The first is experienced through the tension and the elements; the second, through the reviewing process. Out of these we build reflective processes, which in the end are what we are trying to develop in all our teaching. Without the development of the power of reflection, what have we? It is reflection that permits the storing of knowledge, the recalling of power of feeling, and memory of past feelings. (p. 85)

Ten students used their journals to reflect on the scenes and the class’ discussion about the experience. Two themes emerged from these responses. First, four students wrote about feeling overwhelmed or concerned about trying to keep track of each student in the classroom. Anne commented,

It kinda of overwhelms me to think about being the “salesclerk” in the classroom as I seek to meet the needs of all my students. As a teacher I need to connect with each child and engage them in learning through introduction and encouragement. Just as this improv required concentration, so will teaching as I seek to provide the appropriate setting for each child to engage in learning.

The second theme from these responses came out of seven students' journals. These students wrote on the importance of trying to meet each child's needs. Judy made these connections to teaching.

I guess I never really thought about how hard it is truly going to be in the classroom. Every single student is different. Everyone will handle situations in their own way. Everyone will learn in different ways. Everyone will have different difficulties or an area where they will excel. How is a teacher suppose to be able to deal with this? Meeting the needs of every child is going to be impossible, but it needs to be done.

Debra approached it this way.

Let's see, what struck me today? I'm having a little trouble seeing the connection between a shoe salesman and a teacher. I think I get it, but it's a little vague. I get what it means to avoid trying to put each child into the same mold. I have that with my own kids. They are completely different people and therefore require different things from me. I can't even begin to comprehend the magnitude of dealing with that in a classroom of 25 plus students. Maybe just being aware of it and thinking about the possibilities BEFORE I hit the classroom is enough to start with, kind of like thinking of the different ways you could approach selling shoes, but then taking one customer at a time. I think I'm getting it. I'm a little slow, but it's coming.

Three out of the sixteen students (19%) did not write about the shoe selling experience. I checked through these three students' journals and noticed that they did write positively on other role-plays, so the lack of response may not have to do with the use of improvisation as a teaching tool. It could be this particular improvisation did not connect with these students at this time. Another possibility exists: these students may have benefited from the shoe selling scenes, but chose not to write about it in their journals.

Making the Grade

The class did a fairly complex improvisation (see Appendix I) directly connected to teaching on day 13 of the interim. Three students were selected to play the part of a

teacher. Each teacher participated in three separate scenes involving the other students. I gave the “teachers” background information required for the scene. They were playing the role of a third grade teacher, Ms. Green, who was working with Joey, a student struggling in math. Joey wanted to do well in math and stayed in at recess to work with Ms. Green. He seemed to be picking up on the concepts and understanding how to solve the problems. Joey took the math test and struggled again with getting the right answer. Ms. Green noticed that most of Joey’s errors involved computation. He was at least approaching the problem correctly. As a result, she decided to mark his paper in a slightly different manner than usual. She would give him credit for some of his “wrong” answers because Joey used the correct process. Normally, Ms. Green gave full credit only for correct answers, regardless of the process used. Given Joey’s hard work and obvious progress in math, the teacher believed this to be a fair thing to do.

In the first scene, one of Joey’s classmates, Sally, comes up to Ms. Green upset that Joey’s paper was marked differently from hers. She leaned over and noticed that on a couple of problems, Joey earned full credit for wrong answers. She knew this because her answers were the same as Joey’s, yet her answer was marked wrong. Seeking justice or a change in her grade, Sally charges up to Ms. Green for an explanation. Ms. Green does not have a clue as to why Sally is upset. Their spontaneous dialogue results in some wonderful improvisation.

In the second scene, Ms. Green goes out on a fact-finding mission. She looks up Joey’s record and notices that he earned “S+” for second grade math. Curious how this is possible given his ability in math, she decides to ask Joey’s second grade teacher, Ms. Smiley, her impressions of Joey and how he was able to perform at such a high level for

her. The student playing Ms. Smiley understands that she is playing a role of a teacher who is adamant about improving student self-esteem. She rewards student effort. The conversation between these teachers with different philosophical perspectives outlines some of the tensions involved in assessment.

The final scene occurs between Ms. Green and Joey's mom. Joey came home from school in tears because some of the children in school were teasing him for getting credit on his math test for wrong answers. They convinced Joey that Ms. Green gave him these grades because she wanted to make sure he passed third grade and she would not have to teach him again. Joey sobbed to his mother that he never wanted to go back to school. Joey's mom got in the car and went to see Ms. Green hoping to understand what happened and what could be done about it.

Issues of evaluating students confront teachers daily. These three scenes expose some of the issues of assessment in a subtle way. Each scene points to another person affected by Ms. Green's decision to grade Joey in a slightly different way. The role-play was placed at the end of the interim to see if the students would respond in more ethical ways, given the experiences and activities completed in the previous 12 days.

Asking students to take on a role with limited information and then improvise dialogue with another student who has a different agenda creates opportunity for intense feeling. To illustrate the effects of all three scenes on one student, I will take Anne's experience of playing the teacher and walk through her reactions and feelings for each of the scenes. While each student who played the part of the teacher had slightly different reactions to the scenes, Anne provides a typical reaction in trying to make sense out of this grading situation. In the first scene, Ariana plays Sally, a student who after seeing

Joey's test wants Ms. Green to mark her paper in the same way. After Ariana explains to Ms. Green why she is there, the following dialogue occurs.

MG (Ms. Green): Well, I know your ability for the rest of the test—you were able to get the right answers. I was looking at how you did them. You had the correct process but the answers were wrong. I know you can do better.

S (Sally): But why did Joey get credit when his answers were the same as mine and they were wrong. It doesn't make any sense. It isn't fair, Ms. Green.

MG: Well for Joey, I've been helping him understand the process. He doesn't understand the process very well, and so, because he was able to get the process right for most of those, then the answer...the answer was still wrong...(getting interrupted by the student)

S: That is not fair. I should get partial credit for at least getting the process right.

MG: How about I give you a second chance and you can see if you get the right answer, but I know you are able to do better and the rest of the test shows me that. You were able to use the right process and got the right answer.

S: But maybe it would be more fair if you only gave Joey partial credit since he got the same answer. Maybe that would be more fair.

MG: I see your point but I already graded his paper and so...(getting interrupted by the student)

S: Maybe you need to give him a second chance too then. It's not fair to make me take another test and not him.

MG: I'm proud of you getting the rest of the test right and so I look at those three and said that I could challenge you because they are incorrect but I could challenge you to do better next time.

S: If you're going to give me no credit, you must give everybody no credit. You need to be fair with everybody, and not just give me no credit for getting the answer wrong and give them credit for getting the process right and not the answer. You need to do the same for everybody.

MG: I understand your point. It's just because he was working at a different level and so I'm rewarding him for the things he learned.

S: But you don't have to reward him about the points—give him partial credit. Make it more fair to the rest of us who did the process right but not the answer.

MG: Thanks for your concern Sally. I'll give you a second chance on these three problems and next time I'll try to keep in mind what you had to share with me.

S: OK.

I distinctly remember feeling a sense of tension and awkwardness in my stomach while watching this scene being played out. I wanted to rush in and rescue Anne from the relentless pursuit of justice by Sally. If I was feeling that way as an observer, I wondered what Anne was feeling during this time. Her voice remained steady when replying to Sally's concerns. Her body posture indicated some tenseness—she was leaning over the table toward Sally and her leg continually moved. Given the intensity of Sally, Anne explained her rationale in a calm manner.

Anne documented her reaction in her journal.

Today I really felt challenged as I was the teacher involved in an ethical dilemma. As the first student came out, I had to defend myself and my reasoning for the grade I gave Joey. This was one of the toughest scenarios because the student felt very strongly about her grade and how I graded the whole class. She was very adamant about fairness in grading. It was hard to be the teacher defending my unfair actions. She couldn't really see things from my perspective of how Joey needs this encouragement. I felt at this point that my actions were faulty.

The improvisation also provides a glimpse into Anne's thinking. Her effort to resolve the situation focused on giving Sally another chance. Sally stuck to her claim that Ms. Green was not being fair. Anne treats Sally with respect and integrity and promises to take her beliefs into consideration for the next test. Determining why Anne treats Sally in this way is difficult to determine. Anne's journal indicates that she is trying to reason carefully about assessing students. Does her thinking result from the previous activities of the course? The limits of the study also limit my ability to make any claims about Anne's actions and thinking. I would like to claim that Anne treats Sally with respect because of the devotions that pointed out how everyone has the Kingdom of God within him or her.

Or that Anne is treating Sally as an end and not a means in the educational process because of classroom discussions on Kant. Anne does not explain why she acted in the way she did, nor does she mention the devotions, Kant, or Noddings in her response.

Anne, playing the part of teacher, had much to think about from this first scene. Ariana, playing the part of the student, also wrote about the scene in her journal. Her concluding paragraph stated,

I think that it is important to be very careful when grading and correcting papers because of the fairness needed, especially in lower grades. I know that I do not want to be confronted by students for being unfair (especially if they are like I was with Anne).

In the next scene, Anne discusses Joey's situation with his second grade teacher, a Ms. Smiley, who gave Joey a "S+" for second grade math. The scene begins with some small talk about their classes and then Ms. Green begins to probe Ms. Smiley's philosophy on grading. We will pick up the conversation midway through the scene as both teachers explain their perspective.

MG: How does your grading work?

MS: In all of our subjects, I look a lot at their attitude and how hard the kids are working. Some children have more aptitude in certain areas, but I think that attitude and hard work is also worth getting a good grade for. At this age, kids are still really impressionable, and I don't want to do anything that will set them back and hate a subject just because it is a little bit more hard for them and so that's why I think they deserve the good grade they got.

MG: Right now, that's why I'm struggling because I think we're coming from two different perspectives, which are both valuable perspectives. But for me he is not earning anything near to a "S+" in the class, so I'm kinda struggling with how it looks to have a "S+" one grade and the next year be a lot further down, like barely passing. I don't want it to look bad on his record, but it also doesn't seem like it matches up.

MS: I think you have to remember the kid's perspective that the children when they get bad grades it does effect how they think about school and third grade...do you want to be scaring them off already? There's kids in high school

who absolutely hate math because something happened when they were younger and their attitude got changed about it and they gave up trying. I think Joey is one of those kids who needs extra attention and needs to be encouraged because he really is such a hard worker and I think it will come with time, but I don't want to have anything set him back—he needs to be confident in what he can do.

MG: I think there are ways to help him become confident but when a child is totally supported throughout his days without really achieving what he could, I don't think it is helping him to strive to do better. I think that for him to get really high grades just encourages him...it's like a false encouragement, like he's not really earning those. Granted, he's trying hard and he has a great attitude but if he's not achieving...I don't know...I don't know if it matches up. Like the work he's putting into it, I mean is a great amount, but if the outcome is not great, I think he is being falsely informed about things.

(At this point, Ms. Smiley changed her position in her chair. She looked uncomfortable with the way the conversation was going.)

MS: Well, are test scores the most important thing here? (Ms. Smiley now broke character, looked at the camera and apologized stating that she was tired and having a hard time thinking. After an awkward pause, Ms. Green continued.)

MG: Well, I'm not putting all the strength in testing, but I still value working hard and striving for things, but the outcome needs to reflect what the child is doing and in the real world it's not going... it's not going to matter how much you put into it or what your attitude is. It's important, but there also needs to be achievement there in outcome. It's kinda of been a struggle because I see how hard he is working and I want to reward him for the parts he gets right, but in my mind it is a struggle because it's not really fair to the rest of the class right now and I'm sorry to see that, and the kids are starting to notice that.

MS: Well, you're his teacher and that's your prerogative. (Ms. Smiley shrugged her shoulders, looked at the camera, and the scene ended.)

The challenge of doing improvisation came through during this scene. When the scene began, Ms. Green seemed to be in character. She looked straight at Ms. Smiley and talked to her in a realistic way. Ms. Smiley took longer to get into the scene. She moved her hands nervously, made a face that indicated she felt awkward, and glanced at the camera. As the scene continued, Ms. Smiley settled into her role and seemed to engage Ms. Green in a realistic dialogue. Toward the end of the scene, Ms. Smiley lost her concentration and the scene limped to a conclusion.

Despite the lack of consistency throughout the scene, the improvisations contributed to student understanding of teaching's moral dimension. For much of the scene, the characters focused on each other and engaged in thoughtful dialogue. They responded to each other's comments and did try to resolve the issue of assessing Joey in math. Granted, Ms. Smiley broke character that lessened the effect of the scene, but the role-play did have enough realism to create an impression. Anne described the effect in this way,

When I conversed with the other teacher, I found myself feeling frustrated. Her methods of teaching seemed beneficial in some ways—the kids need to feel confident and full of self-esteem. But I also saw a big problem with her lack of comprehensive grading. It frustrated me that Joey scored so high in her class mainly because he tried hard and needed to feel good about himself. What kind of message does this give him in his academic areas? Now I have him in class and I can't see myself scoring him as high. Yet I am inching toward this other teacher's philosophy when I give him credit for parts of a test that are incorrect. In this circumstance, I put her on the defensive by almost accusing her philosophy. I can see this as a realistic dilemma, where a teacher wants to encourage a student's hard work but also help him understand the importance of "the right answer."

Anne's remarks connect her feelings with a situation that she views as plausible in education. Anne feelings of frustration connect with how another teacher's methods goes against her philosophy. I noticed that Anne remains consistent with her interactions with others. As with Ariana, she treats Ms. Smiley with respect and values her opinion. Anne does try to advocate for Joey by pointing out how misleading him about his progress could backfire later on when Joey realizes his belief about his ability does not match up with reality.

Erin's reaction to the scene also connected her feelings to what she believes about teaching.

I felt a bit defensive when Ms. Green began questioning my grading techniques. I hadn't really thought about how to defend my stance. As much as I believe in that

philosophy, it was hard to defend it against the more traditional approach. I really feel for Joey in this situation—he doesn't seem to be getting the attention and support he needs, but it also seems unfair to just give him a good grade. This is a situation that will happen someday. Now I realize that I will have to have some good defense for my methods.

While the scenes caused the both Anne and Erin to think about grading issues in a classroom setting, both fail to connect their feelings to other course material. Neither Anne nor Erin refer to Kant's principles or connect their feelings to Noddings emphasis on caring for students. The scenes created tension and feeling for both Anne and Erin, but analyzing what they learned from the experience is more difficult to ascertain. Erin says she understands the need for a good defense for her methods, but I have no idea what that means to her or how it will translate into her own teaching experience.

In the final scene, Anne must respond to Joey's mother, played by Kim. The resulting conversation helped identify some important lessons Ms. Green was learning through out all of this.

JM (Joey's mom): I have some questions about a math test Joey came home with. He was real upset about it. Apparently he got a really high grade for a really bad test and it turns out that all the kids are teasing him about it and he came home crying and doesn't understand and doesn't want to come back to school anymore and I was just wondering how the test was graded.

MG: Wow, I didn't realize the test impacted him that way. Well, Joey's been coming in for help at recess and after school and I've been so proud of his hard work and I've really seen improvement, vast improvement. When I gave him the test, I was hoping it would show how much he's improved. I could see that he had the right concepts—I was so proud of him because he knew what he was doing but he had little bitty mistakes, tiny little things that made his answers off. And so when I saw that, I considered all the hard work he put into it and saw that he was doing the right concept. I didn't want him to feel totally ...I didn't want him to feel bad about how much he worked and then come back with a bad grade. He has achieved so much, of course it isn't at the highest level yet, but he's achieved a lot and I wanted to encourage him to achieve more. And so, that's my reasoning behind it. Usually when I grade I'm looking for the right answer for everything, but because Joey is in a specific situation, I wanted him to get the concepts and reward him for the hard work he is doing.

JM: So did you take points off for the wrong answer but give him partial credit for the right way to get there?

MG: I gave him more than partial credit because I know how hard he worked, because I know the concepts were right but little things made it off.

JM: Do you do that with a lot of kids?

MG: Usually I don't, that might be part of the reason the kids are teasing him. I didn't even consider that to be a possibility. So I apologize for that, but for me to see Joey working hard is valuable and that's why I was more apt to grade him higher to encourage him.

JM: What shall we do about him coming back? He was teased so much he doesn't want to come back to school tomorrow. He's probably going to get it on the bus tomorrow, what can you do to encourage him to come back?

MG: I could spend more time one on one with him either before school tomorrow or during the day—just to see what he's thinking. But I would like to talk to the class before he comes back into the classroom, because I'm not impressed with how they handled the situation. Does he feel like, before the test, that he is doing better?

JM: He said that he was starting to understand it and it was coming along pretty well. When I worked with him, I still had to show him how to get the final answer, but he knew a lot more than what he did. I'm not going to tell you how to grade your tests or anything...

MG: I'll definitely take that into consideration. It's just hard because the rest of the class, I knew that they had those concepts down a while ago, I was more apt to look for every part with them. With Joey, I was so proud of him for getting that concept down that I was able to look past the answer.

JM: Do you think that it is going to happen again in the next test?

MG: From what I learned from this experience, I would like to try to grade them all the same, because I see that my verbal encouragement is helping him out—more due to the circumstance of what happened in the classroom and how they are treating him. And while I want to support him throughout, I want him to feel confident. He might not feel confident if he gets the honest grade, and that can be another set back and maybe more teasing so it kinda goes both ways.

JM: Do you spend more time with him than with any other kid?

MG: With one on one time? Yes, he's given up a lot of recess time.

JM: Maybe that's why the other kids tease him a bit. They feel like he's teacher's pet, so he gets a good grade for a bad test.

MG: That's true. I hadn't considered that. And I need to talk to the classroom about that too and help them understand that he's working hard and wanted the extra help and he's not...I can see why the kids might think that. I'm really proud of his effort and that's part of the reason behind it, I just wanted him to feel confident. Yet, at the same time, it's hard because last year his grades were very high based on other things so its hard for me to want to be totally honest or totally straightforward and how I am going to grade him because it is so different from last year. I want him to feel like he is achieving. Our plan of action will be that I'll definitely talk to the class to see what they're thinking and help them to understand Joey's perspective and then I'll talk to Joey when he comes in tomorrow and encourage him to try again. The next test I will...do you think it's best to grade it straightforward?

JM: I think so. I mean I don't know how you do it, but I can see in doing one problem you can get credit for using the right steps—if he gets the wrong answer, break down points of the problem and give him credit for the procedure and not the answer, so that at least he's getting credit for doing the right process.

MG: All right—thanks a lot.

Ms. Green realizes two unintended outcomes of her good intentions. First, marking Joey's paper differently resulted in other students teasing him on the bus. Second, all the special help at recess and after school may lead some students to believe that Joey is a "teacher's pet." Anne experienced the feeling that her actions may have negative consequences. Anne expressed her feelings this way.

The third scene was a challenge as Joey's mom was upset about her son's reaction to the test. I felt bad, as I hadn't considered the outcome to this situation and its effects on Joey. Because I had treated him differently, the class noticed and treated him differently. My efforts to encourage him had instead caused him to feel inadequate and unconfident. It was helpful to talk it through with her and come up with a plan of action.

Anne does not respond defensively to questions about her teaching. She listens carefully to a student, a teacher, and a parent in trying to figure out what to do next. Anne treats each person involved in the situation with respect and dignity. Kant might say

Anne is treating these people as an end and not a means during their interactions. Would Anne say that the course material on Kant influenced how she acted in these scenes? How would Anne have improvised the scene if she did not have this course? Anne's actions in each scene provide evidence of responding in an ethical way, but her journals do not go reveal the thinking behind the action. Therefore, making claims about the course's influence on Anne's ability to craft an ethical practice remains inappropriate.

Anne admits she did not have a strong rationale for giving Joey a different grade, did not foresee any problems with her actions, and may have made a mistake in grading Joey differently. What becomes confusing is distinguishing between Anne and the character that she played, Ms. Green. Anne can see how her character, Ms. Green, made mistakes. But Anne does not describe Ms. Green's mistakes in terms of principled reasoning or out of care for Joey. I see that the grading role-play engaged students, but not in ways that connect the improvised scenes to the other course material.

Two other groups participate in the grading improvisational scenes at different times. Each group responded in ways similar to Anne. Both Isaac and Susan, who played the parts of the teacher, described feelings of being challenged and frustrated by the situation these scenes put them in. They also acknowledged not thinking about the possible negative effects of their actions while realizing the importance of having well-thought out positions on issues like grading policies.

Before leaving the topic of using role-plays or improvisational scenes, I will briefly examine other outcomes of using this strategy in teaching. My observations may assist other professors who might attempt using drama in their teaching. Both students and teacher must overcome two specific problems inherent in using this type of drama.

Some participants may feel inadequate in their ability to do drama. Other students will quickly rise from their seats and get ready to participate. Most students tend to hang back on the outer edges of the playing area, waiting to see what they might have to do before committing to the activity. Three people journal about their concerns with using drama.

Lori admitted,

I've never been one to do anything in front of people, let alone a class of people. I've taken speech and that wasn't bad because I was prepared to do it. In this class, nothing done in front of class is prepared, it's all impromptu, and it's something to get use to. I know I'll be a better person for it and I'm glad it's something that I have to do because I wouldn't do it otherwise.

Renee echoed her sentiments,

Today I was thinking about the improvisation that we do. When I read about the description of the class in the Interim book I was very hesitant at taking the class because of the role-playing. I admit that I have a shy personality and the idea of "dramas" is not too appealing. But I am enjoying the things that we do in class.

Jumping over the first hurdle of self-doubt may take a few days of using warm-up activities with students in an encouraging, supportive environment, but my experience indicates students quickly get over their lack of confidence. I also find that when I participate in the activities and show my vulnerability, the students tend to follow along and attempt doing the activities. For example, I would participate in warm-activities with the students. If that meant doing the crab or camel walk, I would do it with them.

One other problem often comes up during the initial scenes using improvisation.

Students are given a role to play and will engage with other characters. They may find it difficult to separate who they are from the role they are playing. Susan participated in a role-play involving Miss Jean Brodie and wrote,

It was interesting today when we were doing the final role-play of the parents against Miss Brodie to see how some people were taking their positions very personally. It was difficult to try and be just in a role because it felt like some people were speaking seriously as themselves. I'm interested to see how and if that will change as we do more role-playing.

The flip side to this problem is when students are asked to play characters that go against their own beliefs. Allison remarked, "It was hard for me to state my arguments because personally I didn't feel the way my character did."

Each participant in an improvisational scene must deal with the tension between playing a role and allowing part of himself or herself to come out through the role. I try to ease this tension by leaving enough time after the scene for discussion. By asking questions, reconstructing dialogue, and providing other possible reactions to a scene, the students will start the process of sorting out the importance of what was said and the connection to what they believe.

After overcoming these potential roadblocks, the benefit of drama may occur. I find that students become motivated and energized during these activities. I notice a difference when comparing student engagement during lectures and drama activities. I consider myself a decent lecturer, presenting my material with a high energy level and significant vocal expression. Despite my best efforts, some students will nod off and have a hard time staying focused. That does not happen when students are asked to take on a role and improvise their way out of a difficult situation.

Every student journaled at least once about the drama activities. One consistent theme surfaced. Of the forty responses analyzed, twenty-two referred to how the drama activity helped them to either think, understand, realize, or learn about an issue. For

example, Emily responded to acting out a scene from one of the parables of Jesus in this way.

I think that acting out the parable today was one of the most helpful and creative things that is applicable in any classroom. It makes evident the different points of views that exist, and helps to draw questions that expand our understanding.

After doing a scene from *The Prime of Jean Brodie*, Susan writes,

I like acting out the scenes from the book because it helps me understand the book a lot more. It's quite different from other classes. We do much more group work and acting. I love it, we always have to bounce ideas off of each other and it generates more ideas.

Anne participated in the town meeting improvisation and reflected on her experience.

I'm sorry to say that today I was incredibly tired and didn't grasp a whole lot of the discussion. When we moved on to the improv, the teacher's meeting really got me thinking. It was helpful to be assigned a role rather than sharing our own opinions. Being given a role forced me to consider how some people think and why they hold those opinions. It was a tough discussion because there doesn't seem to be a way to resolve it totally. It's also tough because there are so many student's needs to consider. When we engaged in the improv, it's interesting how it becomes so real, it really seemed like each person held that opinion.

Students also found other benefits for drama. Three students wrote how they had fun doing the activities. Two students noticed the activities help bring about cooperation among the students in the class. Their responses indicate using improvisations makes pedagogical sense. Although creating scenes for students requires careful preparation time, an adequate space for movement, and presents assessment problems, it does engage students in the presented material. The final research projects reinforced what value students placed on the use of improvisations and role-plays. Each of the four groups recommended the continued use of these activities in the course. The groups reasoned that the dramas helped them understand more clearly educational issues like assessment.

Classroom Observations

Assertion/intention: I intended for my students to observe the moral dimension of teaching at Long School. I believed that my students would be able to observe and then discuss the potential moral situations that occurred in the classroom.

The students spent approximately an hour and a half on two days observing at Long School. To prepare for the observation, the class read and discussed a chapter from Jackson's book, *The Moral Life of Schools* (1993). Jackson provides strategies for observing classrooms with a moral lens. After discussing his method of observing in classrooms, the students viewed a tape of two exemplary teachers that use unusual methods in their classroom. One teacher taught math by setting her explanation of the lesson to rap music, giving out prizes for correct answers, and telling the students they could do anything they put their mind to. The other teacher used his high energy with a number of competitive games to get across his English lessons. After viewing the tapes, the class analyzed the teachers' actions with Jackson's perspective as a guide. The students seemed to understand how the moral dimension of teaching potentially comes into play in classrooms. For example, the teachers on tape had high enthusiasm and an engaging style that their students seemed to appreciate. Yet despite these two teachers' enthusiasm and positive response from their students, seven of the students raised concerns during our classroom discussion and six others wrote in their journals about the two teachers' methods. Two themes emerged from the classroom discussion and the journal responses.

First, the students questioned the moral significance of consistently using rewards and competition to motivate students to accomplish tasks. Second, students questioned the teachers' message that their students could do anything they put their mind to. The

Calvin students thought these two teachers sent the message that their students could **solve any academic problem** that they consistently tried to solve. The Calvin students **wondered about** students who exhibited effort but still struggled in understanding **material, especially in math.**

I will argue that the Long school observation did demonstrate the students' ability to observe and comment on teaching's moral dimension, but that students rationale for their observations indicate a limited, moral perspective. I will demonstrate that students limited their view of moral situations by taking the perspective of the children in the school. A majority of the journal responses indicated that a moral situation has something to do with the effect of a teacher's comment or action on a student. I will also describe the wide range of situations that students observed in their short time of about three hours. The students came up with vivid examples of situations with potential moral significance as well as subtle situations that demonstrated thoughtful observation.

Nine out of the sixteen students wrote about the music and the physical education teacher (I am not sure if all students observed in these rooms). In music, a couple of incidents caught the students' attention. Judy summarized the events succinctly,

From the classroom we went to music. As I walked into the art/music/kitchen room a very intimidating teacher stood at the front of the room. Her arms crossed and a serious look on her face seemed to portray a negative feeling. If I was a student, I surely wouldn't have looked forward to this class. A few incidences occurred in music that I was quite surprised to see. Everyone stands and sings do-ray-mi. Well, one child in the back doesn't sing. I noticed that he looked as if had something better to do—almost like he was bored. Well, the teacher had everyone sit and he had to sing it alone. I could tell he was extremely embarrassed. For some, this wouldn't of been a big deal at all, but for a shy child this would have been devastating. The student handled it rather well, but I couldn't believe she would single out like that.

At another point a child had a little recorder. He recorded the music they had just played and when it was quiet he played it. It made me giggle because it was funny—but the teacher disagreed. She pointed at him and yelled, "In the

hall—no, better yet, to the office.” Perhaps this child had a reputation for being bad or a past of misbehaving, but in my mind the teacher overreacted. I think if she would have simply taken the toy away that would have been beneficial, but than I think she wants the students to know she means business.

And finally, a last instance was the fact she said, “Jill, you’re really bugging me.” Now to a sensitive child this could completely crush an entire day, perhaps even more. I didn’t think this was proper to say to a child, perhaps if she took her to the side when everyone was singing, but no—it was in front of everyone.

When reading through Judy’s account, two thoughts came to me. First, I was reminded of Christopher Clark’s belief that, “Really bad teaching is “bad” in a moral sense; really good teaching is “good” in a moral sense” (p. 263, 264). I interpret Clark to mean that teaching, at its core, is a moral activity. The reason for when the teaching process breaks down, can be thought of in moral terms. Given Judy’s report, Clark might say that the teacher’s action does not take into account the moral integrity of the boy forced to sing alone, the boy with the recorder, or the girl who was “bugging” the teacher. Each of these situations requires a teacher’s response. The challenge in teaching involves responding in a way that addresses the situation in a morally worthy way. Telling a student that she is “bugging” you may stop an inappropriate action of a student but that comment may also affect the student’s self-esteem. Good teaching addresses the student’s action as well as the student’ moral integrity. Judy picked up on that potential negative influence. She could hear and see it happening in the class.

Second, Judy’s response is fairly judgmental. She did write that the child with the tape recorder could have been a student with a record of bad behavior, which may explain the teacher’s reaction. Other students offered similar versions of what took place in the music room, so Judy was not alone in her feelings. But if that is what Judy was seeing and hearing, what was she learning from all of this? Listening to another teacher and

thinking the teacher could have sounded nicer to the student does not necessarily create the conditions for crafting an ethical practice. Judy observed the music teacher and saw and heard things that did not look right to her, but when she wrote about it, Judy could only describe what happened. She did not go any deeper into explaining why the teacher's actions were troublesome. Was the teacher violating some principle that leads to good teaching? If more complex thinking would be one piece of evidence that the students were deepening their understanding of teaching's moral dimension, I did not find it in this response.

Six students made comments concerning the physical education instructor. Two students mentioned her warm-up activities done to a rap song. The song she picked, entitled "Hey Boom Boom," sings out "Girl your booty is so round/Let me lick you up and down." Given the sexual explicit nature of the lyrics, the two students objected to this song as a thoughtless choice that degrades women's figures and reinforces sexual activity. Three other students noticed the demeanor of the physical education instructor. One called her "grumpy" and another wrote that she "did not look enthusiastic."

Susan wrote of another incident involving this teacher.

In gym there was a group of guys that were a "team" and they appeared to be excellent basketball players. At one point the boys were laughing at another boy who dropped the ball. The teacher came over and told them not to laugh. Shortly after that the same boy was unable to guard one of these better boys and the teacher was laughing and clapping for this kid. She really seemed to be sending mixed messages in this situation.

Susan noticed what appears to be a simple event and wondered about the significance of it. She thought about a teacher's action from the perspective of the child and realized that it could have a negative effect.

The Calvin students were quick to point out the questionable practices of the music and the physical education teacher, but they also demonstrated a high degree of sensitivity in subtle situations. Emily picked up on another teacher's comment that was said in passing.

The one comment that bothered our group was when she told them to be careful of spelling, because that reflects who you are. I am the worst speller in the world! So this comment hit hard, yet I knew her intention.

Emily's journal entry implies that the teacher was not out to demoralize those who cannot spell, but to offer a reason to work at spelling. Jackson might say Emily's comment indicates that she had a sense for observing with a moral lens. Emily is noticing the moral dimension of teaching, although I wonder if Emily will be able to reflect on what she says in her own classroom with the same degree of sensitivity as she did during this observation..

Ariana wrote of another minor event.

The aide was working with 3 students in a reading group. They were discussing yards and feet. The aide then asked if any of them knew how many yards were in a football field. No one answered right away so the teacher asked the only boy in the group if he knew. I do not know that this is immoral, it just goes along with the stereotype that sports are a guy thing. I think that girls easily know this information too.

Ariana's concern of whether or not this small event was immoral indicates some confusion over teachings' moral dimension. Ariana's example qualifies as a moral situation because the aide's comment could possibly affect students in a number of ways, including their view of gender roles. While the aide's comment may not have a significant moral effect on the students, the situation is worthy of consideration and reflection.

A vast majority of the students' reflections were critical of what took place during our two observations. Twenty-nine comments questioned everything from management issues to the philosophy of the Montessori program. Five students wrote of positive experiences (although each of these five included some critical comments) they witnessed, while six other students wrote descriptive and neutral comments. Jackson warns of the tendency to be judgmental and critical in his book. Human nature tends to judge others quickly, and the Calvin students were not any different. Part of their reaction may have stemmed from spending ten three-hour class sessions immersed in the moral dimension of teaching. They may have been predisposed to look for certain things that led them to find negative moral experiences.

The purpose of the observation was to see the moral dimension of teaching in action. Based on their journal responses and the discussion back at Calvin, the students witnessed the complexity and difficulty of teaching in a moral way. Susan put it this way,

I noticed things that I am sure I would not have noticed had I not taken this class. I am so much more aware of what the teachers said or did or how they stood. Teachers have to be very aware of what they do and how they act.

At the beginning of interim, the students often defined the moral dimension of teaching in terms of students being treated unfairly by teachers. Now, some eleven days into the class, they have not moved far from that definition. It seems the students continue to think of the moral dimension of teaching in terms of teachers failing to take into consideration student needs. Granted, this is one aspect of teaching's moral dimension, but if students were to deepen their thinking on how teaching is a moral endeavor, classroom discussion and journals should have brought up issues concerning the philosophy of the Montessori program and the positive outcomes it tries to achieve

for students. The Calvin students might have reflected on why parents send their children to this school and what they wanted out of this type of education. They might also have spent more time constructing scenarios that would explain the teacher actions observed. The students do not seem prepared to engage in this type of thinking.

Devotions

Assertion/Intention: Reading, acting out, and discussing the parables of Jesus Christ during devotion time would provide the students with a foundation to craft an ethical practice. The students would understand that everyone has moral integrity because the Kingdom of God is within them, and that God mysteriously brings about His Kingdom by using our weakness rather than our strength.

In order to understand the analysis provided in this section, it might be helpful to visualize what happened during the devotional time. I will describe a devotion that took place on January 9, 1998. (For a list of the parables covered in class, refer back to Table 3.1, p. 112.) I selected this devotional period because of the role-play used to build understanding for the Parable of the Sower—the topic for that day. The purpose of the following description is not analyze in depth what took place during this devotion, but to provide the reader with a description of what the devotions looked like in class.

Typically, each morning began with a time of devotions that usually lasted about twenty minutes. I started this devotion by reading the Parable of the Sower from the Bible and then dividing the class up into the various roles found in the parable. The parable found in Matthew 13: 1–9 tells of a sower who scatters his seed throughout the land.

That same day Jesus went out of the house and sat by the lake. Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. Then he told them many things in parables, saying: "A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other

seed fell on good soil, where it produced a crop--a hundred, sixty or thirty times what was sown. He who has ears, let him hear."

The students played the parts of the sower, seed, a bird, road, gravel, weed patch, and good earth. After assigning the various roles, I asked the students to create a dialogue that might occur if the road, gravel, weed patch, and good earth could talk as the sower goes along his way scattering the seed. The students then tried to tell the story through the dialogue that they created with their various roles. I wrote in my notes that the first run through "lacked movement and depth." The students stayed stationary, not allowing their bodies to become involved with the story. Their dialogue was limited to one-line statements to each other.

For the second attempt, I challenged them to interact with the farmer and to assume body positions that represented the roles they were playing. The students did add more dialogue and a bit more movement to the improvisation. In the final run-through, I asked all of them to play the role of the seed and to create a dialogue that demonstrate their feeling based on where the seed landed. The students then told this parable a third time, from the perspective of the seed.

In the discussion that followed the three improvisations, I asked the students to determine who was the sower and what the seed represented. The students agreed that the sower was Jesus and that the seed is the Word of God. I asked them to consider another interpretation by explaining Capon's (1985) perspective. Capon argues that the sower is God and that what God sows is His Son, Jesus Christ. Capon uses a number of references from both the Old and New Testament to support his claim that the parable depicts the nature of God and His Kingdom. Based on Capon's interpretation, the parable takes on an inclusive nature. God comes and sows His Son to every part of the world. Jesus is there

for all people to accept and believe. The parable points out that not everybody believes in the redemptive work of God, but that does not mean that Christ is not already there, ready for all people, in all kinds of conditions, to accept Him as their Savior.

I finished the devotion by trying to connect this parable to teaching. I said,

We have God the Father and He goes to every place He can find. The places that make sense, the good soil, and He goes to all kinds of places that don't make any sense at all. He distributes freely, everywhere Jesus. It's already there. It's not like we come and bring Jesus to these places. Jesus is there already. Now I'm going to belabor this a little bit, because I'm convinced that your perceptions of the Kingdom or of God or your relationship with Christ influences how you act—justifies the actions that you take. My sense is, based on personal experience, is that I think we limit our God and that our perception of the Kingdom gives us too much responsibility and does not allow God to do His own work. In fact, often times, in our attempts to make things happen, we muddle the picture. We make it almost worse.

The quote from the classroom devotional time does provide some evidence of my intention for the devotions. I wanted my students to understand that each child they will teach will have Jesus Christ within them, because Jesus has been sown everywhere. If the Calvin students could think of their future students as having Christ within them, the relationship they develop with these children would not be limited to the role of teacher and student. The Calvin students may become less likely to react negatively to students knowing the gift of salvation is within each child.

I will demonstrate through student journals and the reports of each research group that the students could articulate one concept of my intention for the devotions—that each child has the Kingdom of God within him/her. I will also provide evidence that my students did not connect with my second intention of understanding how God uses weakness to bring about His Kingdom. Further, while the students could articulate that a child does have the Kingdom of God, they only connected this basic belief to teaching in

a limited way. I will frame my case with an overview of the student journals that related to the devotions. Next, I will describe a common theme expressed in the journals and how it connects with my intention of having students understand the inclusive nature of God’s Kingdom. I will also point out what the students did not write about and what that might say about the effect of devotions on students. Finally, I will use the students’ research reports as a way to reinforce the finding that I only partially accomplished the intention I had for the devotions used during the interim class.

Of the sixteen people in the class, all but one include references to devotions in their journals. Fifteen students found something worth discussing from the devotional time that started each class. While the number of students writing about devotions is impressive, the number of times students wrote about the devotions is not. Twenty-six responses out of a possible 148 journals, or 17.57% of the journal entries, related to the activity that I wanted to serve as the foundation of the course. The range of the number of times a student respond to the devotions was 0–4. The average number of times a student wrote about devotions during the thirteen-day span was 1.62. I have included a table that categorizes the journal responses.

Table 4.4 Categories of Student Journals Responding to Devotions

Number of journal responses	Theme of journal
11	Students are part of God’s Kingdom; God’s grace is for everyone, treat children as children of God
3	The parables present different perspectives and point of views
2	Questions about the meaning of a parable
2	The student wants to be like Jesus when he/she teaches
2	Jean Brodie and Jesus
6 individual responses	Each response had a different theme

I concluded from the numerical analysis of student journals that the devotions engaged the students at various levels and at various times throughout the interim. The

fact those twenty-six journal entries referred to the devotions and that all but one student wrote about the devotions indicates some effect. I hesitate to conjecture on the effect. The frequency of the journal responses may indicate the effect of devotions was limited, although it is possible that students would have written more about the devotions had they come at the end of morning session rather than the beginning of a 9:00 a.m. class. It is possible students found the devotions meaningful, but after a three-hour class that involved discussion and a drama activity, the devotions may have seemed more like a distant event that occurred while they were slowly becoming engaged with the classroom material.

While the analysis of the numbers involving student journals is inconclusive, the content of the journals may demonstrate what the students were getting from the activities and discussion of Jesus' parables. One theme definitely came through in categorizing student journals on devotions. Eleven responses connected with the idea that the Kingdom of God is for everybody and that each child has the Kingdom of God within him/her. One day in particular seemed to prompt this response with the students. On the fifth day of class, I told the parable of the growing seed found in Mark 4: 26–29. This was the third parable discussed in class. Analyzing the ten previous journals written before the telling of this parable revealed no dominant theme. Student responses to the first two parables ranged from Debra's confusion that; "The parable's interpretation doesn't make sense. Are we suppose to do something? Shouldn't we lead souls to Christ?" to Ariana's conviction that, "The parable reminds me to be the sun or the water that will help these children of God to grow."

The parable of the growing seed seemed to focus the student's writing on how the Kingdom of God is for everybody. I did not record the devotions that day, but I did have a copy of my lesson plan notes on which I based my devotional lesson. I wrote in my lesson plan:

Devotions: The growing seed. The Kingdom of God is as if a man should cast seed onto the ground. The Kingdom is present, the very thing sown, in this world, in the midst of every human and even every earthly condition (including every possible school condition). By Christ's death and resurrection, He reconciles everything, everywhere to Himself—whether things on heaven or things on earth. Just put the Kingdom into the world, including the world of sinners, deadbeats, and other poor excuses of humanity, and it will come up a perfect Kingdom all by itself. A catholic sowing that mysteriously but effectively results in a catholic growth toward a catholic harvest. The temptation is for us to make the Kingdom come, and to pronounce judgement on those that don't bear the fruit of Christ's forgiveness. So we grade and judge and track kids and place them into compartments. Jesus had another idea. The Kingdom comes and we do not know how. If it came with our great ideas, it would be springing up all over the place. It remains a mystery beyond our moralizing, score—evening comprehension.

I did not tape-record the devotions for that day, although my daily journal indicated that the devotions seemingly had little effect. I wrote in my journal:

The parable of the growing seed allowed me to connect to teaching in a more direct manner. I tried to use concrete examples, such as tracking, or students who hit other students, or students who don't get the material or don't care about it. All of these students have the same gift that I do—the Kingdom of God. I look at them with God-blessed eyes. They are a part of the Kingdom and I must be careful of regulating them to a certain status within His Kingdom. My class did not respond with any questions or comments when asked. I asked if they understood I what I was talking about and Debra shrugged her shoulders, as if to say, "I'm not quite sure."

The lack of response during class leads me to believe the five student journals written in response to the growing seed parable are significant. All five journals echoed the same theme. As evidence, I will quote from three journals. Rebecca wrote:

Something said in devotions carried throughout the class and then the whole day. God has given his Kingdom to everyone, and we should treat everyone like they have the Kingdom. I know that I get caught up in things of my life, that I don't

treat everyone as I should. It scares me very much that I am going to treat students differently.

Judy responded,

Another image that struck me was that every child is a part of Jesus' Kingdom. I hope that I can take this with me. I truly think that this will really change how I look at people. Those children who will cause problems and waste time and become nuisances don't have to be looked at as bad or wrong—Jesus created them and that child is as much part of Jesus' plan as I am. I am no more special than that kid. I think that this idea really humbles me. It is so easy to judge, but I have no right.

Renee echoed Judy's sentiments.

That is really something that I want to prepare myself for. As a teacher I want to be able to see the Kingdom in every child. I want to strive not to be judgmental and to see different qualities in every child. I also want to be compassionate to the way each child learns. I hope to accommodate children if they learn in different ways than what I may be used to. Many ethical decisions will have to be made when I deal with my students in this way. It is my goal to make no children feel stupid in any way.

These three student responses, along with two other journals written on this day and the six other responses written in reaction to later devotionals, provide some evidence that the students were thinking that the Kingdom of God is for everybody. The content of the journals seems important for two reasons. First, understanding that each child has integrity and worth because each child is part of God's Kingdom may have implications for teaching. Rebecca sees an application in how she hopes to not treat her children differently, but to treat everyone like they have the Kingdom of God. Judy hopes to remember that she is no more special than her students. Renee does not want to be judgmental, but rather to look for the positive differences in her students. Crafting an ethical practice based on the belief that each child has the Kingdom of God within him/her may lead to an ethical way of thinking and acting on a child's behalf.

Second, the students ability to connect with understanding that each child has the kingdom of God within them may stem from Calvin College's mission to develop graduates who can transform the culture around them. It is possible that the students have heard this type of message before and can readily connect with it. The context of Calvin College should benefit my intention of helping preservice students understand how they can think about the children they will teach. It is possible that the Calvin students have heard in other classes that transformative work requires an attitude that does not seek to condemn the lost, but rather to reveal the Kingdom of God within each person.

While student journals offer some evidence that they can articulate the importance of seeing each child as potentially having God's Kingdom, I cannot conclude the reasoning stemmed from the devotionals done in class. If I went to each of the students and asked if they believed that each child belongs in the Kingdom of God or that if in their teaching they should be slow to judge and quick to praise students, most students would agree. Did the students have these beliefs and feelings about God's Kingdom and how they might teach because of their spiritual upbringing in their family, church, or other school experiences? Or did Christ's parables cause them to think about their beliefs in a new way or apply their beliefs in a different context—a classroom? I do not have the data that would allow me to answer those two important questions.

I also question the lasting significance of the students' responses. After hearing the same basic message preached at them for four days, I could conclude that Calvin students now have some of the language and ideas associated with Kingdom work, but I am not sure how these ideas will enter into the classroom. The purpose of the class was to help students understand the moral dimension of teaching for the purpose of crafting an

ethical practice. How would the devotions help students craft an ethical practice? The students can discuss these parables and possibly have new insight into their interpretation, but I cannot see how in the activity or in the discussion surrounding the parables that the students could transfer their words of good intention into practical action.

One way to analyze the student journals is to think carefully about what would count as evidence that indicated the students could apply their strong statements to educational settings. Two opportunities existed for students to connect their beliefs about God's Kingdom to the educational process. The class participated in a series of three improvisational scenes about a teacher who graded Joey's math work based more on effort than on correct answers. These scenes were described in detail earlier in this chapter. In carefully reading through the journal responses and listening to classroom discussion about the improvisations, not one student brought up Joey's place in the Kingdom or the teacher's responsibility in balancing judgment and encouragement. The students played out the scene, wrote in their journals, discussed in class their feelings about the activity and never brought up how Joey's place in the Kingdom could shape the teacher's action.

A second opportunity for connecting the students' spiritual beliefs occurred at Long School. The students pointed out a number of incidents where they thought a teacher mistreated a student. The students were quick to write about the actions of the PE and music teacher, but they did not use the child's place in God's Kingdom as a way to point out the problem in the teachers' actions. Instead, the students relied on the feelings of the child being hurt or the possible diminishing of the child's self-esteem as the

rationale for criticizing the PE or music teacher's action. The fact the students failed to say that the PE or music teacher lost sight of a child's moral integrity because of that child's place in God's Kingdom demonstrates the difficulty in having the students apply what they heard in devotions to concrete teaching situations. If students could not make these connections during the interim class, I doubt they will make the connections in their own practice.

The final research projects reinforced the content of the nine student journals concerning the relationship between children and the Kingdom of God. Each research group analyzed what aspects of the course contributed to their understanding of teaching's moral dimension. Each group included the devotions as a contributing factor. I will quote from three of the research reports that indicate the value the students derived from the devotions.

Research Group #1: The parables helped us to see that all of our students that we will have are God's children and that they deserve equal attention and respect from us.

Research Group #2: When we started the class we reflected on what it means to be Christians in God's Kingdom and how that affects the way that we treat people as well as how we look at the world. After doing this we realized the importance of accepting all students as God's creation.

Research Group #3: Though we were hearing familiar parables, we were able to gain a new understanding of how they related to our lives and the lives of our students. It was meaningful to look at stories of the Kingdom and learn how our students are a part of that kingdom. We began to see our teaching position as an opportunity to give each student an equal chance by planting seeds and letting God take control.

The research reports were completed during the last week of class. Students wrote that the devotions did have a positive effect on their understanding of teaching's moral dimension. The students seemed to grasp that each child is a child of God. They also have

some idea of what that means for them in a teaching practice. They used phrases like “deserve equal attention and respect,” “accepting all students,” and “give each student an equal chance.”

At the beginning of this section, I asserted that the parables of Jesus Christ could provide the foundation from which to craft an ethical practice. I intended that the students would understand each child has the Kingdom of God within them, which gives these children moral integrity, and that God mysteriously brings about His Kingdom by using our weakness rather than our strength. I only partially succeeded in obtaining what I intended. The evidence indicates students do have an understanding that each child has the Kingdom of God within them, but the mysterious process of how God brings about His Kingdom by using our weakness did not connect with students. They did not write about God using people’s weakness in their journals.

I also question the students’ ability to craft an ethical practice using the concepts of God’s Kingdom as a foundation from which to build. The students’ lack of connection with the improvisations and the Long School observation leads me to believe that the students may not be able to craft their practice from a Kingdom–vision perspective.

Making spiritual beliefs an integral part of a teaching practice may prove difficult. The students seem quick to departmentalize the various aspects of their life. They are able to write about their spiritual beliefs as it regards the devotions done in class, but they do not connect their spiritual beliefs with a school observation. The students appear to assume a “teacher role” when participating in improvisations or analyzing classroom behavior. What guides their actions and their thinking seem to be their notion of what a teacher is suppose to say or do. My intent was to have the concept of God’s Kingdom

guide their thinking and action. Given the data I analyzed, this did not happen in any significant way.

Nel Noddings or Was It Helen Sterk?

Assertion/intention: I intended for Helen Sterk to describe and explain Noddings philosophy of care and how it connects to educational settings.

Kenneth Strike's book, *The Ethics of Teaching*, clearly distinguishes between Consequentialists and Nonconsequentialists' perspectives. He does a careful job of demonstrating the differences between these two pillars of ethical thought. I used his book as the textbook for the class because of his clear distinctions and use of cases. But I also believed that his explanation of teaching's ethical terrain lacks consideration of another important perspective. Nel Noddings' philosophy of education stems from a Care Ethic. I wanted to include her beliefs in the class because her work offers a unique way of making classroom decisions. The students read a chapter written by Noddings in *Ethics for Professionals in Education* (1993) called "Caring: A Feminist Perspective". I asked Helen Sterk, a colleague at Calvin College, to analyze and explain Noddings' position. Sterk's research involves developing a communication theory based on care rather than power. Her hour-long presentation connected Noddings' philosophy to Sterk's experiences as a high school teacher and Sterk's own spiritual beliefs. Student journals indicated that her expertise proved valuable in making Noddings work accessible to the students.

I had hesitated to include Helen's presentation in the analysis because Helen only talked for an hour about her perspective on Nodding's work. Coupled with the limited reading of one chapter written by Noddings, I did not predict the students would respond in a significant way. Yet, based on the analysis of the students' responses, I will argue

that Sterk's presentation and the Noddings' reading connected readily to students. Eleven of my students wrote about the presentation in their journals and three out of the four research groups either recommended keeping Sterk's presentation as part of the class or listed her presentation as having an effect on their understanding of teaching's moral dimension. The students appreciated her presentation.

Sterk has a gift of engaging an audience by her knowledge of the topic and her presentational skills. Sterk's ability to maintain eye contact, use variety of expression in her speaking voice, and incorporating her hands and body in reinforcing what she is saying makes for a solid presentation. She is also an expressive storyteller. She started her presentation with a short story about Helen Westra, her junior high teacher.

Throughout my life, I've been very fortunate to have caring teachers. Probably seventh grade was the grade I remember best. That's a hard time to teach. How many of you are going to be teaching middle school? (Sterk waits for response.) A few of you brave souls—that's good. It's a hard grade to teach because everything is changing in the bodies of your students. Trying to get through their minds while their bodies are going through these incredible changes is something else.

We had a teacher named Helen Westra who was actually my cousin, so it's interesting that we're talking about my cousin. What Helen did was that she designed hands-on activities for every single thing that we did. When we studied geography, she separated us into groups and made papier-mache relief maps of the different parts of the world. I remember I did China. I can see where the mountains are in China. I remember that. When we studied civics, and we studied how economies worked, we made this huge mural that stretched across the whole side of the room. It was a mural of lumber that goes from being trees to being paper to being different products. We had every step along the way that we made. I remember we did a radio play for Christmas. I remember she brought in seafood. I grew up in a small town in Wisconsin, Waupan, Wisconsin and I never had seafood beyond fish sticks. She brought in scallops and shrimp. She fried them up in a frying pan. We ate them. It was like the most exotic experience in my life.

But probably the high point of that year for me was in science we were learning how engines work and she had us separated into groups again. I was with my best friend, Linda, and we were trying to make a little machine that would run by itself, that would operate off of traction-propulsion principles or magnetic principles. We were next to Randy and Tom who thought that they were the smartest guys in the class. Linda and I knew much better than that. But we were

competing with Randy and Tom to see who could get the machine to work first and we beat them. That was a great moment for me of success and victory that felt just wonderful.

I remember that year we took a lot of field trips. In Waupan there is not that many places to go, but we went wherever we could. We went to the library often. We went to a foundry and we walked through the foundry and were shown how things worked. The thing about Helen Westra as a teacher was that everyday she would think, "What do these kids need? What do these kids need?" She wouldn't necessarily think, "What do these kids want?" We didn't know what we wanted. We were still seventh graders. But she thought what do we need. And we needed to succeed and we needed to do. We didn't need to listen so much. We didn't need someone to lecture to us. That wasn't the appropriate way to go either. She thought of ways, it must have consumed her whole life, she thought of ways to do it. I appreciated that so much. To me that was a great outpouring of a gracious kind of care. Ever since then, I've been thinking to myself of ways to help students learn. Ways that are caring, and loving, and relational, and decent, but ways that have a certain rigor to them.

Analyzing what the students learned from Sterk's presentation was difficult. Two ideas came out in student responses. First, Sterk contrasted the ideas of justice and mercy as ways of making moral decisions. Five different student journals discussed Sterk's ideas involving the balance of justice and mercy in teaching. Their responses did not go into great detail or explanation about Sterk's presentation. The students wrote that they could see the importance of balancing justice and mercy when difficult situations would come up in school. Isaac wrote a thoughtful response.

She brought up the idea of balancing justice and mercy. I thought that was a very good way of describing how to approach discipline in the classroom. I have thought about if this is a continuum or if it is two opposite approaches that we have to choose from. I think in the classroom we can sort of balance these two ideas by being just and being merciful at the same time. We need to teach the students the correct behavior, but we also can teach them proper response behavior by how we treat them.

The balance between justice and mercy may have resonated with students for two possible reasons. First, up to this point, the students had concentrated on the consequences of actions or Kantian ideas of duty. Noddings' ideas may have felt like a

breath of fresh air. Instead of thinking about making an action a universal law, Noddings suggest thinking about building community and caring for the students in your class. Students can relate to the language that Noddings uses in her writing. Kant, although having valuable ways for teachers to make decisions, may be intimidating to students because of the complexity of his theory. Noddings speaks in the language that students understand.

Second, Noddings ideas on caring for students align with how the students are thinking about the process of education. From the first student journals that defined the moral dimension of teaching to the observation at Long School, the Calvin students focus on the negative consequences teacher actions may have on students. Noddings articulates their thinking by connecting teacher action to the effect that it has on community in the classroom and the relationship it has on a child. The Calvin students found that type of thinking reinforcing their own concepts of teacher/student relationships.

A second idea stemmed from Sterk's success in tying Noddings' perspective with Christ's commandment to love your God with all your heart, soul, and mind, and to love your neighbor as yourself. Sterk provided an eternal dimension to Noddings' beliefs.

In every kind of context, care theory has helped me to be grounded as a teacher. I am particularly indebted to Nel Noddings book on caring. If you want to read a really good book on caring, that's the one.... She has a certain view of humanity that is a little bit lesser than maybe a view of humanity that understands human beings as created in God's image and therefore have a kind of connection with the divine that I think really demands honor and respect. On the whole what she does is quite wonderful because it balances a sense of justice...with a need for connection, with a need for mercy. Justice balanced out with mercy. And for me what it boils down to in terms of my teaching and the way I think people in general should approach teaching is Jesus' two commandments: you should love the Lord your God, and you should love your neighbor as yourself. For me, to love God above all keeps me constant. It's my long term vision and goal. So I think in terms of what does God require of me. What does God ask of me as a teacher? What does God require and ask of these people in front of me as

students? So that's my long term kind of consistency reality check. But the second commandment is the one that really helps me figure out how I approach my discipline. How do I approach my students? How do I balance out justice and mercy? There is a creative tension in here. It doesn't say give up yourself for your neighbor. It doesn't say relieve yourself of yourself for your neighbor and just exist for other people. ... Jesus commandment says that you have to love yourself in order to love others. If you don't take adequate care of yourself, if you don't protect yourself as a teacher ... you are not fulfilling this commandment. You must take care of yourself in order to have the resources to love others.

Three students related to these ideas. Erin wrote,

This concept of the tension between justice and caring (mercy) strikes me as being a pivotal issue in education as well as our Christian lives. I appreciated how Helen Sterk brought that out through her discussion of the 2 great commandments to love the Lord, and to love self and others. The Caring Ethic appeals to me in that it focuses on the needs of an individual. I don't think that decisions that involve a person should have to be looked at by asking, "Would you do this for every case?" because a person has individual needs and baggage they bring into each situation. I really appreciate Helen's words of wisdom concerning loving oneself and trying to avoid burnout!

Sarah had these reflections.

Helen Sterk came and left a great impression in my mind. She spoke about how teachers are the ones that are going to show them God's love. It is the first commandment, "Love God above all," and it's true. It's not about what they (teachers) want to do. It's about, "What do these kids needs?" And we as Christians and as Christian teachers are supposed to expand God's kingdom. We need to set appropriate limits and boundaries and with that comes balancing out justice and mercy.

Sarah summarizes the key elements of Noddings' perspective and aligns them with her personal faith commitments. That type of thinking may lead to learning that may "transcend mere knowledge" (Way).

Two possibilities exist for why the students connected with Helen's presentation. First, Helen's speaking style and enthusiasm for Noddings' work is contagious. She draws you into her presentation by using eye contact, varied vocal expression, and telling interesting stories. Rose wrote, "Helen was very motivational and informative.... She

made me want to start teaching immediately.” One factor that may have influenced the student’s feelings involved Sterk’s ability to motivate and engage an audience.

But the second factor involves something more enduring. Based on the eleven journal responses and the four group projects, students connect with the educational issues brought up in Sterk’s presentation and Noddings’ writing. I will quote from the group projects to provide evidence of how the students connected Sterk and Noddings to teaching. Rebecca, Isaac, Susan, and Anne wrote:

Our group feels Helen Sterk provided a crucial element to moral teaching. We grasped the Biblical idea of “loving your neighbor as yourself” and saw how that fits into classroom situations. Loving the student as yourself involves considering the need of the student and not necessarily what you want for them as the teacher. We noticed that the situations Helen Sterk described were closely related to things we have experienced. We are now able to see the moral implications of these situations and how students are impacted. Sterk focused a great deal on caring for the child. This is also a concept we hope to take with us to the classroom. We feel caring should be a vital part of the classroom environment as we help our students to learn.

Judy, Kathryn, Renee, and Emily wrote:

Another wonderful part of the class was when Helen Sterk came to visit. She was incredibly motivational and inspirational. She also brought the piece by Nel Noddings down to our level, and made it applicable to our lives. It would be great to add more guests like her to lecture in the future.

The context of Calvin College enabled Sterk to connect with the students. Sterk was able to bring in the spiritual dimension in a concrete, specific way. The Calvin students appreciated the connection between their love for God and how that shows itself in a classroom. I discussed earlier the tendency for students to departmentalize the various roles they have in life. They end up putting on the different hats of a Christian, or a prospective schoolteacher, or a student. Calvin College tries to combine these various

hats into one hat whose goal is to live all of life as a child of God. Sterk provided a way for students to unify their various roles under one hat.

Summary

What is significant about reading *The Prime of Miss Jean Brodie*, doing drama activities, observing at a local school, devotions, or listening to a gifted lecturer unravel Nel Noddings' work? The Calvin students believed these experiences contributed to their understanding of teaching's moral dimension. The evidence indicates these activities created greater student awareness of teaching's moral dimension. But the question remained: Would this understanding or increased awareness lead to preservice students becoming teachers capable of crafting an ethical practice? The next two chapters explore that question.

Chapter Five

Reflection

Shulman argues that professionals need to reflect on their own teaching for the purpose of the professionals' development and learning. In Chapter Four, I began that process of reflection by analyzing the effects the instruction had on student understanding of teaching's moral dimension. In describing how professionals can reflect on their work, Shulman suggests, "Central to this process will be a review of the teaching in comparison to the ends that were sought" (p. 19). The "end" that I wanted to accomplish focused on students understanding the moral dimension of teaching for the purpose of crafting an ethical practice. But because the students were not yet teaching, I knew it would be difficult to assess the effect of the course on their practice.

Two students did register for spring-term field placements. In the following two sections, I trace their stories from the interim class to the conclusion of their field placement. In Chapter Four, I examined students' responses to certain course components. Now I will analyze the influence of the interim class on these two students.

To understand what these students were thinking, I relied on a number of sources. First, the students' daily journals provided insight into what they found interesting about their interim experience. I also video-taped and audio-taped our class sessions. Their comments during discussions and their actions during activities gave an indication of their thinking. The students completed assignments and participated in a research project. I used these sources as ways to assess consistency with their journals and classroom comments. I interviewed both students during their field placements. These interviews

helped me to evaluate the effect of the interim class on their teaching. Unless specified, the quotes from these students come from their journal entries.

Erin's Story

Erin, a twenty-year old junior majoring in elementary education, selected Communication Arts and Sciences (CAS) and History as minors for her program. Her current 3.71 GPA at Calvin and 28 composite score on the ACT indicates Erin's competency in educational settings. In comparison, the Calvin graduates from 1990–1998 have an average ACT score of 24.1 and an average GPA of 3.10. Calvin students who graduate with a BA in elementary education during the same time period have an average ACT of 22.9 and an average GPA of 3.12. Erin described a number of teaching experiences on her profile sheet. She worked as a toddler teacher at a day care facility, taught Sunday school at church, tutored at a local school, and volunteered at a school for children with special needs. Her range of teaching experiences provided evidence that Erin had some understanding of the educational process.

Erin noted on her profile sheet that she was scheduled for EDUC 301–303 in the spring semester. The purpose of EDUC 301–303 focuses on the psychology of education by studying the learner and the learning process. Students observe and participate in school activities throughout the semester. Since Erin would have opportunity of observing and working with children after the interim class, she was a logical choice for this case study.

The Before Picture

On the first day of class, the students received a journal assignment that asked them about their interest in the class. In her response to this assignment, Erin admitted

taking the class for practical reasons—it satisfied one of her CAS minor requirements. But she also remarked,

Being an educator is one of the most important jobs in the world, wielding an incredible amount of influence. I think that it is important for teachers to understand this moral and ethical power they hold and learn how to use it for the positive.

Erin's initial comments indicated some understanding of the moral dimension of teaching. She realizes the influence and ethical power teachers have, but she does not explain how that influence is seen in the classroom. Later in the journal, she develops her ideas further when explaining what she hoped to learn from the class.

I will be honest. The very thought of being a teacher scares me to death. To think that I would be in control of the very impressionable lives of 25 children for six hours a day is incredibly daunting. I know from personal experience how much a teacher's words and actions effect students. Even the subtleties of tone of voice, eye contact, and body language are crucial to how a child will be impacted. I would hope then, that through this class I would gain a better understanding of how to react to students, deal with ethical dilemmas, and how to use my influence for the positive.

Erin's responses bring up two points concerning her thinking. First, Erin's conception of the moral dimension of teaching focused on the subtle influence teachers have over students. The course description in the interim catalogue centered on resolving ethical dilemmas, but Erin's response did not indicate that was her primary interest. Her comment concerning the effect of a teacher's subtle action on students indicated a different direction in her thinking. Second, her perception created a feeling of worry and concern about the influence that she might have on her students. Erin's anxiety of negatively affecting her classroom children is a theme that came up throughout the course.

Erin provided some clues as to the source of her thinking in her answer regarding her experiences involving an ethical dilemma. “I have witnessed male teachers losing their tempers and physically roughing up boys, female teachers who have pinched, and a host of seemingly comical comments that had just that opposite effect on students.” Again, Erin describes moral situations in Fenstermacher’s terms—situations involving “human action undertaken in regard to other human beings” (p. 133). She does not describe an experience resolving a difficult, complex dilemma.

The first journal assignment also asked Erin to explain the phrase “resolving ethical dilemmas.” Erin wrote,

I think that it is a situation in which an educator is faced with having to make a decision, either consciously or unconsciously, or act in a way which has possible favorable or unfavorable results on or to another person. The teacher or administrator must weigh the consequences and try to decide which is best for that situation and person.

Her definition provided some insight into her thinking on resolving ethical dilemmas. She noted that these dilemmas include decisions made in regards to another person. I interpreted her words to mean decisions that affect students. She had previously described teachers whose action negatively influenced students. Her concept of resolving an ethical dilemma coincided with her examples. She includes in her explanation that resolving ethical dilemmas may include teacher actions having either favorable or unfavorable results—in terms of the student’s feelings.

Erin’s explanation never used the word dilemma. So far, Erin has defined and described situations with a moral dimension, but not necessarily ethical dilemmas. If I pressed Erin on defining dilemma, I am not sure she would describe a complex situation that has no easy solution or favorable results. It is possible Erin thought the teachers in

her examples faced the dilemma of choosing the best response to the students, but her initial responses indicate a rather narrow explanation of resolving ethical situations.

One other important consideration emerges from Erin's first journal. Erin writes that teachers and administrators should weigh the consequences and decide on what is best for the situation and person. Her consequentialist tendency seems to shape her thinking about resolving ethical dilemmas.

At the risk of being simplistic, Erin struck me as a student who had done some thinking about her school experiences. These experiences made her aware of the negative effect teachers could have on students. She also appears to have some apprehension concerning the possible negative effect she might have on children. Finally, Erin's responses suggest the use of consequentialist reasoning when resolving ethical situations.

The Case of Mr. Sheldon

On the first day of class, the students responded to a case study. Briefly, the students determined a course of action for Mr. Sheldon who walked into his room and discovered his favorite vase, made by his wife, broken on the floor. Three suspect students, one who was a known trouble-maker, were around the vase and quickly scattered backed to their seats when Mr. Sheldon walked in. How should Mr. Sheldon proceed? What should he think before taking action? Erin advised that Mr. Sheldon control his temper, not jump to conclusions, and not take a rash action such as punishing the whole class. She remarked that it was probably an accident and offered the following advice.

Mr. Sheldon needs to provide a warm and forgiving environment.... The point of finding out the truth is not to find out who to punish, but rather to help the guilty realize that they have to take responsibility for their actions.

Erin does not elaborate on how the guilty students would take responsibility for the broken vase.

In analyzing Erin's responses, I looked for evidence of complex thinking, such as her ability to take into account a number of different perspectives or evaluating the possible negative effects of actions taken by Mr. Sheldon. Both consequentialist and nonconsequentialist thinking, as interpreted by Strike (1992), requires careful analysis of the feelings of others affected by a particular situation. Oser (1994) considers a teacher's ability to anticipate the results of action as a key factor in avoiding unethical actions.

Erin's strategy of downplaying the significance of the broken vase and implying that punishing the students would not serve a useful purpose provides a small clue into thinking about teaching. In effect, she sides with the students and minimizes the feelings of Mr. Sheldon. She is not interested in finding out who is responsible and creating a consequence for the broken vase. I connect Erin's negative educational experiences to her reaction to this scenario. Her first instinct is to side with the students. She has seen situations where the teacher has lost his temper and acted in inappropriate ways and may feel this accident will lead to the same result. Her reaction does not take into account the feelings of Mr. Sheldon, student responsibility, or consequences for inappropriate behavior. Also, Erin's reaction did not include more than one possible course of action. She came up with a proposed solution and did not indicate the shortcomings of her approach. It is possible that Erin considered other possibilities, but her journal response did not indicate this.

Classroom Experiences

During the interim course, a number of classroom experiences seemed to have an effect on Erin's understanding of teaching's moral dimension. What follows is my analysis of these experiences.

The Prime of Miss Jean Brodie

The first few days of the interim class focused on *The Prime of Miss Jean Brodie*. The book brought out important aspects of Erin's perspective on teaching. Miss Jean Brodie loved telling stories and using atypical pedagogy for preparing students for their "prime". Erin believed Brodie emphasized her stories at the expense of curriculum. The class had read three out of the six chapters when Erin made the following observation.

She (Brodie) lacks a balance of teaching "real life" and the more traditional. There has to be some of that tangible learning. Curriculum is not the most important, but it's the best way we have of making sure some form of learning goes on.

A person's perspective on the purpose of school helps determine the way she will think about moral considerations in teaching. Erin may be saying that teaching involves a balance in the types of pedagogy used in the classroom. She also indicates that measuring a student's progress is important. What is unclear in Erin's response is her definition of learning and what she considers to be the most important part of school. The actions of Brodie would seem offensive, if not immoral, to someone who believed that the basics should compose a significant part of the curriculum. I would need further evidence from other journals and classroom discussion to have a clearer understanding of Erin's thinking.

One other aspect of Erin's thinking emerged in her journals. She reacted strongly to the book's use of the word "prime". Jean Brodie was preparing her students for their

prime and defines it as “the moment one was born for” (p. 19). Erin resented Brodie’s efforts because Erin felt like it diminished the value of a person’s life not in her prime. She concludes, “So my theory is if I have a prime, it should be the period from birth to death. But that’s just an earthly prime—there’s much more (and better!) to come after that life.”

Here was the first comment (made on January 12, after the third day of class) referring to Erin’s spiritual beliefs. I wanted to trace the connection between Erin’s spiritual faith and beliefs and her view of the moral dimension of teaching. McNeel (1994) claims that students in Christian colleges reason at lower levels on Kohlberg’s scale of moral reasoning. Determining Erin’s moral reasoning ability from these comments is difficult, but her first comment provides a small insight into her thinking. Brodie trained her students for their prime—the special time in their lives when they would instinctively know what to do and how to act. Erin reacts strongly against Brodie’s notion of valuing a certain time in one’s life over another.

I connected Erin’s rationale to her spiritual beliefs. I interpreted Erin as saying that the best part of her life will take place after her existence on earth. Erin plans on spending eternity in heaven, so to ready a young child for her prime runs counter to the belief that all of life is a preparation for the life that comes after death. Nash (1996) might say that Erin is using the first moral language—the language of background beliefs. If this is a core belief for Erin, it should have implications for her in practice. McNeel would look for evidence of whether her Christian beliefs limit her moral reasoning or cause her to reason more deeply about the actions she would take in a classroom. I will analyze

Erin's actions throughout the interim course and her field experience to assess the effects of her beliefs on the process she uses to reason about her actions.

Devotions

Erin's spiritual and core beliefs could come out in her response to the daily devotions presented in class. Erin chose to write about the parable of the sower (see page 181 for a description of the parable) on the 14th (day 5), two days after her first reference to her spiritual beliefs.

Our discussion of parables has had me thinking about the fact that in each story, the seed (Jesus/salvation) is meant for all people. Each person has the gift of grace available to them, they just have to accept it. More specifically, I have been struggling with the aspect of seeing that gift, and Christ's image, in every person. That is the thing that will be hard for me when I am teaching—finding the good in that child who is a constant thorn in my side.

That whole patience thing will be a source of much prayer and petition for me. (Well, I guess it should be now too!) I think this moral dilemma will be one that, though seemingly small, needs to be dealt with. It affects one's whole attitude in dealing with children, seeing their value and potential, and encouraging their abilities and talents.

Erin's initial comments in her journal from the 12th referred to the life-after. The parables have brought her back down to earth in the sense that God's Kingdom is not something looked for in the clouds when Christ returns or that is received after death. The Kingdom is here and now and exists within each person. Erin interprets that to mean each child has the gift of Christ within him or her. She realizes that discounting a difficult child is not an option because that child embodies the Kingship of Jesus Christ.

But Erin takes her thought process one step further. She concludes that if her premise begins with each child being created in image of Christ, that belief influences her whole perspective in dealing with children. Her response connects with Nash's framework of moral language. In this journal entry, Erin seems to use the third language

of moral principle. She is willing to act on the principle that because each child has Christ's image, teachers should encourage their students. She also understands that acting on such a principle will be hard. She will need patience to see Christ's image in some of her students.

Her entry also used the word "dilemma" that indicates a broad definition. Erin may think that a teacher is constantly faced with a dilemma of how to treat students or what attitude to take with students. She is not conceiving of the word dilemma in the sense of resolving a difficult situation that does not have a clear answer. Her sense of dilemma involves having patience and providing encouragement for students.

Erin's thinking takes a turn from the more typical rationale that young preservice students give for their actions—"I love children." Here, the reasoning goes beyond that inconclusive sentiment. Erin loves children, but she will also tell you why—each child represents Jesus Christ. Her rationale has the potential to deeply affect her practice, although without specific experiences to analyze, it is difficult to tell the significance of her comments.

Erin came into the class with experiences that told her not all of her teachers acted in moral ways. Some teachers take actions that hurt students. Erin seems quick to side with students, and as a result, is wary of her own teaching having a negative effect on students. I have also discovered, after five days of class, that Erin's spiritual side has some influence in shaping her teaching conceptions.

On the sixth day of interim, January 15, Erin's journal indicated a breakthrough in her thinking. The class started with devotions that focused on Jesus Christ's transfiguration described in Matthew 17: 1–13. The story tells of Jesus leading three of

his disciples up a high mountain. While on the mountain, Jesus' appearance changed—his face shone like the sun. For the disciples, their friend Jesus was transfigured from the everyday, temporal, commonplace appearance into an eternal dimension. Seeing Jesus in His eternal glory confirmed in the disciples a vision of their own future. They would no longer see the world from a temporal point of view, but the world would take on an eternal perspective. Knowing of the greater glory in store for them, the disciples understood their lives as having a spiritual and moral dimension.

I noted the difference between the disciples' realizations and Jean Brodie's focus on preparing students for their earthly prime. As I interpreted it, her vision of education is rooted in the here and now, concerning itself with the moment. Brodie tries to transfigure the commonplace into something that will satisfy the emptiness she feels. Her transfiguration fails because it is based on a belief that her human knowledge and power can take the ordinary and make it into something extraordinary. The lack of an eternal dimension leaves open Brodie's ability to articulate why a person's prime matters. She builds her vision for education on shaky ground.

After devotions, the class discussed the last two chapters of *The Prime of Miss Jean Brodie*. In these chapters, Jean Brodie's world begins to crumble. Brodie's political beliefs contribute to her eventual dismissal from her school. The class discussed Jean Brodie's effect on her students. Erin did not contribute during the twenty-five minute discussion of these chapters. Erin can be quiet during large group discussions so her lack of verbal participation was not unusual. The class took a break, came back and did three role-plays. The role-plays went well in terms of the group participation. The students

stayed focused on the character they were playing and the interaction between characters demonstrated a high level of concentration.

One scene did stand out. Each student played a character that wanted the school to focus on a particular objective. At the town meeting, these characters had to reach some consensus on which three objectives the school should adopt. The students' dialogue with each other became fairly intense because a number of the characters strongly advocated their position. The dialogue between these characters demonstrated the challenge of meeting people's differing expectations for schools. When I analyzed the video of these activities, I did not notice any particular reaction or comment from Erin that stood out. I concluded the class had a good session, but it was difficult to tell based on Erin's participation during the class if anything in particular prompted this response.

Eureka! My thought pattern is evolving! (I think). When I began this class, I had done like (if any) thinking about the moral dimension of education. My response to the first journal questions were vague, my definition even vaguer, and my examples were extremist. We have been talking about ethical dilemmas—some of them obvious, others more subtle, and thought-provoking. I am beginning to realize how complex this aspect of teaching really is.

The topic of consequences has been bothering me. We looked a lot at what consequences of Miss Brodie's actions were in future actions of her students, and we have also been discussing some possible consequences in regard to the book on improvisational scenes and scenarios. What's struck me is that we take the time to think of these possible consequences, but in actual situations we won't always have that privilege of time. Events happen too fast; we will rarely understand the impact at the time. Teachers must also realize that all 25 children may react or be impacted differently. That's a lot of pressure.

Erin says she is beginning to recognize the complexity involved in teaching. I am assuming that *The Prime of Miss Jean Brodie*, our morning devotion time, and the role-plays contributed to her understanding. I also must remember that Erin came into the class with a fairly high degree of sensitivity to a teacher's immoral actions. Perhaps the class was legitimizing and giving language to something she had experienced. Maybe her

thought pattern is evolving in the sense that she is now redefining her conception of what happens in schools. Erin experienced good and bad teachers. She witnessed the negative effect teachers could have on students and vowed not to repeat their actions with her students. But then she read about Jean Brodie who exemplified a teacher with good intentions and an exciting vision for education, and commented in an earlier journal, “Miss Brodie has a fascinating philosophy of education. The whole idea of education meaning “to lead out” appeals to me.” Yet, despite Brodie’s positive attributes, she leaves a legacy involving hurt and betrayal causing Erin to question the consequences of Brodie’s teaching. Erin may beginning to think that wanting to be a good teacher and not wanting to hurt students is not be enough.

I see further growth in Erin’s thinking in her last paragraph. Erin fears “scarring” children when she teaches. In this journal, she begins isolating factors contributing to her fear. First, the pace of the educational process forces teachers to make decisions quickly. They do not have the luxury of thinking methodically through possible consequences for each action. To complicate matters, teachers must multiply their deliberations by the number of students they teach, because children’s responses will vary. The book demonstrated that Jean Brodie effectively helped some students and clearly hurt others. Erin seems to be asking, “How can you begin to predict how your actions will affect each child?”

Improvisations

One important component of the interim class involved the use of drama. On the 5th day of class, the class began a three-part scene between a shoe clerk and three customers. Erin played a shoe clerk in the three scenes.

The effect of the shoe selling scenes on Erin seemed negligible. Two sources of evidence lead me to this conclusion. First, when I replayed the videotape, Erin looks uncomfortable at times. Instead of staying fully involved in the scene, she glances away from the scene back toward the camera and shrugs her shoulders or rolls her eyes. Also, Erin struggled with the miming part of the scenes. When asked to get shoes for a customer, she would mime going to the back room and would appear to grab a box and bring it to the customer. She would also vaguely point to shoes in the store when interacting with customers. Her lack of precision and visualization may indicate a lack of concentration during the scene.

Part of the problem could be that Erin did not believe in what she was doing. Her dialogue with customers was forced and unnatural. Erin told one character she owned six pair of the shoes she wanted the customer to purchase. Another customer was literally grabbed by the hand and pushed toward another section of the store. Her voice took on a condescending tone at one point during a sale scene. These observations convinced me that Erin felt uncomfortable with the improvisational activity. Her scene was not authentic in terms of creating a believable character or situation.

An addition to Erin's awkward performance during the shoe selling scenes, Erin did not comment on the scenes during classroom discussion nor write about them in her journal. I had her answer questions about the activity (see Appendix H), but she never wrote about the experience on her own. When I read through her responses from the questions, she never made any connections to the shoe selling scenes and teaching. Her final comment from her sheet read, "A good shoe salesman has to be very sensitive to the



customer; read their body language, style, listen carefully. No one likes a pushy salesman, better to give people what they want!”

Given Erin’s engagement in the improvisations and her sparse reactions in class and in her journals, the “selling shoes” scenes did not contribute to Erin’s understanding of teaching’s moral dimension.

Dead Poet’s Society

The movie *Dead Poet’s Society* contributed to Erin’s understanding of teaching’s moral dimension. Erin had never seen the movie before and stated that she enjoyed the story. Her journal focused on the classroom discussion that compared the teaching ethics of Jean Brodie and the hero of the movie, John Keating. Erin’s written response reinforced a theme from earlier journals.

Who is more moral? I don’t think that question is answerable. Neither teacher had good enough backing for their philosophy, nor the best backing—God. There has to be a balance of life knowledge and self-knowledge rooted on the foundation of the best morality—the pillars of Christ.

Here was another reference to Erin’s spiritual dimension. I interpret Erin as saying Brodie and Keating lack a key element in making their actions defensible—a connection to Christ. Erin seems to believe that acting in moral ways requires a religious conviction and that a person’s good will is not enough without a commitment to Christ. She implies life-knowledge and self-knowledge need the moral basis of Jesus Christ. What becomes unclear is how being based or rooted in Christ shapes actions that have “the best backing.” Erin does not explain how faith will mold her actions. If Brodie or Keating had the backing of God, what would they have done differently? Erin believes in eternity and that each person possesses Christ’s Kingship. Now she reaffirms the importance of living a life rooted in Christ. While her strong faith statements are

commendable, I am not sure that her faith will push her to think deeply about crafting an ethical practice.

Philip Jackson

I introduced Philip Jackson's book, *The Moral Life of Schools*, to the class on the following Monday. The class talked about the categories he used in observing teachers during his study (see Chapter Three). The students read a chapter that described the expressive (what the teacher did and said) and symbolic (what the teacher's actions might mean for students) actions of a teacher. I wanted the students prepared for their classroom observations later in the week. Erin's response to Jackson brought back a familiar theme.

Those unintentional things really do have an impact. That scares me. To have 25 impressionable youths looking up to me for guidance, observing every move I make. These morality questions will become automatic and part of my teaching style with time. At this point though, it's quite daunting.

Erin's concerns about her possible negative effect on children continue. She hopes that experience might ease her concerns, although her statement lacks conviction. The next day in class, Erin's apprehension surfaced again. What follows is an excerpt from a class discussion. I asked for comments and questions after a large group discussion about Strike's code of ethics and the consequentialist perspective.

Erin: I think what you said about the intuition, we were talking about it yesterday in my research group, I think it was Kim that brought it up, it's like you're in the classroom and you don't have time to think about these things because they happen so fast. I mean it's one thing that started with a professor with a basketball player in class who plagiarized. She had time to think about that, and even though there were rules, she had time to stew it over, but when something happens in your class and you have to react immediately, you don't have time to think about those things. When can we talk about all these ideas that we should have in our head, but it has to become part of us before it's going to happen spontaneously in the classroom. How do you make it part of you? To me, those examples we had in the Jackson essay, I was thinking, you know, that sounds like my style with kids—that's how I would have reacted. And I don't think it would change—I'm sorry—but I don't think it would have changed had I not taken this class. I think I

would have responded in the same way. So, it's kinda of like, where does the intuition fit in here? And what if you don't have good intuition in moral stuff? How do you respond to kids when moral situations come up?

RB: Jean Brodie wouldn't use the word intuition, would she? She would use the word instinct. Who's got a response for her? Because basically, that's what this course is about-it's trying to answer that question.

Debra: I don't think you can expect yourself to get your first classroom and automatically do everything correctly the first time. I think the important thing is that you go through your day and look back at your day. You think about how you handled things and could I have done that. I think that it is like a process over time. But the thing is don't just drift through your career without ever reflecting on what you do. But I don't think intuition or instinct or whatever- I don't think that's going to come in a week. I think that's something that takes a long time, but I think that it's important that you are sensitive to it.

Erin: I agree, but in the meanwhile, you're doing harm or you could be-possibly. You look back over your day and go, "Great, I just scarred that kid for life."

Erin consistently argued her position. As in her journals, Erin brings up the issue of making morally sound decisions given the little time to respond reflectively in the classroom. The Jackson piece confirmed Erin's worry of unintentionally hurting a child.

Erin's classmates provided thoughtful responses. Debra, whom we will track in the next section, suggested experience and time would improve their ability to act in moral ways. Her response does not satisfy Erin. Debra's solution of apologizing and Kim's assessment that years of teaching will make them better moral teachers provide Erin with a way of thinking about her concerns. Erin did not respond to their comments. I could not discern the significance of their reactions on Erin.

At this point in the course, Erin was becoming more aware and sensitive to teaching's moral dimension. The classroom experiences, role-plays, and outside readings contributed to her awareness, causing her to think about the effect she would have in the

classroom. But in order to craft a conscious, ethical practice, Erin would need more than a heightened sensitivity to teaching's moral dimension.

Long School

The class spent two days observing at Long School. Each day the students spent an hour and a half trying to figure out the expressive and symbolic meaning of anything that caught their attention. Some students noticed items on classroom walls. Other students observed student interactions with each other. A majority of the students focused on the relationships between teachers and children. Erin commented on the Montessori program philosophy.

I am, in theory, okay with the philosophy of encouraging students to develop at their own pace, being responsible for themselves, and to be actively engaged in their learning. However (and I realize this is partially due to my traditional background) I also see that this system doesn't encourage the social interaction or accountability of other more traditional classrooms. The example of having to teach the kids how to take the MEAP is telling—not that I think the MEAP is an end all, but this world runs on “test” like things, and if they aren't prepared for that too, they're in trouble. There has to be some kind of balance!

Erin used the word “balance” when describing Jean Brodie's problems in the classroom and in her comments comparing Brodie and Keating's teaching style. Erin seemed to make the point that Brodie and Keating lacked a balance between life lessons and the learning that occurs with a traditional curriculum. Erin believes some of the same problems exist in the Montessori program. One of the teachers at the school mentioned that the students would attend a test-taking workshop in the afternoon. The students of the school were scheduled to take the MEAP in a few weeks and the workshop was to prepare them for the test. Erin found it hard to believe they would only spend one afternoon preparing students for the MEAP. Erin feels the school does not adequately prepare students for the reality of the world, which includes the MEAP test. In the three-

hour observation, Erin apparently did not witness lessons that reinforce her vision for education. Her overall impression is negative.

Erin provides some clues into her thinking. She admits having a traditional learning background. When Erin runs into something quite different from what she has experienced and observed, she tends to be more judgmental. Lortie (1975) pointed out that teachers must deal with “the apprenticeship of observation” bias in their own teaching. Lortie argues that teachers often emulate the teaching methods they have observed during their own school experience. Erin’s response relates to Lortie’s findings. She is uncomfortable with what she sees in the classrooms, assumes her observation accurately reflects what must always take place in the school, and reaches opinionated conclusions. Yet, based on her time in the school, Erin could not accurately assess the amount of social interaction or the evaluation process occurring in the school. Instead of withholding judgement, Erin allows her previous school experiences to influence her conclusions about the Montessori program.

Chang (1994) claims that most teachers reason at the conventional level. McNeel (1994) adds the Christian College students tend to focus on right and wrong answers rather than principled responses. Erin’s reaction to the Long School observation may demonstrate reasoning at the conventional level. It could also indicate someone who is focusing on the “right” way to do school. Erin has been in a school setting for about 16 years. If her experience consistently reinforced that schools are places where children learn from a teacher’s curriculum, anything different would feel “wrong”. When Erin finds herself reading about Jean Brodie or observing in a Montessori program, it could be that her feeling of something not being “right” also translate into reactions that

demonstrate lower reasoning skills. Jackson (1986) might say that Erin is treating knowledge as a product that students acquire. Mimetic teaching follows from that perspective. Is that the balance that Erin wants in her teaching?

Erin sees Jean Brodie, John Keating, and the Montessori program as having characteristics that do not match up to her conception of the teaching process. As a result, they are each “wrong” in some sense. What makes them right or wrong depends on Erin’s conception of what education should do. Erin needs to understand how her purposes for education will lead to certain pedagogical decisions that provide the moral context of their practice. To complicate or deepen Erin’s thinking, she will need to be challenged on her philosophy of education and how that philosophy leads to a type of thinking and action that has moral worth.

Helen Sterk

Helen Sterk talked with the class on the 11th day of interim. To prepare for her visit, the students read Nel Noddings short article entitled, “Caring: A Feminist Perspective” (1993). Sterk discussed Noddings’ ethic of caring in connection to her own teaching. From the evidence in Erin’s journal, I concluded that Sterk’s talk had a significant effect on Erin. Sterk connected Noddings’ focus of helping students learn through caring, loving, and relational ways with her own teaching and faith. Care theory helped Sterk process decisions by asking, “What do these kids need?” But Sterk combined Noddings approach to education with Jesus’ two great commandments that ask people to love God and love their neighbor. For Sterk, loving God creates an eternal perspective and a high standard for providing a child’s education. For Sterk, loving God meant being the best teacher possibly by continually developing her knowledge of the

teaching process. Loving her neighbor as herself reminded Sterk to take care of herself so that she would have the resources to care for others. Her ideas resonated with Erin.

This concept of the tension between justice and caring (mercy) strikes me as being a pivotal issue in education as well as our Christian lives. I appreciated how Helen Sterk brought that out through her discussion of the 2 great commandments to love the Lord, and to love self and others.

The caring ethic appeals to me in that it focuses on the needs of an individual. I don't think that decision that involves a person should have to be looked at by asking, "Would you do this for every case?" because a person has individual needs and baggage they bring into each situation.

I really appreciated Helen's words of wisdom concerning loving oneself and trying to avoid burnout! I think lately I have been getting really down on myself and worrying too much about scarring people for life. I feel a bit more at ease now and I am trying to find some more confidence. Practice will make that easier no doubt.

Many of Erin's concerns came together in Sterk's presentation. Erin identifies with the individual students and their needs. Noddings' perspective affirms the value of each individual child. Erin's faith plays an important role in how she views teacher actions. Sterk provided a way for Erin to make sense out of how loving God and loving neighbor connect with teaching. The connection gave Erin a new way of thinking about her possible negative effects on the children she would teach.

Erin was in the process of sorting out her confusing thoughts about education, but here was a way of thinking about the process that might provide a framework for crafting an ethical practice. Two days ago, Erin voiced concerns over her ability in making ethical decisions while teaching. Today, Sterk gave her greater confidence in her teaching ability. Based on her journal entries, Erin's thinking is becoming clearer on some of these issues. She now has a tie that deals with her concerns of negatively affecting students and her faith that shapes her core values. Loving God and loving her neighbor (student) as herself makes her feel more at ease with her ability as a teacher.

The Ethics of Teaching

During the last few days of class, student groups selected a case study from Strike's book and presented a role-play depicting how consequentialists and nonconsequentialists would resolve the situation. I had difficulty in interpreting Erin's actions during these improvisational scenes. As in the shoe selling improvisation, Erin appeared uncomfortable doing the scenes. She would break character by making a humorous remark or have trouble responding to another character. Her eyes would shift from her scene to the camera. I thought her limited involvement in the scenes would hamper the value of the activity. Her last journal told a different story.

I enjoyed doing these scenes today. I think that by having to act them out and present them we were forced to think more about the alternatives and consequences in each case. Simply reading them and the questions at the end of the chapter does little to engage you. I appreciated getting the different point of views from group members as well as the discussion/reaction afterwards. I think this is a valuable way to interplay the situations.

From my observation, I thought the improvisation activities had little effect on Erin. She did not seem to engage in the activities fully and even appeared uncomfortable at times. Yet, her writing indicates she finds this type of pedagogy useful. The improvisations forced her to think more about the alternatives and consequences involved with these situations. Assessing whether the role-plays will contribute to Erin's ability to craft an ethical practice is more difficult to determine.

Last Call

Erin's last journal contained an important paragraph providing evidence of her perspective on the moral dimension of teaching.

Morality is not a bunch of black and white decisions. Educational settings are full of gray areas. Teachers must constantly be weighing options, assessing what is best. Sometimes they have to make a decision, which is best for the group as a

whole. Other times their responsibility to the individual stands in priority. It is a constant “dilemma” which time, practice, and prayer can help make intuition and instinct work together for good.

Erin realizes moral decisions permeate the educational process. Making these decisions involves tensions that create dilemmas for the teacher. Resolving the dilemmas will require time, practice, and prayer. Erin reinforces in this last journal the educational issues that concerned her throughout the course. At the beginning of the interim term, Erin worried about scarring children and being unable to make the “right” decisions given the pace found in classrooms. Her attitude now demonstrates an awareness of the problem without a paralyzing fear of not knowing how to act in certain situations. Time and practice will improve her intuition and instinct in teaching. The worries and concerns seem to be placed in a positive perspective.

Erin also makes a connection with her spiritual side. She maintains prayer will be a resource for her practice. Her comment reminded me of Nash’s (1996) contention.

I believe that religion and spirituality are an integral part of ethical investigation... Without an understanding of what they (students) consider to be of spiritual significance, I do not think that students will ever be able to dig deeply enough in the metaphysical world in order to discover what gives ultimate moral meaning and purpose to their lives (p. 43).

I interpret Nash as saying people need a grounding in their life that gives a purpose for their actions. Without a reference point, people will not be able to take consistent, moral action. Erin’s reference point centers on her relationship with her God and His son Jesus Christ. What becomes difficult to analyze and track is how that core value will be seen in educational settings. How Erin plans on using prayer as a resource or how her faith will shape her thinking and help resolve ethical dilemmas remains ambiguous at this point.

Final Projects

I divided the students into research groups, and each group presented their findings at the end of the interim term. At the conclusion of Erin's group presentation, Erin said a few final words that were caught on videotape. Her comments appear impromptu, since they are not written down in the report and she seemed to speaking from her experience in the class.

I think what you were really pushing for is to get us in a mindset. Some of us are doing student aiding or student teaching and some of us in this class aren't even an Ed major. The one thing I got out of this class is that you have to consciously be thinking about what you are doing. You don't have to worry about every second of your life, but you need to be remembering like Helen Sterk said about the two greatest commandments: Love yourself and love God and to love other people. You have to have a backing for why you're doing things whether that is in education or if in business or in communication disorders. The experiences that we're going to be having in class, lots of time you'll just go with instinct, but the instinct hopefully is based on something you're consciously thinking what I should be doing, what would Christ be doing in this situation. We can talk about all the moral methods, the nonconsequentialists and everything, but that's what's really at the root of everything.

Erin understands choosing curriculum, selecting teaching methods, and responding to students requires constant thought. She realizes that teachers need reasons for the actions taken in the educational process. For Erin, these reasons stem from her spiritual values. In making her decisions, she says that she will process her actions by predicting what Jesus would do in her situation. How Erin plans on implementing her process in an educational setting is difficult to determine. I find knowing what Jesus would do in a situation problematic, because Jesus often did just the opposite of what I would have done. Jesus told his followers to love their enemies. That advice runs counter to my natural inclination.

Analyzing a person's thought process is a difficult task. I have attempted to read Erin's journals carefully, listen to her classroom comments, and analyze her actions during the interim. She came into the class with experiences that warned her of the negative influence teachers could have on students. She worried she might do the same thing when she had her own classroom. Throughout the course, she found a way to deal with her fears. Erin connected her concerns to her spiritual beliefs in a God who asks Erin to love Him and to love her neighbor as herself. Erin believes God is gracious and gives salvation to all people. His kingdom does not depend on her teaching ability nor will the Kingdom be thwarted if she takes an action that has a negative effect on a student. Erin finds her belief comforting, because her teaching happens within a context of God's grace.

The last part of this chapter chronicles Erin's experience student aiding in a 5th grade classroom. I interviewed Erin on two occasions: April 1 and June 15. The purpose of the interviews was to determine the interim's course influence on her thinking during her teaching experience.

Student Aiding

All Calvin education students take Education 301–303. The course provides an orientation to the field of educational psychology through observation and participation in a school setting. Erin opted to do her student aiding in Rehoboth, New Mexico through one of Calvin's off-campus programs. Her fifth grade class was made up of 21 children, 17 from Navajo families. The school offers a Christ-centered education. Some of the children live in Rehoboth or in nearby Gallup. Many of the students stay during the week

in the school's dormitories. Erin had spent about seven weeks in Rehoboth at the time of the first interview.

Fears of Teaching

Throughout the interim class, Erin mentioned her concern over negatively affecting her students. After spending a few minutes describing the school and her duties, Erin talked about the issue again.

Question: Have you found anything from the interim class that seems useful given the experience you are in now?

Erin: I would say the interim class has made me more conscious of what I was saying, what I was doing, and how I was interacting with the students. I don't sit there and worry about every word I say, but it's become part of me to be really careful, especially in this situation where I'm working with kids from a totally different background and culture from me. I have to be careful because I can't point at these children because in the Navajo beliefs pointing at a person is like putting a curse on them or something like that. So I have to be careful with how I move my body and be really sensitive to what they are saying. Like if it doesn't make sense to me, rather than saying "That's not what I meant," I have to listen and understand where they are coming from which has helped me learn a lot more about where they are coming from and what kinds of beliefs their families have. I would say that in the past I was a bit more flippant and would make jokes with the kids without thinking about it. In this situation, all of the kids in the class have unique senses of humor and find different things funny, and I've had to get to know where they are at before I can start joking around with them. I think too that your class has helped me think about the transformation of the individual and that the whole purpose of school isn't just to push curriculum on kids but that you are also helping build them to be a good person. This is an extreme case because I have to work on study skills to teaching kids to have empathy for other people or to understand things. I'm trying to draw from their experiences.

Two months earlier, Erin completed the interim class. One of the last things she stated in class dealt with "consciously be thinking about what you are doing. You don't have to worry about every second of your life...." Now, two months later she echoes the same sentiment. Her consistency lends credence to the claim that Erin's thinking has been shaped by the interim class. The degree to which I can make this claim is inconclusive.

Erin probably received in-service training on the culture of the Navajos. That training may have also had an effect on her sensitivity with students.

Erin's vision of education seemed to be shifting from an emphasis on academic curriculum to other purposes. Erin was fairly critical of Jean Brodie, John Keating, and the Montessori program, in part, because they failed to teach students the types of things that might show up on a MEAP test. After experiencing the wide range of student ability and diversity, Erin seems to place less emphasis on academic curriculum. While the seeds of such thinking may have been planted during the interim class, Erin's field experience seems to be making it grow.

Dilemmas

Erin experienced a difficult dilemma within the first seven weeks of her aiding. The teacher allowed Erin to work with 2 boys struggling with reading. Erin spent hours trying to develop their reading ability and get the boys caught up with the "low" reading group. After a few weeks of tutoring these boys, the teacher asked Erin to think about working with a group of six children at the lower end of the 5th grade reading level. That meant the two boys Erin was working with would instead use an individualized computer tutorial program. The teacher left the decision up to Erin. Her response provides further insight into her thinking.

Erin: When we had to make that decision on whether I was going to tutor those two boys anymore or if I was going to take on the reading groups instead, I really had to think about and weigh the two sides. On the one hand, I felt like I was letting down those boys because we had built up a relationship and I was willing to keep trying. It's one of those things you face in teaching—these kids at that point don't seem to have the potential to be able to move as far as these other 6 kids could. Me working with them would have more of an impact and these kids would be better equipped to move on to 6th grade. I'm weighing these 2 things—she left the decision up to me—it was my final decision as to what I wanted to do. I had to make myself think as to the good of the large group. For me that

meant working with these 6 kids because they're kids that are a little bit behind but intensive help could push them ahead. They have potential to do that. They just have transferred in from different schools and so on. They are not kids that really should be held back a grade because they are doing fine in everything else. Their parents don't want them to be held back. So that's one situation that I really thought about it, how is this going to impact the kids but how is this going to impact the whole class.

I was surprised the teacher allowed Erin to make such a difficult decision (although grateful as a researcher because it provides us with insight into Erin's thinking). Erin relied on consequentialist thinking. Erin measured the utility of working with the two boys struggling in reading and compared that with the potential good of working with 6 higher achieving students. Her telling remark of, "I had to make myself think as to the good of the large group," provides strong evidence of her thinking in resolving this dilemma. Erin also brings in the parent's wishes citing their desire not to hold their children back a grade. She does not tell us the wishes of the parents of the two boys.

I tried to imagine what it would have been like to predict what Erin would do based on the journals and comments she made in class. Three points come to mind. First, Erin throughout the interim took the side of the student. Her personal experience and reaction to different cases (see her reaction to the broken vase incident) indicates she thinks about the feelings of the individual students. Her response to Helen Sterk's presentation reinforced her concern "on the needs of the individual." She does acknowledge that she felt like she was letting these two boys down, but she does not address their individual needs. It could be that Erin spent many hours thinking about the various needs for these two boys, but she did not articulate it in the interview.

A second point needs addressing. Erin often mentioned the importance of her spiritual beliefs as a resource for resolving dilemmas. In her description of the situation, she never mentioned how her beliefs factored in the decision-making process. I did not ask her what role her faith played in resolving this dilemma. It is quite possible Erin spent time in prayer before making her decision, but if she did, it did not come up in the interview.

I also wondered if Erin and her teacher discussed other alternatives. In many of the cases discussed during the interim class, the class spent time thinking about how to creatively solve some of the dilemmas. Could Erin have spent time with these boys during a different part of the day? Could she have split her time between the two groups during the week? What other resource help was available for either group? Maybe Erin and her teacher thought of these possibilities and others in an attempt to figure out a solution, but there was nothing in the interview indicating this type of thinking.

It seemed like Erin limited her thinking to only the consequentialist perspective. She does not mention nonconsequentialist thinking or Noddings' care ethic during the interview. Her response to the dilemma of providing educational resources indicates that the course may have had limited effect on her thinking in resolving complex situations.

Subtle Moral Situations

I asked Erin if she felt like she acted immorally during her teaching experiences. Her response demonstrated sensitivity to teaching's moral dimension.

Erin: I do have times when I'm working in small group and the kids are supposed to be working on a project like a worksheet or something that we aren't doing together. There have times where one of the students has asked me for help and I'm helping someone else and I blow them off without meaning to. I'll forget that this girl asked me a question. "Sally, you had a question." You know sometimes I think it is one of those things that happens because you're working with a group,

and they don't really seem to understand that when you're working with another student they have to wait until you're done before asking for help. I can't hold that against them. I'm supposed to be trying to help all of them. Small things like that I find myself doing sometimes and afterwards saying, "oh, that was dumb." There have been some days when I'm been in a bad mood and it shows in what I'm doing. If an activity is going badly, I'll just let them finish it in a slipshod way and don't take the time to give it the time and effort it really needed. I don't make it real obvious why they had to do the activity. It was like busy work. So I feel bad about things like that too. Jenna says that's normal.

Question: Do you make the connection between your reflection and the interim class?

Erin: I know there is a connection there. I don't sit there reflecting saying, "Oh, I remember this from interim," I think part of it is myself—I am a fairly reflective person and often do dumb things and have to stop and think about it. I would say it is an unconscious connection. Like I said at the beginning, I thought the class most impacted me by making me more conscious of what I was doing. I don't make explicit connections, but it did wake me up and open my eyes as to what is my job and how I'm suppose to be working with these kids. Who knows if I hadn't taken the class before how I would be responding to these types of situations. Knowing me, I might be a little more frustrated and not know how to deal with it. Now I'm trying the strategy, "I did this yesterday, how am I not going to muff it today?" So I don't make this girl feel like she's not important because you know I have a group with 4 big talkers and 2 really quiet kids and I'm trying—it's like pulling nails to get them involved with what is going on. It's seems like I'm trying to get the other 4 to calm down and do their stuff.

I appreciated Erin's willingness to point out some of her weaker moments. Her realizations that verbal responses to a student or her standards for completing assignments are moral issues provide evidence of her sensitivity and thinking.

Jenna's response to Erin's concerns, "That's normal," does raise issues. Erin could conclude that it is normal to give busy work and to simply accept whatever the children complete. Erin did not explain the context of Jenna's comment. It is possible that Jenna explained busy work should be avoided at all costs but that the temptation to give it is normal. My failure in probing further on this issue prevents me from reaching

defensible conclusions, although it may point out the important role supervisor teachers can have in assisting preservice students develop their ability to craft an ethical practice.

Making sense out of the interim course's effect on Erin's student aiding experience is difficult. Erin articulates and describes a number of experiences highlighting teaching's moral dimension. Her language convinces me that some of her awareness and sensitivity stems from the activities completed during interim. What is less definitive is analyzing Erin's thinking process while resolving ethical dilemmas. Consequentialist rationale comes out clearly during the interview, but the incompleteness of my questioning prevents me from understanding more accurately the process Erin used in making decisions.

The Final Interview

After Erin completed her student aiding experience, I interviewed her one last time, trying to make connections between her thinking and actions in the classroom and her learning from the interim class. The second interview reinforced many of the ideas that were brought up during the first conversation, along with one other unexpected outcome. I asked Erin if there were any activities from the interim class that helped her in her own teaching.

Erin: First of all, the drama activities we did in class did a lot for me to encourage me to be aware of what other people are thinking, to put myself in their shoes. I could tell sometimes when I was talking to them trying to explain something, and I was listening to myself realizing that it didn't make any sense to me. If I was a 5th grader, it wouldn't make any sense to me. It helped me try to find another track to go on to see if made things clearer for them. I did try to do some kind of creative drama activities with the math lesson and the literature because I feel that it makes them become more involved with it instead of me preaching at them. I can't think of a specific activity...I did do something when we talked about the atomic bomb. I had the kids try to put themselves into positions of different people. Like one of them was supposed to be an American citizen and another was an American politician and a Japanese politician and a soldier and Japanese

peasants and so on, and we talked about how that would make each of them feel. But it wasn't like each of them were acting out things.

When she began to talk about the benefits of drama exercises from the interim class, I anticipated she might mention feeling more comfortable in front of a group and that her voice and body expression helped her present classroom material. Erin instead made the connection between the drama activities and her ability to empathize with her students. Ruth Heinig (1993) advocates using creative drama with children because it develops empathy—the ability to see, understand, and tolerate other perspectives. During the interim class, creative drama activities were designed to help students feel more comfortable with themselves and with others. The idea that creative drama may help develop empathy for others was not emphasized. Erin was using creative drama to help her teach her lessons—an unintended outcome from the class. Erin's experience as a student in the class may have influenced her decision to incorporate drama into teaching situations.

Throughout the rest of the interview, Erin explained what she did in class and made some connections to the interim class. Her response summarizes the significant, lasting impression on Erin that originates from her interim encounter.

Erin: In my reading group, there were 4 girls and 2 boys. The 2 boys were both quiet in the way that they wouldn't be the first person to blurt out an answer to a question. One of the boys was a bit mischievous and was always quick to come up with some scheme to get out of work. The other boy had a good sense of humor and was real laid back, but he didn't assert himself very much. I found myself a lot of times not purposely ignoring them, but because girls are more assertive, and when I asked a question, they would be first to be reacting to me. They would go, "I know the answer, I know the answer." There were times when I suddenly realized that I hadn't paid any attention to these boys for the last 10 minutes. I wasn't paying attention to see if they were really following if they knew what was going on. Usually I would check myself the first few times it would go on for most of the group time. I became more conscious of it. I was checking myself more often. There were some days I was overly attentive to them which of course

can be a bad thing too. It makes the others notice that I'm paying more attention to them and you never know how kids are going to interpret things like that. One of the girls talked too much and I would get on her tail and it would like, "The other kids need a turn now. You need to sit back and wait your turn and" I was saying this to her over and over and over again. Obviously not being sensitive to the fact that she had other needs that were coming through the class and at the point I didn't know how to deal with them. It would just seem to me like she was babbling and trying to get everyone's attention. But there is a reason why she is trying to get everyone's attention. Obviously.

I guess one example that I can think of where I took the time to think before I opened my mouth. I was teaching one of those large group lessons and we were doing an activity. It was like an imaging activity where I had given them these flash cards and it was to show the parallels between characters and events that happened in *The Lion, The Witch, and the Wardrobe* and the Bible, matching Jesus and Aslan, God and the King over the sea. One of the kids had match two things together that I hadn't originally hadn't meant to be match together. I think it was Edmund and Peter. I had meant it to be Peter in the book, but he interpreted as meaning Peter the Apostle, and he had matched the two together because Edmund had betrayed his brothers and sisters and had betrayed Aslan. But he was thinking how Peter had betrayed Jesus by saying he didn't know him. I saw that and was about to say, "You need to think about this one again," because I had the kids working in groups of 2 and I was walking about the room, and I was about to say, "Let's think about this one again." Then I stopped myself, and I asked him why he had those 2 matched together. I asked him to explain it to me and when he explained it to me, it made perfect sense. I could totally see his thinking pattern and why he did that. I thanked him for it and ask him if when we went over the cards together as a class, if he would share that with the rest of the group. He got a big grin on his face and said sure he would do that. Then I explained to him how I had been thinking about it and then it made sense to him why the ones he had left over didn't fit together. When we went over the cards in class I asked him to explain it, and the other kids said "Oh, that's a good idea." I said, "I wasn't thinking about it that why but thank you Glenn." There's a good example of me thinking, checking out my ethical stuff.

Summary

Erin's story illustrates her sensitivity to teaching's moral dimension. I realize Erin came into the class aware of the negative effect a teacher could have on a student. She witnessed it happening in classrooms and believed that she could also have a negative effect on students. After these two interviews, Erin's worry about scarring children with her actions seems diminished because it does not come up in the interviews. Erin

understands more clearly how negative situations occur and what she can do to prevent them. Erin's ability to recognize moral situations in her teaching provides some evidence of this. Her decision of how to handle reading groups, the issue of giving busy work or setting standards, her responses to students—all come up in the context of moral choices. Erin sees these situations as having moral significance and consciously thinks about her actions. As a result, she feels that she diminishes the chances of negatively affecting a child. The words to Erin from Debra during the interim class seem prophetic at this time.

I think the important thing is that you go through your day and look back at your day. You think about how you handled things and could I have done that. I think that it is like a process over time. But the thing is don't just drift through your career without ever reflecting on what you do. But I don't think intuition or instinct or whatever— I don't think that's going to come in a week. I think that's something that takes a long time, but I think that it's important that you are sensitive to it.

Erin's awareness of teaching's moral dimension is significant. Without her ability to recognize that allocating teaching resources, responding to student comments or questions, choosing curriculum, or setting standards for assignments all have moral dimensions, Erin runs the risk of acting in unethical ways. Her sensitivity to situations like this increases her chances of crafting an ethical practice.

While Erin seems aware and sensitive to teaching's moral dimension, it is difficult to determine how the knowledge of consequentialist, Kantian, and Care Ethic theory along with her spiritual beliefs will influence her practice. I read a number of journals and heard classroom comments indicating the importance of Erin's spiritual beliefs in the teaching process. She wrote and spoke approvingly of caring for individual students. But when it came down to observing how her interim comments and writing connected with what happened in Rehoboth, I was not able to forge a convincing link.

Her seemingly strong reliance on consequentialist thinking in resolving the reading group dilemma raised questions concerning the course's effect on Erin.

Brown, Collins, and Duguid (1989) offer possible explanations for Erin's apparent lack of applied learning. The authors contend learning depends on the learner understanding the culture and activities of the community from which the learning stems. They contend learning is a process of enculturation. Erin may not have been "enculturated" into the community of Mills, Kant, and Noddings so that she more clearly understood the activity these philosophers engaged in and how it could influence her practice. Erin may have left the class with knowledge that may end up as a "self-sufficient substance" (p. 32), rather than knowledge seen as a tool apprentices use in crafting their practice.

Erin's experiences also indicate that she was not enculturated into the teaching world she would encounter. It is one thing to have Erin participate in activities of the moral philosophers, but she would also have to use those activities and apply her learning in a community that does not consciously recognize the moral dimension of teaching. Even if Erin understood and could engage in the activity of morally processing her actions, she lacked the resources that would assist her in the context of a classroom. Erin could think about the moral dimension of teaching, but she was limited in her ability to apply her knowledge in the education community.

Drawing conclusions from Erin's experience requires care. Some of the findings are based on the interviews conducted during her field placement. The interviews do not provide the evidence required to reach the conclusions I seek. If time had allowed, video-taping Erin in the classroom, interviewing her cooperating teacher, and spending time

with Erin's students would have provided a clearer picture of how Erin's thinking and actions were connecting with the interim class. Given the parameters of the study, I have to be content with the available data.

Erin told one story. Debra will now tell her story in the following section.

Debra's Study

Debra mirrored the typical student at Calvin College in many ways. She enjoyed her classes, worked hard at understanding and retaining course content, and envisioned a career goal after completing her schoolwork. But Debra brought to the classroom the unique characteristics of being a 36-year-old married mother of two teenage daughters. Her “life experiences” set her apart from the typical 18–21 year old student that normally sit in my classes. Debra could possibly share insights with the class from a different perspective. Not only had she been an active participant of an educational system, she was observing her own daughters going through the process. Her experiences may point out aspects of teaching's moral dimension ignored by the rest of the class.

Focusing on Debra's journey during the interim class comes with a price. The types of activities and readings influencing a 36-year-old mother may prove different than a 21-year-old student, but I feel compelled to share her account, because Debra would be doing her student teaching after the interim course. She would spend 14 weeks in a classroom setting observing, planning, and teaching third grade children. Of the 16 students in the interim course, she was the only one doing the final requirement for the education program during the next semester. Given the time constraints of the project, it would not be possible to collect data on the other students when they did their student teaching. If I wanted to observe and analyze the effect of the interim course on assisting preservice students in crafting an ethical practice, Debra was clearly the best student to follow. Her immersion into the educational process could indicate the course's effect on helping students craft an ethical practice.

The Before Picture

Debra came into the class with a number of educational experiences. She had completed her student-aiding requirement in a 4th grade at a Catholic school. She previously observed and tutored children in elementary and middle school situations. Her work as a camp counselor, AWANA (Approved Workmen Are Not Ashamed) Sparks Director, Christmas program director, and Sunday School teacher suggest a commitment for working with children. Debra's 3.642 college GPA indicates a person capable of handling the higher level thinking involved in principled reasoning.

Debra took the interim class as an elective. She needed the credit to count toward graduation but not as a requirement for either a major or minor. Given the wide range of interim offerings, I assumed she took the course because the course description interested her and because it related to her teaching career. I regret not having Debra's first journal entry that asked for her definition of a moral dilemma and a personal experience involving an ethical situation. Debra did the assignment (I have it marked down as completed in my record book), but I did not get it back from her at the end of the course. I handed the journals back to the students so they could see my responses and use the journals a source of data for their research projects. At the end of the class, the students handed their journals back to me, but Debra's first journal was missing. I called her to see if she had it at home, but the entry could not be found. While I regret the missing document, it provided a valuable research lesson for me; always photocopy documents needed in research.

The Case of Mr. Sheldon

Debra's reaction to Mr. Sheldon discovering his broken vase in the classroom demonstrated careful thinking about Mr. Sheldon's situation. Debra writes,

Couldn't you have come up with an easier case? My first reaction would be to flip out and corner the poor kid who has been labeled a hyper-active troublemaker. I have a nephew like him who is blamed for everything, even when he is completely innocent.

I think the first thing to do is to back up and see where Mr. Sheldon might have made a mistake or two. He should never have left a classroom of fourth graders unsupervised for an entire recess period, though I realize that the vase could have been broken even if he had been absent for only two minutes. Mr. Sheldon should also refrain from making a hasty judgment call directed towards Mr. Hyperactive.

Debra's comments demonstrate both the "knee-jerk" reaction and a more thought-out action plan. Her first instinct blames the prime suspect, but she realizes the injustice of blaming Glenn. She instead recommends Mr. Sheldon take time in determining who to blame for the broken vase. Later in her journal, Debra concludes the class will need some sort of punishment, such as the elimination of a privilege like free time. She states in her last two paragraphs,

Let your class know that since they can't be trusted to behave in an appropriate manner when they are left alone, it will be necessary to eliminate some type of privilege (i.e. Friday afternoon free time, pizza party, etc.).

This all sounds well and good, But I think the real issue here is to have a game plan that will help to eliminate events like the broken vase. For example, Mr. Sheldon should have some kinds of activities prepared for days when the children will be forced to spend recess indoors, specifically some kinds of physical activities so the students can get rid of a little excess energy. I also think it's important to build a relationship with your students that will make confessing to mistakes an every day norm. That means that the teacher will have to be willing to admit mistakes. If the students and teacher share this kind of reciprocal relationship, the broken vase situation doesn't have to be a huge deal. The child will probably feel a true repentance and have a real desire to confess and wipe the slate clean, unless he intentionally broke the vase and then your talking about a completely different situation, one that would require another two pages of writing.

Only one other student journal focused on Mr. Sheldon's role in the broken vase. Debra takes the adage that an ounce of prevention is worth a pound of cure. It could be her parenting experiences played into her reaction to Mr. Sheldon. Her response does raise an interesting point concerning Mr. Sheldon's role with the broken vase. If Mr. Sheldon is partially responsible for the broken vase, that has implications for how he will morally respond to the students' actions. Debra does not delve deeper into these issues but instead points out another action Mr. Sheldon could take in resolving his problem. Debra implies a resolution to the dilemma depends on Mr. Sheldon's relationship with his students. The students will tell the truth if they feel comfortable with and trust Mr. Sheldon. Debra believes the students will if Mr. Sheldon has demonstrated his own willingness to admit mistakes.

In her response to Mr. Sheldon, Debra demonstrates a deeper level of thinking than the other students. All but one of the other students focused on Mr. Sheldon's reaction to his students. They did not want Mr. Sheldon losing his temper and blaming innocent students. The students offered the advice of staying calm and expressing his disappointment and hurt to the students with the hopes that whoever broke the vase would confess. Debra's rationale goes beyond issues of who is right and who is wrong. She takes a close look at Mr. Sheldon's role in the broken vase and questions what he could have done to avoid the situation. Understanding the perspectives of those involved in situation is crucial for ethical action. Kohlberg might agree that by shifting the focus from the rules that govern the classroom to the people involved with the situation and their perspective, Debra reasons at the fourth stage of the conventional level. By setting high expectations for the role of the teacher, she extends her reasoning beyond the issue

of who broke the vase. Noddings might also approve of Debra's response given the importance Debra places on the relationship between Mr. Sheldon and the students. Debra states Mr. Sheldon must willingly admit his own mistakes if he expects students to do the same. Noddings' ideas of developing relationships and building community in a classroom would require that type of vulnerability.

One part of Debra's response does not connect with her sensitivity to the teacher's role in the incident. Debra is willing to take a privilege away from the whole class for what could be the actions of a few students, which brings up issues of what is just and fair. Punishing the whole class would not build the community Noddings looks for in schools, nor would it score high on Kohlberg's scale of moral reasoning. It could be Debra made these comments without much thinking, but it does call into question the consistency in which Debra reasons about moral matters.

Three important themes emerge from Debra's reaction to the first case. First, would Debra search for ways to prevent moral predicaments from occurring? Second, would she stress the relationship between student and teacher in resolving other case studies and classroom activities? Third, will Debra consistently exhibit higher level thinking that takes other perspectives into consideration and demonstrates principled reasoning as she resolves cases or participates in improvisational scenes?

Classroom Experiences

I analyzed Debra's thinking sequentially by watching and listening to video and audio-tape and reading her journals in chronological order. After the third day, Debra wrote her first journal in reaction to classroom activities. She chose to write on the devotions that began each day.

Devotions

It's hard to focus in on one thought long enough to write anything coherent. My mind keeps jumping from one thing to another so let me apologize beforehand if this seems disjointed. That's what happens when I'm forced to think too hard! I keep thinking about yesterday and today's devotional on the parable of the sower. It's difficult to rethink something when you've grown up reading and rereading, hearing and rehearing a scripture text from basically the same point of view. I just can't make it fit in my mind the way you present it.

For devotions that day, the class read the parable of the sower (see page 181 for account of devotional). Debra continues in her journal describing what she does not understand.

I just can't make it fit in my mind the way you present it. If God is the sower and Jesus is the seed (which makes sense at some levels) and as a result Jesus is everywhere, so we are not responsible to spread the gospel, which is how I understood the devotional. Then what do you do with the Great Commission, "Go ye into all the world and preach the Gospel?" Or is preaching really just watering a seed that is already there?

Debra's journal centers on the conflict between the concept of God's Kingdom being sown everywhere and the evangelistic responsibility in bringing others to Christ. Her response brings up two points that may give an indication of how Debra thinks about the moral dimension of teaching. First, Debra's response focuses on her interpretation of the Parable of the Sower. She admits that thinking about the parable in a new way is difficult. Her response calls into question Debra's ability to think about issues in a variety of ways. Her difficulty in thinking about the parable in a different way seems at odds with her response in the case of Mr. Sheldon. Debra demonstrated the ability to think about the situation in a different way than the other students in responding to Mr. Sheldon, but in this parable, she struggles.

Second, Debra does not tie her comments to an educational setting. The purpose of using the parables centers on assisting students to build a foundation from which to

craft an ethical practice. During devotions, I did link the parable to a teaching context. Debra makes no mention of how the parable may connect to the educational process. Debra did make her response on the third day of class, so it is possible that she needs more time in integrating the parables with the purposes of the class. Her response does indicate the devotions up to this part are not generating the intended result.

Jean Brodie

Debra wrote about Jean Brodie only once in her journal. Her comments do shed some light on Debra's thinking process.

It struck me today, again, the awesome responsibility that teachers have in light of the impact that they can have on children. Miss Brodie keeps blatantly teaching the girls to be deceitful, but for "a higher cause" of course. I was listening to the radio on the way home and I heard a program about how children learn much more by what they see than what they are told. You can tell them over and over how it is wrong to do something, but if you behave that way in front of them, you can talk till your blue in the face and it won't usually make any difference. Think of how often that could happen in a classroom? I wonder if we'll find out how Miss Brodie's promotion of deceit effected her students. I can't think of any specific examples in my own life, but I wonder if I have any behaviors or thought patterns that resulted from a teacher's example, good or bad. It makes me think of that verse in the Bible about teachers being judged to a greater extent. I'll have to look that up when I have more time.

Debra's comments refer to Brodie giving the appearance of teaching arithmetic or history in case the headmistress, Miss Mackay walked in. Brodie would have a long division sum on the backboard during arithmetic time, just in case she was not teaching arithmetic. She also had her students keep their history book open while she told the students stories of the time she spent in Italy. In effect, Brodie wanted her students to help deceive Miss Mackay, but Brodie does not find this wrong. Brodie believes her stories will give students "the fruits of my prime" (p. 69), which is of more value than teaching subjects like arithmetic and history. Debra finds Brodie's actions disturbing because of the

possible negative effects Brodie's actions could have on a child. One of Brodie's students may now believe deceiving another person is acceptable. Debra then wonders if her thinking has been influenced by the actions of her teachers. After raising the question, she concludes her journal with a Biblical reference to James 3: 1 that states, "Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly."

Debra clearly is disenchanted with Brodie's actions of using the students to deceive Miss Mackay. Her reasoning is difficult to follow. Debra gives an illustration of a person telling a child not to do something, but if that person does it, the child will do the same. Brodie tells the students where to look and how to act when Miss Mackay walks in, and she tells them why. That is different than telling the students not to lie and then doing the very action you told the students not to do. Brodie does not do that and so Debra's example does not seem to fit well here. Her point of a teacher being consistent with what the teacher says and does is important, but that does not connect well with Brodie's actions.

Debra does seem aware of the potential for having a negative effect on students. Her comment concerning the awesome responsibility teachers have connects to her reference in the Bible. She seems to be saying that teachers must be careful with their actions because of the influence those actions have on a child. Debra's response links with Erin's worry that she might scare a child. Debra's reaction does not go to Erin's extreme, but does indicate Debra's thinking about a teacher's role. She tries making sense out of a teacher's effect on students by reflecting on her own school experience. She does not reach any definite conclusions on how her teachers influenced her own thinking.

At this time, I cannot reach definite conclusions concerning Debra's thinking about teaching's moral dimension or what will guide her actions in a classroom. It does appear Debra is concerned about the effect she will have on children, but she probably had that concern before the interim class began. Debra is trying to connect what is being discussed in class to her own experience and that may prove beneficial throughout the rest of the course. Debra's journal entry did contain a reference to the Bible. Given her journal response to the devotional time in class, it appears Debra takes her faith seriously.

Selling Shoes

Debra played the part of the salesperson selling shoes. Her level of concentration was high. She focused on the customer and offered convincing arguments for purchasing shoes. She did break character once during the first scene. The customer was not interested in buying shoes despite Debra's best efforts. Exasperated, Debra looked at the camera and said, "She's impossible," and proceeded to tell the customer that she had starving children at home, a husband who left her, and therefore, needed the sale. The customer left without buying. Debra responded to the improvisational experience in the following way:

Let's see, what struck me today? I'm having a little trouble seeing the connection between a shoe salesman and a teacher. I think I get it, but it's a little vague. I get what it means to avoid trying to put each child into the same mold. I have that with my own kids. They are completely different people and therefore require different things from me. I can't even begin to comprehend the magnitude of dealing with that in a classroom of 25 plus students. Maybe just being aware of it and thinking about the possibilities BEFORE I hit the classroom is enough to start with, kind of like thinking of the different way you could approach selling shoes, but then taking one customer at a time. I think I'm getting it. I'm a little slow, but it's coming.

Debra's journal entry indicates she questioned the purpose of the activity. Something did not quite fit into her schema and she wondered why. She then offered up a possible

answer to her question, relating her thoughts to past experiences (her own children) and a future context (dealing with 25 plus kids). She concludes that awareness and thinking about the possibilities BEFORE (her use of capitalization) she hits the classroom will be a place to start. In Debra's earlier journal concerning Jean Brodie, Debra discussed the effect teachers could have on students. In this journal, she articulates how teachers can have a positive outcome: treat children as individuals. Her comments feel like a step forward in understanding the moral dimension of teaching. Earlier she talked about a teacher's awesome responsibility. She now includes the action of treating each child as an individual as a way to take on that responsibility. She is finding words and actions to help her understand her own practice, although it is difficult to determine if her thinking is deepening or showing evidence of principled thinking. Treating a child as an individual can be thought of as a principle from which to act, but her journal entry does not describe what that means to her. As a result, there is not enough evidence to support the claim Debra's thinking is becoming more complex.

Debra reinforced a concept exposed in her reaction to Mr. Sheldon and the broken vase. She again stresses (notice the capitals) the need to think about possibilities before you walk into the classroom. Debra does not articulate what possibilities a teacher should think about, but her comments do connect to the case of Mr. Sheldon. Debra claims that if Mr. Sheldon would have taken preventive action, he might have averted the accident. Now, a week later, Debra remains consistent to her initial assertions.

Debra may be in the initial stages of outlining how she will craft an ethical practice. The idea of thinking ahead or making predictions on what might happen connect

with the work of Oser (1994) and his contention that teachers need a procedure to gauge the negative effect of their work.

In other words, professional morality does not ask how moral a teacher “is”—the respective competencies are a desideratum for each person in a society—but how much he or she knows about procedures that help to solve moral conflicts in a just, caring, and truthful way and how he or she can combine effectiveness with a concrete evaluation of possible negative consequences for the people concerned (p. 111).

Debra believes Mr. Sheldon should have evaluated the negative consequences of leaving his room unattended. In doing so, he might have prevented his situation. Debra’s emphasis of anticipating classroom situations seems like a part of a process that may lead to professional morality. While Oser’s professional morality focuses on solving moral conflicts, Debra’s process includes actions that may prevent moral conflicts from occurring.

Debra wrote this after the fifth day of class. She has a sense for the moral dimension of teaching, believing preventive action eliminates a number of potential moral conflicts. The relationships developed between teacher and student also plays a key role in resolving dilemmas or problems that come up in teaching. What remains unclear concerns Debra’s thinking process in becoming aware of teaching’s moral dimension. Her framework for taking preventive action in a classroom is not apparent.

Role-Plays

One role-play engaged the students in a spirited debate with each other. A town meeting was called to determine the three most important objectives for the town’s school. Each student was assigned a character with a purpose for the school. For example, one person advocated for more of the arts in education while another pushed for

higher test results. The resulting conversation created a number of thoughtful interchanges between the various viewpoints. Debra chose to write about her experience.

It seems to me that the role playing that we do in class is most beneficial in helping me to think about moral issues in the classroom. I don't know that I'm coming up with any concrete answers, but at least I'm thinking. Today's discussion of the most important curriculum concerns was really good. How do you maintain the balance between the 3 Rs and everything else that kids need in order to not only succeed in life, but function as well? Talk about feeling inadequate!!

Debra wrote this on sixth day of class. I see some similarities between her responses and Erin's. Both of them caught on quickly to the subtle and pervasive nature of teaching's moral dimension. Their sensitivity and awareness acutely recognized moral situations. Both of them also struggled with knowing what actions they should take in complex situations. At this point in the class, they both needed a framework or support structure that would guide their thinking about educational issues. Debra writes that she is thinking about moral issues in the classroom, but appears to have no "concrete answers" to assist her practice.

The use of role-plays appears to have value in creating thinking opportunities for students, but it needs to be supplemented with educational experiences that connect the "theory" or knowledge of teaching's moral dimension with the feelings generated in the role-play. Debra's response does demonstrate that role-plays do engage the students. Her response also indicates that more educational experiences may be needed to guide her thinking.

Dead Poet's Society

The next day featured Robin Williams' powerful performance in *Dead Poet's Society*. Debra's reaction tied the events of the movie to her personal faith in Jesus Christ.

I have included her entire journal entry for it does provide further evidence of Debra's thinking. First, she analyzes the problem in the movie in terms of her spiritual values. Then Debra takes classroom content and links it to her own personal life. She anticipates a tension between raising a family and her calling to teach. The final part of her journal reinforces her earlier comments that she hopes her ability to think and reflect will help her achieve the balance required in teaching. Note Debra's use of the word "think" and what she hopes happens in her own life.

The movie *The Dead Poet's Society* was definitely a good way to provoke thoughts concerning education. I still feel sad and it's been 3 hours since it ended. Why was it so sad to me besides the fact that Neil committed suicide? Seize the day. The futility of life. Without Christ. I see that every day. So many people are rushing to catch up with something, their vision of happiness or success, but they are neither happy nor successful. I struggle with that. Especially now that the end of my college career is near. I can't wait to have a career. I want to teach, I think it's what I was born to do. But can I do that full time and be the kind of mom I should be to my girls? Mr. Keating would tell me to seize the day. But my calling comes from a higher source. My fullness and satisfaction has to come from Him. "What does it profit a man if he gains the whole world and yet loses his own soul?" If I seized the day for my own selfish desires, what would be the expense? Would I sacrifice the last few years I have living in the same house with my kids? I won't do that. I think that balancing act is similar to teaching a classroom of students. What do I have to sacrifice to give them what they need? It might require more of me than I want to give sometimes. But doesn't everything worth anything cost something? *Dead Poet's Society* showed two extremes, the school's philosophy and John Keating's. There has to be balance, maybe I don't need to have a concrete plan, but rather an intuitive sense to think things through and then a willingness to reflect and revise as needs be. Sometimes I wish that God would send me a neat little package with exact steps of how I should do things. But then I wouldn't need to think. And how full would life be if I didn't think?

Debra's journal entry is critical in understanding the tensions involved in her thinking. It goes directly to Nash's (1996) argument that people should understand their first moral language in order to understand the language of moral character that eventually leads to the language of moral principle. Debra's first moral language proclaims that life without Christ is futile. This belief provides the foundation for her actions so that when she is

face with the decision of completing her coursework and embarking on her career, she hesitates. Debra feels called to be a mom first and that pursuing career dreams would come with a cost to her family. Jesus Christ says to serve others. Debra hears that message and realizes life without Christ lacks meaning. Now she is faced with a dilemma of acting on her core beliefs and the possibility of pursuing a teaching career full-time. The struggle in the movie between Keating and the philosophy of the school prompted her thinking on the tension between career and family. Debra understands resolving these types of tensions involve a balance. At this point, Debra is not sure how to achieve that balance except thinking through, reflecting, and revising are key elements. She then admits life with Christ does not offer any neat answers to her perplexing problems. Instead, Debra concludes that for her life to be full, she will need to think carefully about these issues and decisions she will make.

Debra's response connects to McNeel's (1994) findings that students in Christian colleges may struggle with their ability to morally reason. For some people, saying, "Life without Christ is futile," would be a creed espoused but not reflected on. Living a life with Christ enriches a person, but it does not make that person's decisions or thinking process any easier. In some ways it complicates a person's life because it forces a person to consider who Christ is and how He makes himself manifest in everyday life. Answering these questions requires careful thought and constant reflection, which might be the reason why many Christians choose not to engage in this process. It is easier to assume that because a person loves Jesus, his/her actions are ethical. Debra has a deeper sense for what this means, yet she is still at the point where she hopes the process of reflection and revising will contribute to taking ethical action.

How Debra becomes aware of moral situations and what she does to develop an “intuitive sense” to think through her actions remains uncertain. Intuition develops through practice, which calls into question what Debra will practice that will lead to intuition. She will use some process to think through her actions. This course should provide ways for Debra to practice thinking about the moral dimension of teaching. Up to this point, the course does not seem to provide the necessary guidance for Debra to construct a process or way of thinking about teaching’s moral dimension.

Classroom Discussion

Debra’s journal articles reveal a portion of her thinking about the issues brought up in class. When analyzing the video and audio–tape, Debra during the first days of class was quiet. She would occasionally respond to questions or other student comments. She did not raise any new issues or ask questions during classroom discussions. After seven days of class, Debra’s degree of participation began to change. The class was discussing *The Prime of Miss Jean Brodie* and the effects Brodie had on the children she taught. Debra volunteered this insight to our classroom discussion.

I was thinking about how many ways I was influenced in ways I don’t remember—you know what I mean? Like how many teachers that I had that I don’t remember anymore, I don’t remember specific lessons, but because I was in their class for a whole year, I left thinking in a certain way—influenced in a way I didn’t realize I was. Sometimes I think that’s what’s more of an issue than the planned things—not that we shouldn’t intentionally plan to reach them in certain ways. I think that’s why you have to be careful about the things that you do when you’re not teaching. That’s just what I’ve been thinking about.

Her comment echoed her journal entry back on day four when she voiced concerns over Jean Brodie’s teaching. Debra wondered if her thinking had been influence by any of her former teachers. The same thought now comes up during a classroom discussion. Debra seems to say in this journal that her teachers did influence her thinking

in ways she did not even realize, but she does not articulate how her thinking was influenced. Debra is struggling with an important issue. If Debra concludes that her teachers had little or no effect on her thinking, this interim course may have limited value for her. Debra could decide crafting an ethical practice does not matter because teachers do not significantly influence students. If Debra concludes that teachers do influence students, she will need to specifically describe how that influence occurs or what it looks like. At this point, Debra seems to be saying that teachers do have a significant influence in the lives of children, but it is unclear how that influence occurs or is seen in the thinking of those children.

Jackson (1993) offers a context for Debra's comment. He concluded some teachers and administrators lack awareness and thoughtful engagement of the moral significance of what they say and do. Jackson suggests that teacher actions have a symbolic meaning for the student whether the teachers are aware of it or not. Debra's comment speaks to the symbolic meaning of teacher action. She understands teachers intentionally try to influence their students in certain ways, but she is concerned about the unintentional lessons students glean from their teachers.

Debra's understanding of the moral dimension of teaching may be deepening. She clearly has awareness and sensitivity toward teacher actions that influence students. She deduces teachers must limit the negative consequences of their actions on students in hopes of acting in moral ways. Thinking, reflecting, and revising should describe how teachers work through the learning process. But her classroom comment seems to go beyond the things a teacher can do in controlling the moral significance of what happens in a classroom. Debra is sorting out a teacher's intention and the influence that actually

occurs with students. A teacher consciously creates lessons plans and intentionally responds to students in certain ways for the purpose of achieving a desired outcome. Debra may be thinking despite a teacher's deliberate plans, students may or may not leave with what the teacher intended. She seems to be struggling with the influence teachers had on her. If her teachers did influence her, can she point to certain things they did which would provide evidence of that influence? Based on her comments, she believes her teachers did have an effect on who she is today, but she cannot point to specific lessons or classroom situations that lead her to this conclusion. But instead of throwing up her hands in despair and concluding it therefore does not matter, she reasons all of her actions, even non-teaching moments, become sources of influence.

Teachers on Video

The class watched two video-clips of teachers engaging their students in the learning process. Their methods of using rap music and competition prompted lively discussion among the students. One teacher used rewards to motivate her students in math. Her students received prizes if they completed their problems correctly. The class discussed the moral implications of rewarding students for their schoolwork and that led to concerns for those students who struggle with math and would rarely get a prize. Debra then told a story of the algebra teacher pulling her aside and telling her she lacked the ability to do the math work

I had a teacher in high school who was my algebra teacher and when I was in 10th grade, she pulled me aside and she said, "You just are not capable of doing things in here." I was failing. It wasn't that I couldn't do it. I didn't get the way she taught it, so I went back to a different track. That fear—I almost didn't come back to Calvin because I was so afraid of a math class. I'm sure that wasn't her intention, but that is exactly how she affected me. And I came here and took the ASC math course and I did great in it. I got an "A" and that spurred me to finish.

That made all the difference between finishing my degree and not. So I think that part of teaching is just as important as making sure they do the multiplication.

Debra's story sparked a heated debate centering on what a teacher should tell students about their ability. Some students believed teachers should be as honest as possible when assessing the capabilities of their students. Other students contended teachers should not limit students by discouraging them from certain courses or by telling these students they may not have the ability in certain areas. Debra added,

I don't think it's right to make that kind of judgement because that math teacher didn't know what I was capable of. She made a blanket statement, she didn't see the whole picture and I think that's wrong. I think that if you see an area that they are obviously weak in, then I think you need to be honest, but give them the extra help they need. They may need tutoring, they may need one on one, or they need to do work at home. But just to say across the board you can't do this is wrong.

Debra's comments spoke of the complexity of teaching. She sat in an algebra class and struggled with the work. Her teacher, sensing the struggle and degree of difficulty Debra experienced, suggested an alternative plan. The teacher's intent of easing Debra's problems devastated Debra's confidence in doing math. Debra concludes that teachers should never tell students they do not have the ability to do something, but instead, teachers need to look for alternatives to help the struggling students succeed.

Debra's experience points out the difficulty of knowing how to interact in moral ways with children. Erin experienced the dilemma when she had to decide whether to tutor the two boys who were failing in reading or work with a higher achieving group. In effect, Erin said to these two boys that she did not think she could help them any more. This is similar to what the math teacher said to Debra. These two situations demonstrate the difficult and complex issues that confront teachers on a daily basis. Debra's

perspective comes across clearly; teachers must do whatever it takes to facilitate the learning process for the student

One more important issue came up on this day. Erin brought up her concerns about the pace of teaching and the possibilities of scarring a student for life. Debra responded to Erin with proactive advice.

Debra: I don't think you can expect yourself to get your first classroom and automatically do everything correctly the first time. I think the important thing is that you go through your day and look back at your day. You think about how you handled things and could I have done that. I think that it is like a process over time. But the thing is don't just drift through your career without ever reflecting on what you do. But I don't think intuition or instinct or whatever— I don't think that's going to come in a week. I think that's something that takes a long time, but I think that it's important that you are sensitive to it.

Erin: I agree, but in the meanwhile, you're doing harm or you could be-possibly. You look back over your day and go, "Great, I just scarred that kid for life."

Debra: You know, then go back to the kid—be big enough to say, "You know what? I made a mistake. I'm really sorry." If you're willing to do that, what more can you do?

Debra points out the value of time and experience in developing effective teachers. But she also adds a crucial component—teachers need to reflect on what they have done in class and possibly make amends the following day. Her comment connects with her earlier journal concerning *The Dead Poet's Society* where she hopes that she has "an intuitive sense to think things through and then a willingness to reflect and revise as needs be." Her classroom comments echo what she previously had written. Simply having experience will not be enough. You need to think carefully about that experience. Dewey's words (1933) ring clear here, "By putting the consequences of different ways and lines of action before the mind, it enables us to know what we are about when we act. It converts action that is merely appetitive, blind, and impulsive into intelligent action"

(p.212). What is still unclear is how Debra will reflect on her past experiences and the questions that she will she ask at the end of the day.

Debra wrote in her journal after this class,

The thing that keeps coming back to me in just about everything we talk about is finding a balance. I only wish there were an easy solution to find that balance. I think the thing that is most important for me thus far is to make sure that I don't allow myself to get so caught up in the busyness of teaching that I forget about the moral part of being a teacher. That is tough. I don't think it is even something that most teachers think about. I know I didn't realize the significance of ethics in a classroom before this course. I think it would be a good idea for all prospective teachers to take a class like this one.

Debra wrote her journal after the 10th day of class. Her response indicates an understanding of the importance and complexity involved in teaching's moral dimension and the ironic problem of many teachers not thinking about the moral significance of their actions. Her solution remains consistent. She will have to guard against the busyness of teaching and think about the moral component of teaching. With only a third of the course to go, Debra's thinking about teaching's moral dimension is taking shape.

Unspoken Events

During the last few days of class, the class observed at Long School and listened to Helen Sterk's presentation on Nel Noddings. Debra did not journal about these two events nor did she respond much in class discussions. Her journal entry on day 11 spoke about the parables and how they remind her "to quit trying so hard and start trusting more. There's that balance thing again." I am not sure why Debra choose not to write about the school observation or Helen's talk. The rest of the students in the class found these events important enough to write about, but Debra opted for a different direction.

On day 12, Debra wrote about one of the case studies that a research group presented to class. A student wrote a story based on a seduction/rape that took place in

the school between another student and a teacher (see Chapter 3 in Strike's *The Ethics of Teaching*). The student author described the characters in such a way that it was clear whom the characters represented in the school. Should the faculty advisor allow the story to be published? The student's story was extremely well written, but it would also be hurtful to the people involved. Debra wrote,

Freedom of speech is a privilege that needs to be exercised responsibly, not for our own selfish needs.... What will it profit the student to vent his anger towards the teacher in a public manner? It might get him a few accolades from his peers, but in the long run, I bet he would look back and cringe at his own immaturity. I had a situation where that happened. There was a girl in my high school who was a year younger than me. I thought she was snooty and I did not like her. When I was a senior, it was the custom to "will" something to a younger classmate and then the "wills" were read at the Senior Assembly. I actually willed and they actually read it, a Superman cape to this girl so that she could fly as high as she thought she was. I can't even write it now without feeling a sense of shame at my insensitivity. How I wish that a wise teacher would have counseled me over that one.

Here was another example of a personal experience influencing Debra's thinking on an educational issue. Earlier Debra reacted strongly when teachers gave their opinion on students' ability to do subjects like math. Her reaction stemmed from a math teacher telling her she did not have the ability to do algebra. Now she discusses an ethical dilemma involving the freedom of speech by bringing up a painful memory from high school. The classroom discussions and activities triggered memories and stories for Debra. These memories provide the connection point for her learning.

Debra's response points to a concern for others. She is willing to forego the freedom of speech if it means someone will not suffer emotional hurt. Nash might assert that is a principle she is willing to act on. Determining whether Debra's thinking is becoming more complex is ambiguous. Certainly Debra has concerns for the feelings of others. She is hesitant of taking actions that could cause hurt feelings. Yet it does not

require a high degree of complex thinking to realize that the action she describes—willing a Superman’s cape to another student—would be hurtful to the student involved.

Research Projects

At the end of the interim class, each research group presented their findings. Erin’s group split up the research assignments and put their individual findings together at the end. Debra’s group worked on each part of the assignment together. It is impossible to tell how Debra’s thinking influenced her group’s final report, but it appears the issues she wrote about and discussed during the interim class do appear one final time in the research project. Instead of going through their entire report, I will quote from the last paragraph of their report and the comments made in class during their presentation.

In conclusion, we are all glad that we took this class. We decided that we have learned a lot and will hopefully be better equipped to deal with different situations in our classrooms. The conclusion we came to is that there has to be a balance in the classroom. Reading and writing are not the only important parts of school. In order to bring out other important parts of education there needs to be a relationship with students so that they can provide cooperation to make learning both interesting and fun. When we have built a relationship with our students based on trust and communication, we can prevent and be better prepared for moral and ethical situations. We also need to think through the “what ifs” for each situation and look for ways to prevent moral problems from occurring. By thinking through our actions before hand, we will be able to take better action for our students.

I cannot break apart their conclusions and attribute certain ideas to Debra’s influence on the group, but I did find it interesting that many of the issues Debra wrote about appeared in the group’s final report. First, the idea of balance in the classroom was a concern for their group. Debra wrote about balance in her journals on January 16, 21, and 22. Teaching is filled with balancing acts and their group articulated one; the balance between curriculum and the relationships formed with students. It is difficult to ascertain what Debra’s group is thinking about achieving a balance in the classroom, but the notion

of not being too far on one side or another does come through. Their response connects with Debra's journal that criticized John Keating for lacking a balance in his teaching.

Successful teaching does require relationships with students. Debra's first journal with Mr. Sheldon argued that positive relationships with his students would create the conditions necessary to figure out who broke the vase. Debra's stories about her daughters and her personal stories from school experiences all reinforced the idea that the relationships with others prescribe the quality of the interaction.

Their final thought of taking preventive action was a theme that concerned Debra throughout the course. Debra's first journal gave Mr. Sheldon some advice on preventing the broken vase problem from happening. She reinforced the concept of taking preventive action in her journals on January 14, 16, and 23. It is unclear what process Debra or her group would take in preventing negative actions. Based on Debra's comments, I know it involves thinking, but I am not sure what she will be thinking about.

The interim course tried to create awareness of the moral dimension of teaching. Based on Erin and Debra's stories, that has happened. But it is indeterminate how their thinking goes beyond this awareness. It may have something to do with the fear of hurting students emotionally by something Debra or Erin might do or say. Debra was told that she could not handle algebra. That comment, said only once, negatively effected her until she completed her math course at Calvin College. Erin and Debra are aware that what you say and do may have long-lasting effects on students. What they have not articulated is the thinking process they will use to prevent negative consequences from occurring with their students. I know Debra says you have to think about your actions

before they occur, but I am not sure what she is asking herself to ensure she is acting in an ethical way.

Teaching Experiences

Debra spent the semester after the interim class student teaching in a rural public school with 28 third grade children. Most of the children came from two parent homes that actively supported the school. Since she would not be on campus, she emailed me whenever she had an experience that reminded her of the interim class. Debra emailed on six different occasions. I will briefly summarize and/or quote from her messages. The interim class ended on January 28.

Email:

February 10

It seems that I have been paired with a teacher who is morally sensitive. She doesn't write kids names on the board, even though the rest of the school follows that policy. She feels it causes unnecessary embarrassment to the offender. I really don't have much else to report, but I'll keep you posted on any new developments.

Within the first week of student teaching, Debra notices the moral choice teachers make in responding to misbehaving children. Apparently, the teachers in Debra's school write the names of the offenders on the board. Her teacher chooses not to engage in this practice because of the possible negative effects on the child. Debra does not describe what her teacher does, but she seems impressed with her teacher's action. Debra's journals from the interim course demonstrated a concern for the students' feelings, which connects well with her written observation of her teacher.

February 19

Debra told a story she heard in church. Her pastor was teaching a class at a local college and wrote on a student's test that he considered one of the student's incorrect

answers a “gimmy” for everyone. The student was offended by the comment and confronted the pastor/professor. He apologized, realizing the unintentional results of his thoughtless comment. Debra thought about the moral dimension of teaching in church—outside of a school setting. She wrote, “I’m not sure what this means, but it was encouraging to hear that even a teacher of 30 some years makes mistakes.”

February 28

There are so many moral dilemmas this past week that I don’t know where to start. The school I’m at is looking for new math material. Should they go with the new process focused math or stay with a more traditional math? The parents will flip out if they choose the process math because it doesn’t emphasize drilling, but the high school and middle school already have the new math (for which they have taken much flak I might add) and they want the elementary school to follow suit. But some of the teachers are very uncomfortable with the new math, but they are really being pressured. Do they follow their own instinct or do they give in to the administration? I don’t think it will matter in the end—the administration already knows what it wants. This is just a formality.

My supervising teacher told her class when I was out of the room with my professor that they had to be on their best behavior whenever my Prof. was around or I would get a bad grade. I can’t go behind her back and tell the kids not to do that, but was it moral for her to put that kind of pressure on the kids? They are well behaved when he is around, and since I can’t undo it, I guess I will just enjoy the results as long as they will last.

First, Debra recognizes the selection of math programs as being a moral choice. She points out some of the participants involved in the situation: the administrators, the parents, and the teachers. She states some of the concerns for each group. But Debra does not go deeper in explaining the moral complexity of selecting a math program. For example, Debra did not mention the student perspective. The new math program should benefit the students but Debra does not include them in this moral dilemma. Also, selecting a curriculum involves moral choices of stating what students need to learn in math, knowing which textbook best conveys the discipline of mathematics, and understanding how each textbook engages and motivates students in the learning process.

Debra has beliefs about these issues, but her email message failed to articulate these beliefs.

The second dilemma was subtler. Debra felt uncomfortable with the pressure her teacher put on children to behave in class when the professor was there. It does not appear the teacher threatened the children with punishment if they did not behave. She did point out their behavior would affect Debra's grade, but that is true to a certain extent. I will agree the teacher's comments potentially sent the message to children that "in particular situations, you are allowed to possibly deceive someone else." But another subtle moral issue emerges from this situation. The teacher has a responsibility to the professor and the teaching profession for the accurate assessment of Debra's classroom management. The teacher has a moral obligation in allowing the student teaching process to work. Debra's teacher may have short-circuited that process.

Debra's teacher's comments do connect to something Jean Brodie did in class. Brodie would have a math problem on the board at all times. She would tell her students that if the headmistress walked in, the class would immediately begin discussing that problem, but until that time, she would continue to teach them by telling stories of her personal adventures. It could be Debra's sensitivity to her supervising teacher telling the children to behave in a certain way when the professor came into the room was influenced by reading and discussing Jean Brodie's actions.

March 10

It has been an extremely busy 2 weeks. I have to admit that the things we discussed in class come back to me at least once if not more times a day. I just went to the Fire-up conference yesterday. One of the sessions dealt with handling ADD kids in a classroom. I wonder how many teachers out there are mistreating these kids out of ignorance of ADD? I know that the teacher I'm with doesn't really seem to understand what ADD kids need. It seems to me that it is a teacher's moral responsibility to accommodate them as much as you would a

child with a physical disability.... What does all this mean? I don't know, except that I know that I am far more sensitive to things like this than I was a couple months ago. I would probably be impatient with the 4 kids in my class. Maybe I wouldn't have been, but it is food for thought.

Debra has been student teaching for about a month and states she thinks about the interim class at least once a day. She notices moral situations happening around her. Her awareness and sensitivity indicate an understanding of teaching's moral dimension.

Despite being sensitive to these situations, her response also indicates some confusion as to how to deal with situations like ADD students. The interim class apparently did not provide her with a way to think about these issues that lead to actions taken in the

classroom. For example, Debra does not refer to the work of Kant and Noddings as a resource for guiding her actions. Kant may suggest treating ADD students as an end and not a means, and that ADD students have gifts that meet the needs of the classroom.

Noddings might advise on the importance of caring for each child, maintaining the relationships with these students, and including them in the classroom community.

Debra's email message reinforces a concern from her classroom work. Debra clearly has a heart and sensitivity to teaching's moral dimension, but she does not have a solid framework for processing and thinking about the actions she will take in the classroom.

First Interview: March 18, 1998

At this point in Debra's student teaching experience, she came in for an interview. After briefly explaining some of the activities she was involved with, Debra launched into a story with a familiar ring to it. The three third grade teachers were dividing the children in math groups and Debra made this observation.

But when they were going to re-manuever their groups, two of the teachers just real firmly and sternly told the kids, "You're doing terrible. We need to redo this." There was one little boy that got a really low score, I want to say a 54 on a

math test. The one teacher, and she talked about this in the teacher's lounge, hauled the kid aside and said "I want you to know that you got as bad of grade as so and so who everybody in the whole school knows is dumb." She didn't tell him that so and so was dumb, but everybody knows that if you're compared to this other kid then that means you're way down here on the totem pole. It just devastated the poor kid. And they did everything with all the kids in front of the whole class.

Debra's story connects with her own emotional experience of having a teacher tell her that she could not do algebra. Here in the third grade, Debra was seeing it happen again. Debra did not explain how she would have handled the situation, but it was clear from her comments that she was uncomfortable with the circumstances.

Debra discussed two events that reminded her of the interim class.

A lot of things she does is mostly dittoes. She reads the textbook and does a ditto. I don't like that but I do it because that is what she does. The things I've taken over I don't do that anymore. I hope she is not offended by that. To me, that's almost immoral just to have kids sit around and do ditto sheets all day.

There have been a couple times when she has to go to seminars and conferences and they haven't hired a sub and I've been in there. I don't have a problem with that—in fact that was the first week I was there. It gave me a chance to get comfortable with the kids without her sitting there. That's probably not legal. She did it again and I wasn't real comfortable with it but I did it. I did say something and tomorrow they are going to have a sub come in.

Debra described two distinctly different situations. She believes that continually giving students ditto work is immoral. Debra believes pedagogical choices come with moral implications. What she does not explain is why giving dittoes is immoral. Is it because dittoes do not take into account the individual learner? Does it have something to do with Debra's view of learning? Does she feel it wastes the students' time and is not fair to them? All of these are possible responses, but I am not sure of Debra's thinking.

She also describes the school taking advantage of her availability to teach when the regular teacher is gone. Debra has not yet earned her degree and feels uncomfortable being in charge of the classroom. She wonders about the legality of teaching the class

unsupervised. She does not give an explanation for her uneasiness. If Debra's uneasiness results from an obligation to rule adherence, Kohlberg might place her at a level 2 or 3 on his moral judgement scale. If Debra believes that children deserve qualified, certified substitute teachers, her moral judgement would be at a higher level. Debra does not provide the thinking behind her response, so drawing conclusions from her email is arduous. While Debra finds this a moral situation, it is interesting to note that the school apparently does not.

Debra then described another event related directly to her teaching.

It just came to me today and I don't even know that I would have been aware that I do this if it hadn't been for that class. I was doing a lesson comparing the Arctic and Antarctic and there is one little girl in there who—there is always a kid in every class who rubs you the wrong way and you have to really work—Lord help me love this kid. There is a little girl named Mary who just drives me up the wall. I noticed I did it a couple of times today, and she wasn't even doing anything that anybody else wasn't doing, and I said, "Mary, that's enough." The minute I said it I thought I shouldn't have done that and she turned around and looked at me and said, "I didn't even say it." It wasn't her that had said it. It was another kid that had said it. I don't know if I would have even thought about that except that we talked about that in class and how hard that can be when you pull a kid out and they're not even guilty and here you're yelling their name for the whole class to hear. That part of it I've caught myself a few times and it's always with Mary. But you know how many teachers do things like that and don't even think about it—they just do it.

Debra's willingness to discuss her own teaching provides some evidence into her thinking. She describes a situation in which she admits blaming Mary for actions that the other students were doing. She conjectures she would not have thought this a moral situation had she not taken the class. Her comment raises some interesting questions. Was Debra saying that an experience like Mary happens in schools quite often? It comes with the process of teaching and there is not much a teacher can do about it—unless the teacher sees it as a moral event. Did the interim class help Debra see the moral dimension of her

relationship with Mary? What is clear is that Debra realizes what she says to Mary has moral significance. What is unclear is the relationship between Debra's observation and the interim class.

Debra was quick to realize the moral implications of reprimanding Mary in front of the class. She claims that she has caught herself doing this more than once, pointing out many teachers do the same thing without thinking anything about it. Based on Debra's own elementary teaching and classroom observation, she asserts that many teachers would not consider her response to Mary a moral event. Debra may be thinking that some teachers would argue that in the frantic pace of teaching and the pressure of maintaining a learning environment, a teacher might not respond to students appropriately. Mistakes may happen, but that is expected given the demands of teaching. Debra's comment seems to relate to Erin's uneasiness in giving busy work. Erin's teacher told her that it was normal—possibly giving the impression that busy work is part of the educational process. Debra's story has a certain similarity to it. A teacher may not have the right response for each student—it is normal that mistakes may happen. To her credit, Debra is unwilling to accept behavior that some consider the norm.

Debra is in the process of crafting an ethical practice. She begins with an awareness of teaching's moral dimension and uses reflection as a means of evaluating her actions. When asked if she thought about what to do or say before she took action. She admitted that she reacts to situations and then reflects on what she has done. Her comments echo a classroom response to Erin during the interim term. Debra advised Erin, "I think the important thing is that you go through your day and look back at your

day.... But the thing is don't just drift through your career without ever reflecting on what you do." It sounds like Debra is practicing what she was preaching.

Debra concluded the interview on an ominous note. She affirmed the value of the interim class on her teaching but noticed how the educational process may undermine the moral dimension of teaching.

Going into a profession where a majority of teachers humiliate students into obedience doesn't help. Most teachers out of frustration, out of burn-out, whatever the reason—that's how they teach—that's what they do. You can come out of college and have a million and one good ideas and think you are going to be this change the world, touch a life kind of teacher, but teach your four or five years, get burned out and then see. But if you go through a class that makes you think about it, maybe it won't be with me in 5 years, I'll let you know. But especially when you are around teachers and you're in that teacher's lounge and you hear that cynical negative talk—it's tough not to get sucked into that mindset, it's really tough, you know. I don't even like to go to the teacher's lounge sometimes because negative to me makes more negative, and why you get young teachers and teachers' aides in there and they're just going to absorb that attitude and I don't see anything good coming out of that.

Debra was articulating a problem of how a school's culture and practice can make it difficult to teach in a different way. Debra suggests that teaching's nature and culture does not foster the crafting of an ethical practice. Debra's comments connect with Joseph and Efron's (1993) findings that teachers often feel trapped and vulnerable by the role community and society plays in teachers' ability to make moral choices. Debra was sensing that in her student teaching experience, but apparently lacks the resources to deal with these pressures and to continue to craft an ethical practice. The last six weeks of her teaching may provide evidence as to how she would respond to the school's context.

March 28

My teacher was sick for a few days, so I was left with a sub and very sketchy plans, so I winged it. In retrospect, when I think of my behavior over the past few days, I am a failure. Not once did I consciously think about seeing God's kingdom in any of my students. Quite the opposite, in fact. Not only did I pick on Ann, but I also chose several other students to be irritated with as well. Can I chalk it up to

the beautiful weather, antsy kids and call it a learning experience? Moral or not that is what I am going to do. Actually I did briefly think about it after one of the students whose name is Lori (and well known for her extremely competitive nature), asked me for the umpteenth time if she could play with a classmate, because miracle of all miracles she again completed her assignment first in record time. After I glared at her and told her emphatically “NO”, it occurred to me that I hadn’t done a whole lot to nurture any seeds. You will be happy to know that I haven’t glared at Lori since. That should count for something.

By the time Debra sent her email response, she had spent close to two months in her student teaching placement. Her cooperating teacher is sick and Debra finds herself much more busy than usual. As a result, Debra notices that she does not spend much time thinking about the moral dimension of teaching. Debra connects her lack of awareness to the parable of the sower and the seed discussed during interim. She was disappointed in how she viewed and treated the children. She did not see them in terms of God’s kingdom. They were children at school who needed to be taught. She then describes a couple of occasions where she thought she mistreated her children.

Debra articulates the source of her immoral action. Debra could have simply told the story of Ann and Lori and promised to do better next time. Instead, Debra realizes the cause of her action stemmed from her view of the children. She started to see them as obstacles in what she was trying to accomplish, rather than children touched by the love and Kingship of Christ. Her comments connect to Kant’s challenge to think of people as the end and not the means of interactions. Given Debra never chose to write about Kant in her journals, claiming that he influenced her thinking lacks evidence.

Debra’s thought process does seem to be evolving. The story of Lori indicates the moral sensitivity Debra is approaching her practice. Debra’s ability to admit and discuss her actions, both positive and negative, demonstrates her willingness to reflect on her practice. I also sense a maturing thought pattern in Debra. Earlier, Debra had an acute

awareness and sensitivity to teaching's moral dimension, but not a solid structure from which to take action. I now see her framework emerging. She builds her thought process on a critical assumption that her children have the kingdom of God within them. Her thought process and actions stem from that core belief. She also realizes the difficulty of maintaining that basic belief when teaching's busyness forces you to survive rather than sustain the ideals of crafting an ethical practice.

April 28

It has been a month since Debra emailed any responses. Her student teaching load picked up dramatically, possibly limiting her opportunity to write. Her last email message did contain a powerful message.

I have had a wonderful couple of weeks with my class. Note how they have become mine and no one else's?!!!! I only have 8 days left and I don't want to leave. Believe it or not I do try to think about the interim class occasionally and what it means and how it impacts what I do. I have discovered the power of encouragement in the last week or so. I have made a point of commenting on things that are done well and effort that is truly put forth, and I am amazed at their eagerness to please me. They actually ask for constructive criticism and eagerly make corrections. One of the LD kids actually got 100% on a math test and she usually does her math in the SPED room. I called her up to my desk, and showed her the paper and her response brought tears to my eyes. She wrapped her arms around my neck and told me thank you. I couldn't even talk. I felt so unworthy. I hadn't done much except to occasionally tell her how well she was doing. It made me realize how much power rests on a teacher's shoulders. Power I didn't even know I had. Lord, help me to use it for your glory. Somehow this has gone from an update to a prayer! Anyway, I have realized time and again that I love the field the Lord has chosen for me.

Debra's story, in some ways, completes the circle of her own educational experience. Debra's algebra experience almost prevented her from entering the teaching profession. Now she recounts a story of a student in her class that, like her, struggles with math. But in Debra's story, this girl succeeds because of the encouragement she received. Debra's reaction is noteworthy. She feels unworthy. I would have predicted that Debra

would have felt happy, proud, and excited over the girl's accomplishments. Instead, Debra understands and realizes the power a teacher can have on students and is humbled by it. I was moved by Debra's reaction to this little girl.

The Final Interview: June 12

Debra touched on some of the issues from her email messages and told student teaching stories during our last interview. She described the teachers' vote for the more traditional math program over the problem solving math program, despite the recommendation of the curriculum director and the math committee. She told stories of a student who had a brain tumor removed which affected her ability to distinguish between right and wrong. Debra described a situation that occurred where she yelled at her children to appease the gym teacher, even though she felt the gym teacher was at fault. She mentioned her subbing experiences and the reactions students had to her sternness. Some students even said that Debra was mean. Debra told her stories in the context of describing moral situations. During the last part of the interview, Debra spoke at length about the influence of the interim course on her teaching.

Question: Can you think of anything else that impacted you from the interim class?

Debra: I did think of the overall impact a teacher can have. I thought about that a lot. Just because I know that I have had teachers that have impacted me in negative ways, and I don't want to be guilty of that. I'm sure I've done things that have been negative. Just like giving the picture of being a mean teacher and not intending to do that. Kids read things so much differently than we intend them to. But I do think about that. I think about that every day—the impact I'm going to have on those kids, positive or negative.

Question: When does that thinking occur?

Debra: I think that it is just an overall type of attitude I'm trying to develop. Do you know what I'm saying? Not that I start my math lesson and say, "This is how this is going to impact these kids today." But just an overall way I am. I don't

specifically think, “I did this. How will it impact this kid? What can I do differently?” Except in instances where I made this glaring error. I think I’m trying to keep a positive, upbeat atmosphere going and thinking that in doing so, it will impact the kids more positively than negatively. ...There is another girl named Jill that I didn’t tell you about. ...One day I had this schoolhouse rock that teaches you how a bill is made—it was on TV. Sara, the teacher I was subbing for, had a tape. She said, “Just for grins, plug this in and watch the kids. It’s like a cult. They’ll be all busy and it’s like all the students are drawn to the TV.” Well, I had 10 minutes one day, so I plugged that tape in. So I’m holding the tape and Jill comes up to me and says, “Mrs. Dyke, are you going to play that tape?” “I’m like, “Yes, Jill, I’m going to.” She took 3 steps back from me, threw her head back up into the sky, and she starts singing the Preamble to the Constitution. Chaos goes on around her, noise—it did not phase her, she was in her own world. She sang the whole preamble. But she drove me nuts. That was one I would just have to say, “Look past the irritating, find a positive thing in this kid, she’s a great writer, she can sing, but that was a tough one because she was constantly there, “Mrs. Dyke, Mrs. Dyke, Mrs. Dyke...” You just want to go, “WHAT?” It was worse than my kids going, “Mom, mom, mom”. And you do crack occasionally and go, “What?” But that was one too where I think the parables helped me with. ...I think that class made me aware of things that I don’t know I would have been aware of if I hadn’t taken that class. That’s why I think it’s so important, I really do, because when you’re in that classroom, your social studies theory class and your math theory class and all those other classes you’re required to take—forget it. I haven’t consulted any of that since I’ve been in teaching. You have curriculum guides that spell it out for you step 1, 2, 3, 4, 5. There is a 1000 different things out there that any Joe Blow off the street can go into a classroom, pick up a curriculum guide and teach a lesson, because it’s so spelled out for you. It doesn’t tell me in that teacher’s manual when Jill comes up to you today and is driving you crazy, stop a minute and think. Those things aren’t in all of the stuff that teachers have. I really, even though I think am pretty sensitive, I think am the kind of person that would always want to have a positive impact on kids. I don’t know I would have consciously thought about it as much as I did if I hadn’t gone through that interim class. I think I would have gotten so wrapped up into covering this, this, and that in math, and this, this, and that in language arts, because you know in teaching, there is just no end. They just keep throwing stuff—you have to do this and this and this. It is so easy to get caught up in the busyness that pretty soon you’re a teacher at the desk with papers shouting out lessons, and there’s kids and there’s a crowd of kids, there not little people, you know what I mean? It’s hard, it’s really hard. Even in 301–303 they touched on you teach the whole child. And you hear that all the time here. Your class is the only class that told me how to do that. Seriously. I got a lot of teaching the academic side of the kid, a lot of the whole side of it, but I honestly can’t think of one other class, that said—except for lip service to teach the whole child—that gave me the practical. That’s the kind of person I am. Give me something in me hands that I can use. Don’t give me all this theory. Give me things I can chew on and I can use in my classroom. Your class did that for that side of working with kids. That’s why I mean I think it should be

required, I really do. I think it should be a required interim or required part of some Ed class that they spend time on just this, just this part of it. To me, that's the biggest part of teaching. When I look back to when I was a kid, I don't remember math lessons. I don't remember the books I read, except in junior high and high school, I remember those teachers who told me that told me I could do it. That's what I remember.

Comment: Or told you that you couldn't do it.

Debra: Or told me you just don't have the brain to do advance math. Well, yes I do, dog-gone it, and don't you tell me I don't. So to spend all this time, and I know it's necessary, all these classes on teaching social studies and teaching...they're great and I did get things out of them, but there's no balance there. It's all one-sided and they tell you, "Don't be one-sided, don't teach just the academic, do the whole thing." Well then give me something to use to do the whole thing, you know. So that's just my personal opinion and I'd be interested to hear what the other kids who went through that interim would say, after being in a teaching experience.

Comment: I do wonder what the impact will be on those going into teaching next semester.

Debra: ...(I think) that seed was planted in that interim class and maybe they're going to come across a Jill or a Lori. "Wait a minute, there's something in the back of my mind that's ringing a bell. I'm going to dig up that stuff from interim." So even though you can't possibly track everybody, I do think there's going to be positive stuff from that.

Debra's comments summarize the influence of the interim course on her. First, she realizes that teaching is a moral endeavor. Debra understands the teaching process, from choosing curriculum to calling on children, contains moral significance. Debra would probably have been a sensitive teacher without the interim course, but the interim course gave her a perspective she did not have before. Debra has a moral lens from which to view her practice, and it holds her accountable for her actions. She now speaks of choosing math curriculum, listening to a student sing out loud in class, and offering encouragement to a LD child in math as moral activities. These are common events that happen in anybody's classroom throughout a school year, but she has a different

perspective on them now because of the interim class. She sees these events as having moral significance. I would argue that Debra would not talk about these experiences as moral events without having participated in the class.

Debra describes in the interview her attempts at having a positive effect on her students. By creating a positive, upbeat atmosphere in her class, Debra believes she will have a beneficial influence on students. Debra even describes the way of developing that atmosphere in class. The story of Jill points out the importance of valuing children and the gifts that they have. Failure to do so may result in teachers treating students in unethical ways. The interim course did seem to influence Debra because she connects her actions to the parables of Christ. Debra identifies with Christ's emphasis on including everyone in the kingdom and being slow to judge those that do not fit into our notion of the kingdom. Debra's remarks indicate a willingness to think of her students in a broader context than that of learners. She also views them as having Christ's seed within them.

Based on Debra's journals and comments in class, Debra appears to be a spiritual person. Of her nine journal entries, five of them made references to the devotions in class. The parables and the ideas of Christ's kingdom continually were a topic that interested Debra. She took the imagery of Christ's seed within each child to the field placement. In her story of Jill and Lori, Debra uses the parable of the seed to create meaning from her experience. While it is difficult to make conclusive claims on the course's effect on Debra, it does appear the devotions and parables of Christ influence Debra's thinking about teaching.

Debra's thoughts also show her emerging perspective on teaching and the educational process. She does so in an interesting way. She reflects on her education

courses at Calvin and wonders about their value. The teacher education program emphasized teaching to the whole child but offered classes that focused on specific issues like social studies and math theory. The tension of knowing how to teach reading, math, and social studies and reaching the whole child are not resolved in her education classes. Apparently, the classes advocated teaching to the whole child but did not provide Debra practical ways of dealing with a student like Jill singing out the preamble in class. In order to effectively deal with that event, Debra found the interim class helpful.

Debra comments on the difference from her “theoretical” methods courses and the interim course. My first reaction was to say, “Wait a minute, the moral dimension of teaching is very theoretical.” Yet, for some reason, Debra also found it practical. She claims the class gave her something she can use, “things I can chew on and I can use in my classroom.” She does not describe a specific skill or a technique that she uses from the course. Instead, it may go back to a way of thinking about teaching. Debra now has a way to view interactions with her students and the curriculum. She thinks about her practice in moral terms, a theoretical perspective, but it allows her to take practical actions. When Jill sings out the preamble in class, the theoretical perspective that Jill is a child of Christ guides Debra’s response to her. Debra does not tell Jill to sit down and not disturb the class, but allows her to continue singing realizing it is one of Jill’s gifts. That type of theoretical perspective (although Debra might not view it that way) feels practical to Debra.

Dewey’s (1904) describes two purposes of practical work: giving teachers working command of the tools of teaching, and to make real and vital theoretical instruction. Debra has the tools of teaching. She knows how to prepare lessons and

manage a classroom. But Dewey argues something more is needed. He describes good teaching as a process providing “insight into the soul–action” (p. 319) of the child. He challenges teachers to be students of subject–matter and mind–activity for the purpose of growing as “a teacher, an inspirer and director of soul–life” (p. 321). Dewey contends the habits teachers develop for effective teaching

may be formed under the inspiration and constant criticism of intelligence, applying the best that is available. This is possible only where the would–be teacher has become fairly saturated with his subject–matter and ethical philosophy of education. Only when such things have become incorporated in mental habit, have become part of the working tendencies of observation, insight, and reflection, will these principles work automatically, unconsciously, and hence promptly and effectively”(p. 320).

Dewey might say Debra is developing the habits required for good teaching. Her insight into the ethical philosophy of education and ability to reflect on her actions lead to growth as a teacher and a director of soul–action for children.

Debra’s final comments reinforced an earlier email message concerning the difficulty of being intentional about the moral dimension of teaching given the nature of what happens in classrooms. She aptly describes the paperwork and the pressures of meeting children’s needs. In that confusing and demanding environment, crafting an ethical practice becomes challenging. The interim course did not give her the resources and thought process to overcome the obstacles presented in teaching. Debra demonstrates sensitivity to the moral dimension of teaching, but she also admits to the difficulty of being aware and then acting on her awareness given the pace of teaching. While the activities and experiences of the interim class lead to increased awareness of teaching’s moral dimension, the pedagogy used did not provide the resources required for preservice students to craft an ethical practice.

Summary

Analyzing Debra's comments present some difficult problems for me. As the instructor of the course, I admit to immense gratification for her comments that praise the course and her recommendation that all education students take it. When I hear praise, I am tempted to take it and run. But the researcher role requires deeper probing into Debra's feelings and beliefs. I have outlined ways in which Debra has been influenced by the interim course, but I am left with some questions. First, how do the perspectives of consequentialists, Kant, and Noddings effect Debra's thoughts and actions in the classroom? Her stories center on relationships with students and the importance of encouraging them to do their best work. Her comments echo some of the classroom discussions on Noddings' philosophy of education, but Debra never mentions Noddings in interviews or email messages. Does her emphasis on relationships come from classroom discussions on Noddings, does it stem from a personal experience in school with an algebra teacher, or does it come from her experiences with her own children? I noticed in Debra's journals, she often connects classroom material to her educational experiences or family situations. The material serves as a reminder of events that have occurred in her life and help explain why they may have happened. From that connection, Debra may form her own perspective on teaching that relates indirectly to what happened in class. For example, the class talked about the intentional effects teachers have on students. That discussion triggers a memory of her algebra teacher. She concludes from the classroom discussion and experience in math that teachers need to encourage children as much as possible. The writings of Kant and Noddings seem to have little influence on

how her perspective evolved. As a result, I question how the interim course shaped Debra's thinking on teaching's moral dimension.

One other concern arises from tracing Debra's journey during the interim class and her student teaching experience. How will Debra resolve dilemmas that occur in her classrooms? Her stories from student teaching describe situations that indicate moral action taken, but not for the purpose of resolving a dilemma. Debra describes her interaction with Lori and how she glared at her and treated her curtly as a moral situation. But Debra did not tell me about a situation that had the characteristics of a dilemma in which her choices involved negative consequences. What would Debra think and how would she act given the dilemma Erin had to resolve? I cannot answer that question with any degree of certainty.

Chapter Six

New Comprehension

Thus we arrive at the new beginning, the expectation that through acts of teaching that are “reasoned” and “reasonable” the teacher achieves new comprehension, both of purposes and of the subjects to be taught, and also of the students and of the pedagogy themselves (p. 19).

Shulman comes full circle by including an aspect of pedagogical reasoning called “new comprehension.” In Chapter Six, I will describe the new comprehension I achieved by creating, implementing, and analyzing a course that focused on building student awareness of teaching’s moral dimension for the purpose of crafting an ethical practice. In the first section, I will outline the pedagogy that the evidence indicates had the greatest effect in building this awareness.

But I also wanted my students to craft an ethical practice. In the second section, I will discuss evidence that affirms limited achievement of this objective. I will describe my failure in taking into account the various conditions that impede a preservice student’s ability to craft an ethical practice. By not designing educational experiences that would assist students in overcoming these obstacles, the interim course would have limited success in helping preservice students craft an ethical practice.

In the final section, I extend these findings to other settings by suggesting possible ways to more effectively teach a course that assists students in crafting an ethical practice. I will also point to other areas that require further research in this challenging and complex endeavor of building awareness of the moral dimension of teaching for the purpose of crafting an ethical practice.

Pedagogical Considerations

I set out to design a course that would build awareness of teaching's moral dimension for the purpose of crafting an ethical practice. When I teach this course again, I conclude there are four crucial components that must form the basis for the course. In the following section, I will briefly recount the importance of building from the parables of Jesus Christ, incorporating improvisations in classroom activity, using Jackson's book as a way to think about how the moral dimension of teaching is seen in the classroom, and allowing students to observe in a school.

Building a Foundation

The context of Calvin College played a significant role in the creating of the interim course, because it allowed me to teach from my core values. The college's mission statement places a premium on connecting faith in Jesus Christ with teaching. I considered it an important advantage to talk about faith in Jesus as a way to build an ethical practice. Nash (1996) asserts that students must ground their ethics in the language of background beliefs—the beliefs that provide a way of making sense out of the world. At Calvin (and for me), Jesus' life, death on the cross, and resurrection provides a way to make sense out of who I am and how I will live. The context of Calvin provided a venue to explore with the students how faith in Jesus connects with an ethical teaching practice.

The parables of Jesus Christ did help the students understand how each child has the Kingdom of God within him/her. But the students seemed to have difficulty in taking this concept and applying it in educational settings. The students did not refer to the

parables or their core beliefs in resolving cases or in discussing the moral situations that occurred at Long School. In Chapter 5, the stories of Erin and Debra indicate that relying on core values, or a relationship with Jesus Christ, in a school setting presents difficult challenges. The lack of reference to prayer and faith in resolving ethical situations Erin's teaching experience may indicate a potential problem in crafting an ethical practice. It is possible that when a student assumes a teacher's role, the student may also assume a way of thinking that does not necessarily reflect the core values of the student. Erin could be thinking that based on what she knows about teachers and teaching, she ought to resolve a dilemma in a particular "teacher" way. The idea of allowing her core values or faith beliefs to guide her decision-making process may not readily come to mind.

I taught the parables of Christ and made connections between them and teaching situations. Some students left with a different and possibly deeper understanding of God's Kingdom, but I am not sure if the students know how to use their deeper understanding of God in school settings. Erin's teaching experience indicates that she did not use her knowledge of Christ's parables in ways that would affect her teaching.

Kessels and Korthagen (1996) provide a way of thinking about why Erin (and possibly the other students in the class) had difficulty in using her spiritual beliefs to inform her practice. Kessels and Korthagen argue that the gap between theory and practice depends on the view of knowledge that is held by the teacher. Teachers may present to their students knowledge as "episteme" (p. 18), or knowledge that relies on scientific understanding and is considered theoretical in nature. The knowledge is seen as propositional in the sense that logic and order characterize the material. Transforming

this type of knowledge in ways that are useful in practice requires intentional pedagogical strategies.

Leinhardt, Young, and Merriman (1995) reinforce Kessels and Korthagen perspective. Their study traces the changes that have occurred in how professional knowledge is presented. They argue that a shift in knowledge acquisition has occurred in some professions, like teaching, from procedural knowledge that is situational pragmatic to a more formal type of professional learning as seen in higher education.

Thus, learning professional knowledge at the university has come to mean acquiring declarative knowledge and conceptual aspects of professional practice, and is demonstrated by reasoning processes such as labeling, codifying, describing, analyzing and justifying. This knowledge is universal, formal, and explicit—universal, in that it is general enough to apply across schools and settings; formal, in that it is consistent and available to all; explicit, in that articulation of professional knowledge (rather than performance of practice) is the target activity. (p. 402).

The presentations on the parables of Christ certainly could be characterized in this way. I explained how Christ's parables could reveal what the Kingdom of God means for us. The information could be thought of as universal, formal, and explicit. The students seemed to follow the arguments and could see the consistency in the evidence provided.

But knowledge can also be presented in ways that are less structured. Kessels and Korthagen also describe knowledge as "phronesis" (p. 19) or an understanding that is indefinite and imprecise but leads to practical wisdom. The knowledge does not rely on rules, principles, or universals, but instead develops perceptual knowledge. "For to be able to choose a form of behavior appropriate for the situation, one must above all be able to perceive and discriminate the relevant details" (p. 19). Erin's difficulty in using her spiritual beliefs come not from her epistemic understanding of Christ's parables, but

rather relate to her ability to perceive the relevant context and concrete details of a situation that would guide her practical wisdom in resolving ethical situations.

Kessels and Korthagen do offer some advice on developing practical wisdom or phronesis. They suggest that teacher educators continually question students of their awareness of the concrete details of teaching experiences. “This asks for well-organized arrangements in which student teachers get the opportunity to reflect systematically on the details of their practical experiences, under the guidance of the teacher educator-both in group seminars and in individual supervision” (p. 21).

In order to make the parables of Christ the foundation from which students could craft an ethical practice, I may have to devote less time to the structure and logic associated with Christ’s parables. Becoming more intentional in structuring ways in which students perceive and reflect on how the parables of Christ affect their classroom experiences might help them to develop the practical wisdom that could inform their teaching practice.

Discussing the importance of Calvin College and the parables of Jesus requires a certain degree of sensitivity. I am not claiming that the course I taught depends on a section devoted to the parables of Christ. If I taught this course at a university or college where starting each class with devotions would not be appropriate, I would need to think of other ways to engage students in determining their core beliefs. But it seems imperative to me that if I want students to understand the complex and encompassing ethical nature of teaching, I will need to create space for students to articulate their core values. Without a solid rationale from which to explain actions and make judgments on

teaching situations, students may have little guidance for managing what happens in their classrooms.

Role-plays and Improvisation

In Chapter Four, I outlined the effects of using role-plays and improvisations to create awareness of teaching's moral dimension. To summarize the classroom discussions, student journals, and analysis of audio and video recordings, some students developed a clearer understanding of the moral dimension of teaching through the use of role-plays and improvisation. Their responses indicated that these experiences got them activity involved, created interest and motivation for them, and often engaged them in thinking about and discussing how the moral dimension can be seen in activities like selling shoes and grading a math test. While I conclude that role-plays and improvisations were an important part of teaching this class, it may be for more significant reasons than student responses. Role-plays and improvisations offer the possibility of connecting a professor's classroom presentations with a preservice student's teaching practice. These activities may create opportunities to develop the knowledge of "phronesis" that, according to Kessels and Korthagen, leads to practical wisdom. In the following section, I will broaden Kessels and Korthagen's conception of practical wisdom by connecting it with Dewey's (1904) emphasis of developing mental habits in teachers that join theory and practice. I contend that role-plays and improvisation may provide a pathway for students as they travel from the mental habits that are built from mastery of the educational principles (theory) to the daily concerns of a classroom.

Dewey describes the problem of theory and practice and a possible solution to consider.

When I said above that schools for training teachers have here an opportunity to react favorably upon general education, I meant that no instruction in subject-matter (wherever it is given) is adequate if it leaves the student with just acquisition of certain information about external facts and laws, or even a certain facility in the intellectual manipulation of this material. It is the business of our higher schools in all lines, and not simply of our normal schools, to furnish the student with the realization that, after all, it is the human mind, trained to effective control of its natural attitudes, impulses, and responses, that is the significant thing in all science and history and art so far as these are formulated for purposes of study. (p. 330-331)

Dewey's comments speak clearly to what I was attempting to do in this course. I wanted to train the students' mind in the effective control of its natural attitudes, impulses, and responses. Dewey argued that teachers needed mastery of the principles developed from the inquiry into science, history, and art. The principles provide the foundation for the subject matter taught in school. Effective teaching structures experiences that allow the child's natural attitudes, impulses, and responses that are also found in the subject matter to come out. Teaching then, is a drawing out of knowledge, not a pouring in of knowledge.

For Dewey, the child's experience becomes critical in the learning process. Instead of teaching in the abstract, teachers use the child's own direct and personal experiences to make sense of the principles found in subject matter. Dewey challenges educators to first master and understand the principles and intellectual methods that make up the subject matter of teaching's moral dimension and then design experiences that allow these principles to come from the student. My response to Dewey's challenge would point to the use of role-plays and improvisation.

Role-plays and improvisations fit Dewey's concept of teaching in two important ways. First, these activities rely on the students' experience. When a student must improvise on selling shoes to a window-shopping customer, that student relies on his/her own personal experience in working through the improvisation. The resources that allow the student to complete the activity stem from whom that person is—not some external source of knowledge. This becomes a crucial point for a second reason. Dewey asserted that educational experiences should reveal the student's natural attitudes, impulses, and responses. Role-plays and improvisation, because it relies on the student's experience, may also reveal the student's attitudes, impulses, and responses. A student may take on the role of a shoe salesperson, but in acting out the scene, the student may reveal his/her own character.

Revealing a student's attitudes, impulses, and responses is important in developing a habit of the mind required in ethical teaching. It is not a natural attitude or impulse to consciously teach in an ethical way. While I concede that teachers love children and want what is best for them, that attitude may not lead to the crafting of an ethical practice. The role-plays and improvisation were designed to bring out that ethical action may require a carefully thought-out process of taking into account those affected by the possible action taken, the principles and core values that guided the person taking the action, and the effects on the relationships between the people in the community where the action was taken. Such a process does not ensure that the action taken will be the right or best ethical action possible, but the intentionality of the process creates opportunity for a well-reasoned response to a particular situation. Relying on instinct or a

personal love for children lacks the habit of the mind that Dewey found crucial to develop in teachers.

Using Dewey to defend the use of role-plays in the class lends credibility to this pedagogy, but based on the experiences of Erin and Debra, I am still missing an important link in preparing students to craft an ethical practice. I never seriously considered the obstacles the students would have in using their knowledge of teaching's moral dimension in their own classroom. I did not consider the potential problems my students would need to overcome to craft an ethical practice. I did not structure activities that would allow them to apply their developing knowledge of the moral dimension of teaching, so that the knowledge would help them take reasoned, ethical action in the context of the classroom.

My journal from December 9, 1997, about three weeks prior to the first day of class, offered some clues as to why I had not been more intentional about affecting the students' teaching practice.

A number of thoughts run through my head that both excite and worry me to death. I'm excited about teaching the class but worry that I do not know enough to make it work. I feel like I need to be an expert in the moral dimension of teaching, improvisation, studying my own teaching, knowing my students and understanding what they want and expect, and how to do research on your own teaching. In all of these areas, I feel like I lack knowledge. Am I smart enough to pull this off?

My lack of confidence may have limited my teaching in ways that could have affected the students' future teaching practice. I settled for designing a course that would engage the students in the complex topic of teaching's moral dimension. Given the variety of pedagogical strategies I used, the students did engage with the material and did become

more aware of the moral dimension in teaching. When I reflect on the work and effort I put in the course, I conclude that building awareness is not enough.

At the risk of discussing conclusions that lack evidence, it seems rather important to explore this topic further. I consider myself a good teacher. In this course, I worked hard at creatively presenting what I learned about the moral dimension of teaching. But after analyzing and reflecting on the class and my attempts to engage students, I realize that my teaching focused on engaging students for a day, not a teaching career. My rationale went something like this. If I can get students to interact with the activities and educational experiences I have planned for the course, they will come to see the importance of teaching's moral dimension. Once they realize what a great benefit it is to craft an ethical practice, they will naturally go forth and lead ethically enhanced teaching lives. What bothers me about my faulty thinking is that I know better than that. I have sat in too many classes where the content of the course quickly became forgettable after the last assessment procedure. I did not want that to happen with this course. I wanted my students to craft an ethical practice. The stories of Erin and Debra indicate that my goal may have only meet with partial success.

I have stated earlier that part of the problem may have to do with my lack of confidence from feeling overwhelmed with what I should know and how I should go about teaching it. Ironically, another possible reason stems from my own apprenticeship of observation. I cannot recall classes where the teacher or professor structured the course in ways that would bridge what I was learning in class with the reality of how I would use the knowledge in life. While I tried to be creative with my use of pedagogy, I replicated

how I was taught in many of my own courses. Was I a victim of my own apprenticeship of observation? (see Lortie, 1975)

My disappointment in not having a greater effect on Erin and Debra's teaching experience is not a new problem in teacher education. Zeichner and Liston (1987) studied Wisconsin's teacher education program that emphasizes

the preparation of teachers who are both willing and able to reflect on the origins, purposes, and consequences of their actions, as well as on the material and ideological constraints and encouragements embedded in the classroom, school, and societal contexts in which they work. (p. 23)

One aspect of the Wisconsin program intrigued me. The program was designed to develop preservice students who would view their role of teacher as a moral craftsperson and not simply a technician. That connected readily with what I was trying to do during the interim course. Zeichner and Liston report that studies done to assess the attainment of developing students who view their role of teacher as a moral craftsperson indicated limited achievement of this goal.

Generally, it can be said that if students entered the program with what we would consider a technical- or moral-craft outlook toward the teacher's role, they left at the end of their student teaching experience with essentially the same perspective, albeit a more refined one. (p. 36)

If a teaching program focused on developing teachers who can craft a moral practice meets with limited success, I should not be surprised that my three-week course did not have a bigger effect on Erin and Debra's teaching practice. I do conclude that the students left the interim class with a more refined view of teaching's moral dimension, but I lack the data that would indicate that their refined view would affect their own teaching practice.

The Gap Between Theory and Practice

Calderhead (1991) offers some reasons why the knowledge developed in education programs seems to have little carryover to the classroom. His work has implications for this study. He describes nine factors gleaned from research studies that affect how preservice students learn the craft of teaching. For example, Calderhead discusses the knowledge, impressions, and beliefs that students come with to their teacher education programs. Yet despite having a substantial amount of knowledge concerning the teaching process, students struggle with applying this knowledge to the act of teaching. Knowledge acquired as a student does not seem to bridge to knowledge that can be used as a teacher. Calderhead sees this problem connecting to the theory that is taught in the education program.

Links between thought and practice are problematic. The relationship between teachers' thought and knowledge and their practice is neither straightforward nor well understood. It has been well recognised that teachers can espouse particular knowledge and beliefs which conflict with those implicit in their practices (e.g., Woods, 1979), and it has for a long time been acknowledged that one of the great difficulties of teacher education has been the theory/practice divide (e.g., Lanier & Little, 1986) where theoretical propositional knowledge derived from the disciplines of social science appears to have little interaction with teachers' practice. Changing teachers' knowledge and understanding does not necessarily result in changes in their practice. (p. 532, 533)

Calderhead aptly describes my feeling about the effectiveness of the interim course. The link between the theory (e.g., Kant and Noddings) will have little effect on my students' practice (e.g., Erin determining who should receive supplemental reading instruction).

While I conclude that the teaching of the course lacked a structure that focused on assisting students to craft an ethical practice, part of the problem also deals with the context of teacher education programs and the schools that the students will teach in. For example, Zeichner and Liston (1987), in analyzing the effectiveness of the Wisconsin

program, found a lack of unity among the faculty as to the interpretation and priority of the goals. One teaching supervisor may emphasize the importance of a teacher becoming a moral craftsman, while another supervisor may focus on classroom management issues. Zeichner and Liston also observed that while the Wisconsin program may emphasize developing students who craft a moral practice, the preservice students may end up student teaching in places where the school focuses on teachers who assist students in scoring well on a standardized test. The lack of consistency between a teaching program and a school placement will impede the progress of attaining the program's goals.

These two factors may have influenced the results of the study to a certain degree, although my evidence is anecdotal. Based on conversations with some of the students from the class, I have concluded that the topic of teaching's moral dimension is not emphasized in Calvin's education program. In the students' other education courses, they said they did not discuss how the knowledge presented in the course contributes to the crafting of an ethical practice. If this is true, it calls into question the Education Department's ability to contribute to the mission of Calvin College. The College's mission of promoting lifelong Christian service without the Education Department promoting the thinking processes required in this service will limit the achievement of this goal. The apparent lack of reinforcement in other education courses of teaching's moral dimension does connect to McNeel's (1992) findings that education students tend to morally reason at lower stages than students from other departments. Determining whether that is a result of the types of students or in the way the students are taught in

these programs is not the focus of this study, yet must be addressed if teacher educators are committed to assist students in crafting an ethical practice.

The second external factor that plays a critical role in having students apply theory to practice depends on the support given at the placement school. Both Erin and Debra taught at solid, respected schools. The support from the cooperating teachers seemed positive and helpful for Erin and Debra. Both teachers seemed to have good intentions for the children and wanted what was best for them. Yet given Erin and Debra's description of their cooperating teachers and the interactions that took place with them, I doubt that either teacher thought intentionally about assisting Erin and Debra to develop into a moral craftsperson. I would also claim, again on circumstantial evidence, that if either teacher had a clear process or way of thinking about the moral actions they take in the classroom, they did not make Erin or Debra privy to that process.

To summarize, I conclude that building awareness of teaching's moral dimension is possible during an interim class at Calvin. For that awareness to develop, engaging students to think carefully about their core values and spiritual beliefs is imperative. To motivate and engage students in the topic of the moral dimension of teaching, a varied pedagogical approach offers the students a solid chance of grasping the complexity of crafting an ethical practice. In particular, the use of improvisation may not only engage students in the topic, but also may provide ways to bridge the gap that exists between the theory and practice.

I also conclude from my research, that unless the instructor designs strategies that take into account the difficulty of applying the knowledge learned about the moral dimension of teaching in a practical way, the goal of assisting students to craft an ethical

practice will be achieved only to a limited degree. Teaching strategies must take into account the internal obstacles that preservice students must contend with (a limited teaching orientation or perspective, degree of prior knowledge, limited analytical skills), as well as external factors (lack of consistency in teacher education programs, political influences on school outcomes, the nature and culture of teaching). How a teacher education program and each course within the program address these concerns will determine the effectiveness of efforts to provide an educational experience that links the college classroom and the elementary classroom. How that may be possible is the topic of the next section.

Crafting an Ethical Practice

In doing this course again, I will need to creatively address the issue of bridging the gap between the theoretical perspectives that provide the foundation of teaching's moral dimension and the reality of using that knowledge to craft an ethical practice. In this final section, I will explore how other researchers have addressed this complex and difficult problem and how their findings could guide my practice.

Livingston and Borko (1989) studied expert and novice teachers to determine the differences in pedagogical reasoning and the use of improvisation in their teaching. The Calvin students were novices in their thinking about pedagogical reasoning in moral ways. Livingston and Borko's work connected with the course's goals for developing the students' ability to pedagogically reason about their practice. As a result of their study, Livingston and Borko recommended that teacher education programs offer "simulated field experiences provided through written or videotaped cases" (p.41). I concur, although would add that improvisations also offer a simulated field experience for the

benefit of students. These experiences could provide ways to discuss and analyze a number of teaching topics, including the moral dimension of teaching. Simulated field experiences could then lead into focused observation in experts' classrooms. The Calvin students did focused observation at Long School, although I would not say the teachers were experts at crafting an ethical practice.

Livingston and Borko add a feature to their suggestion that could help students deepen their understanding of what happens in schools. After an observation, they propose the students discuss the results of the observation with the expert teacher. Students could observe a teacher who intentionally attempts to craft an ethical practice and then discuss the observations together. Students may get insight to the thinking and reasoning that the teacher uses in taking ethical action. Such discussion might also reveal both the internal and external obstacles that students must overcome in order to consciously craft an ethical practice. By listening carefully to the expert's thought process, the students may come to understand more clearly how they might go about teaching from a moral perspective.

Livingston and Borko's ideas could be expanded to include teacher forums. Teachers could tell stories during these forums that would help define what is moral about teaching and describe the ways in which they dealt with various situations. Hearing about the moral dimension of teaching from those who deal with it every day could provide a powerful strategy that further increases student awareness.

I could take Livingston and Borko's suggestion one step further by including expert teachers in the improvisations that are planned in the various sessions. Having a teacher participate with the preservice students in the grading of the math test

improvisation could provide new insights in resolving the ethical issues of assessing students. I could also compare my students' responses in the grading improvisations with the responses from teachers in the field. Discussing the similarities and differences for the improvisations could shed light on how to take theory and make it work in practice.

Leinhardt, Young and Merriman (1995) suggest bridging the gap between theory and practice in a similar way. Earlier, I explained that their perspective on professional knowledge at the university level tends to focus on the formal and abstract. In order for students to apply this knowledge in meaningful ways in practice, they will have to understand how this knowledge is seen in the daily classroom situations. They claim that by carefully observing and analyzing the procedural knowledge that is used daily in the classroom, students can make connections to the theory that often is the basis for the procedural classroom actions.

Student teachers can be guided through actions, which would include the systematic observation of accomplished practice and planned modification of such practice. Student teachers would be encouraged to learn to observe, predict, critique, generate, and analyze component practices in the teaching performance of excellent mentor teachers, of their colleagues, and of themselves. Systematic observation is designed to ensure that student teachers attend to a comprehensive set of the components of teaching rather than dwelling on what may be more obvious such as—what they liked, what is trendy, or what went wrong. (p. 405)

Like Livingston and Borko, Leinhardt places a premium on carefully observing and analyzing the practice of other teachers. They advocate the use of videotape to enable students to break down a common occurrence in the classroom and to unpack the various elements within the teaching and learning process. Their suggestions could alter the Long School observation. Instead of observing at the school and then discussing what the students liked and what went wrong, Leinhardt might suggest taking a particular event, like a small group reading lesson, and break down the specific activity that takes place

during the lesson. By carefully analyzing issues like the content taught, teacher engagement of students, interactions between students and the teacher, and the organization of classroom space, the students may begin to see how each of these issues contributes to the complex topic of teaching's moral dimension. During these discussions, the teacher/professor must provide opportunities for the students to assess the results of particular actions as well as offer other possible actions to take and the predicted effects of those actions. I listened to the litany of shortcomings that occurred at Long School without pushing the students to offer other possible actions and to make predications on what would happen if those actions were taken.

Livingston and Borko, Calderhead, and Zeichner and Liston all point out the importance of supervision and of the cooperating teacher during the student teaching experience. Although I had no control over these factors, they do point out a painful reality for professors who desire to assist preservice students in the crafting of an ethical practice. Students will need the continual reinforcement that can occur in other classes, through university-directed teaching experiences, and support given during the first year of teaching. If a teacher education program is serious about developing moral craftspeople, aligning the various components of the students' educational experiences becomes imperative. Students need continual reinforcement in recognizing and processing ethical situations in the classroom. Developing the ability to craft such a practice is virtually impossible without the support and structure that other courses and teaching experiences can afford. A mentoring program for the first-year teachers could provide the type of support that would allow the theory of undergraduate work to make a difference in the classroom. First-year teachers who are given the time and support to

reflect on the ethical development of their practice could develop patterns that allow them advancement in crafting their practice in the subsequent years.

While some instructional strategies may influence a preservice student's teaching practice, Lave (1996) argues that the relationship between teaching and learning will constrain teacher educators' ability to effect practice. Lave claims that "teaching is neither necessary nor sufficient to produce learning, and that the social-cultural categories that divide teachers from learners in schools mystify the crucial ways in which learning is fundamental to all participation and all participants in social practice" (p. 157). Instead, Lave argues that "learning is an aspect of changing participation in changing communities of practice everywhere.... learning is a facet of the communities of practice of which they are composed" (p. 150).

I take Lave's assertions as important considerations in working with preservice students. If learning is socially situated and not dependent on teaching, a preservice student will learn (or has previously learned) in the community called the classroom the acceptable practices of teaching. If those practices did not make evident the moral dimension of teaching, the preservice student may find it difficult to understand how to craft an ethical practice. If the community of practice, that being the faculty, staff, administrators, parents, and students involved with the school, do not make a moral teaching practice part of the changing participation in the community, the preservice teacher may not find the support to craft an ethical practice.

Lave contends that it is challenging, but possible, to create educational experiences that allow students to learn. In order to do so, teachers will have to think of ways in which to make the subject matter a part of a student's identity-changing life. She

cites an example of a chemistry teacher who created a community of learners by allowing the students to help shape laboratory and class work and to organize the social interactions of teacher and students.

But instead of “teaching chemistry” she engaged in a different kind of “learning practice,” making it possible for chemistry to become part of the hard work of learners who were becoming gendered, racialized, classed adults—in this case adults with an impressive interest in chemistry. (p. 161)

Instead of “teaching the moral dimension of teaching,” Lave contends that I will have to think of ways to allow the issues of the moral dimension of teaching to become a part of these learners and their situation.

Unanswered Questions

At the conclusion of this study, some questions remain whose answers could assist teacher educators in preparing students to craft an ethical practice.

1. When a preservice student decides to become a teacher, what does that student think it means to be a teacher? Where does that conception of teaching come from? How many preservice students think of themselves as a moral craftsman? What does that student think it means to craft an ethical practice?
2. How do teachers conceive of their role in teaching? Where do these conceptions come from? How many teachers in the field actually consider themselves a moral craftsman? How many teachers have a conscious process, or way of thinking that they use in taking ethical action in the classroom? If they do, what is it?
3. How many parents, politicians, and school administrators believe that having a teacher who can craft an ethical practice is more important than teacher who can teach students to pass state-sponsored tests? How important is parental, political, and administrative support in assisting teachers to craft an ethical practice?

4. How can teacher educators incorporate instructional strategies that provide a preservice student the opportunity to practice crafting an ethical practice? How much practice does a preservice student require before what is practice becomes intuitive?
5. How can colleges and universities build consensus among the faculty of education departments concerning the importance of assisting preservice students in crafting an ethical practice? If such consensus develops, how can education departments connect with schools to facilitate the development of both preservice students and teachers in crafting an ethical practice?

The challenge of assisting preservice students to become aware of teaching's moral dimension for the purpose of crafting an ethical practice is complex and difficult—like a good drama ought to be. The response of teacher educators to this challenge will determine the role future teachers will play in creating schools where the moral integrity of each child becomes a priority in the educational process.

The night before the last class, I tried to summarize what I learned during the interim course. It may be fitting to conclude this dissertation with the last thing we read together as a class.

“The grey you will have with you always, even unto the ends of the earth.”

O.K., you won't find that quote in the Bible, but it does point out something about the complexity of the moral dimension of teaching. If you were looking for some formula or recipe that could clearly point out how to resolve ethical dilemmas, you will leave unfilled. Sorry. I wish I had more answers than questions. It must have something to do with my prime. Instead, I'll reiterate some of the instinct that borders on insight that we have explored together.

Crafting an ethical practice must be based on something. Beauty, truth, goodness, art, sucking the marrow out of life are fine places to look. In most cases they'll work quite effectively. But they are not enough. There are connected to temporal things and concern themselves with the present. You want your temporal activities to connect to the divine. You need the eternal dimension. Ah, here is the mystery. Our actions, thoughts, feelings, lesson plans—whatever—are rooted in

Christ's redemptive work. His gift of salvation allows our actions to have moral significance. Our actions transcend the ordinariness of mundane daily living. They speak of heavenly things.

Accepting the gift of forgiveness comes with responsibility. We seek to know and understand God and the workings of His Kingdom. Our perception of his Kingdom will guide how we will live. Christ's parables offer some specific ways to think about it. First, His Kingdom encompasses everyone. Jesus Christ's redemptive work wraps itself within and around every person on this planet. Unrelentingly, Christ offers Himself to all. All we must do is accept. We need to remember the grandeur of our God's grace.

The Kingdom works in mysterious ways. Instead of pulling out the evil, God allows the evil to grow right along side of the good. Instead of expecting us to make manifest the mystery of his Kingdom, God assures us the growth of the Kingdom occurs with or without us. Instead of demanding that we live a perfect life, God asks us to meet him in his Son's death. That type of grace, tolerance, and mystery should reflect our own teaching practices. We have a sense for the big picture—the humanness of a child and the mystery of eternal life.

But there will be times when the wonder of all this may not guide our actions. During those times, you may need a way of thinking to guide your thought process. Immanuel Kant and Nel Noddings offer some pertinent advice.

First, think about your actions becoming a universal law. What if everyone would have to follow your decree in regards to the situation? Before you take action, remove yourself from the situation and think about your action from the perspective of anyone touched by it. Does it still make sense to do?

Second, ask yourself if you are treating others as a means or an end. Each person has a God-given image and sense of moral integrity. Respect them for it. Does your action treat others as an end and not a means to something you need done?

Third, we live in a Kingdom of needs and gifts. Your students will have many gifts to help you with your needs. Seek them out. Ask yourself how you can use their gifts in helping you craft an ethical practice.

Fourth, shape your actions with the attitude of care for your students. Ask if your actions stem from wanting what is best for the student. Think of what your students need and how you best may provide for it.

Fifth, find ways to prevent moral dilemmas from occurring. Giving choices and options to your students and seeking advice from teachers and parents are ways that may help you avoid that sickening feeling from unresolved ethical problems. We don't know the future, but you must develop the gift of predicting what may happen if certain actions are taken.

Carefully analyzing your possible actions by thinking through these questions will not lead to one right answer. You may struggle long and hard in determining what course of action to take. By going through the process of thinking through these questions, you will be crafting a moral practice. Your thoughts and actions will take on an ethical vitality that should positively effect your students and the educational process.

APPENDIX A

Course Syllabus

**The Drama of Teaching:
Resolving Ethical Dilemmas in the Classroom
EDUC W11
January, 1998**

Instructor: Randall Buursma
Office: Hiemenga Hall 448
Phone: x6074
Home: x942-5066
Email: buurra@calvin.edu

Goals of Course

10. Develop an understanding of the moral dimension of teaching for the purpose of crafting an ethical practice.
11. Connect the moral dimension of teaching to God's kingdom. How does this subject matter help us make manifest God's kingdom?
12. Understand the role of research in teaching and learning.
13. Cultivate verbal and nonverbal expression.

Textbooks

Strike, Kenneth A. & Jonas F. Soltis. (1992). *The Ethics of Teaching*. New York, New York: 7
Spark, Muriel. (1961). *The Prime of Miss Jean Brodie*. New York, New York:
Harper Perennial.

Course requirements

The course makes few formal requirements. There will not be any quizzes, tests, or final exams. You will not have to write a research paper, although you will engage in the act of research. You will be asked to...

1. Keep up with the readings and think carefully about your learning and thinking concerning the moral dimension of teaching.
2. Chronicle your thoughts, questions, surprises, and annoyances in a daily journal that provide the data you need for your research (as well as mine).
3. Present research findings at a special seminar towards the end of the interim.
4. Participate fully in the classroom activities

Grading

Most interim courses are graded on a "pass/fail" basis. So is this one.

Attendance policy

Given the type of pedagogy used in the class, your presence is vital. Please make every attempt to make it to class. When you know that you are unable to attend, please call ahead of your absence—that will help me in the planning of the day's activities.

Schedule

Every class will begin with devotions. We'll be looking at the parables of Jesus and trying to connect them to what happens in schools. We'll even use some improvisation scenes to help us make sense out of the kingdom of God.

We will also spend time (15-30 minutes a day) doing games and activities that should help us come together as a group and improve our ability to do improvisational scenes.

January 8

Getting to know you-please fill in your personal profile

Sign your life away

What is the moral dimension of teaching?

The Prime of Miss Jean Brodie: Chapter 1

Reaction to Case

9th

The Prime of Miss Jean Brodie: Chapter 2

12th

The Prime of Miss Jean Brodie: Chapter 3

The Ethics of Teaching: Chapter 1

13th

The Prime of Miss Jean Brodie: Chapter 4

Movie Time:*Dead Poets Society*

14th

The Prime of Miss Jean Brodie: Chapters 5 and 6

Jackson's *The Moral Life of Schools*

15th

The Ethics of Teaching: Chapter 2

16th

Video of classrooms

The Ethics of Teaching: Chapter 3

19th

Immanuel Kant

The Ethics of Teaching: Chapter 4

20th

The Ethics of Teaching: Chapter 5

21st

Classroom observation

Immanuel Kant

Nel Noddings

22nd

Classroom observation

23rd

Nel Noddings and Helen Sterk

26th

Kant and Noddings: How do they go into the classroom?

27th and 28th: Presentations

APPENDIX B

Journal Response #1

EDUC W11 The drama of teaching: Resolving ethical dilemmas in the classroom Journal Response #1

Help! I need to know a few things about you and your expectations for this course. Please answer the following questions on a separate sheet of paper—typed responses are appreciated, but not mandatory. Some of the questions may require you to think back on your school experience. Take your time and try to come up with an answer for each question. Write as much as you need to answer the question and make your point.

Thanks!

1. Why did you take this course?
2. What do you hope to learn during our time together?
3. The title of the course indicates we will learn about “resolving ethical dilemmas.” What does this phrase mean to you? Have you ever been involved in a classroom situation where an ethical dilemma existed? Can you relate any school experience where you felt you (or a friend or fellow classmate) were treated in an unethical way? Describe what happened.

APPENDIX C

Student Information Sheet

**Student Profile
Getting to Know You**

Name _____

Address _____

Phone _____

Email _____

**Age and
Year at Calvin** _____

Major _____

Educational Experiences at Calvin and Aboard

Are You Student Teaching this Spring? _____

Anything else you think I should know?

APPENDIX D

The Case of Mr. Sheldon

A Case

Mr. Sheldon walked from the teachers' lounge into his fourth grade classroom only to find it in complete disarray. The rainy weather forced the children inside and apparently they took advantage of the absence of an authority figure. As Mr. Sheldon settled the class back down, he noticed a group of students around his desk. When he approached, they quickly went back to their seats. That is when Mr. Sheldon saw that the pottery vase his wife made for him lay in pieces around his desk. Incensed, Mr. Sheldon decided to take action. He knew the three students who were around his desk were involved with the broken vase. He also suspected that Glenn, a hyper active child with a reputation for being at the center of such trouble, undoubtedly played a part.

What should Mr. Sheldon do? What types of things should he think about as he decides what action to take? What should Mr. Sheldon consider as he works with his class on this matter? Take some time and type out a course of action for Mr. Sheldon. What types of things should he be thinking about?

APPENDIX E

The Case of Linda

Please carefully read the following case and describe the thought process you would use to resolve the situation.

A Case

Linda enjoyed her first year of teaching fourth grade. She could hardly believe that there were only three weeks left in the school year. Her students loved how Linda utilized group projects, field trips, and role plays and simulations when presenting material. Anyone could see that learning was happening in Linda's room!

But Linda had a problem she didn't know how to resolve. The other fourth grade teacher, Mrs. Right, asked Linda what chapter in science Linda was on. When Linda told her, Mrs. Right reminded Linda that she still must cover the final two chapters before the school year was out. Linda remarked that covering two chapters during the final three weeks of school would be impossible. Mrs. Right pointed out that Linda should have budgeted her time more wisely, but that she better do something to cover this material because the fifth grade teachers were expecting these students to know what was in those chapters.

What should Linda do? Trying to cover two chapters in such a short time would not allow for the type of teaching or learning that Linda found so effective in her earlier units. Yet, not exposing her class to the required material may mean her students would be at a disadvantage next year. Should she teach only one of the chapters in the way she believes to be the best for learning, or should she try to handle both chapters in a brief, streamlined manner?

What types of things should Linda think about as she decides what action to take? What should Linda consider as she works in resolving this matter? Take some time and type out a course of action for Linda. What type of things should she think about?

APPENDIX F

Research Group Requirements

Your Research Project

Effective educators develop the gift of researching their own teaching. They carefully reflect on what happens in the classroom. They analyze what works and what needs improvement in their own teaching. We are going to get a taste of that by having you engage in researching your own learning.

To make this more enjoyable for you and to benefit from the knowledge of others, we will work in groups of three. Each group will make a short presentation at the end of the interim term. Your group will present findings on the following topics.

1. What activities and experiences contribute to a preservice student's understanding of the moral dimension of teaching? You will use your personal journals as data and evidence to support your findings. This means that your group must discuss what happens in the classroom and gauge the effect on your learning. I know that you will have different reactions to what happens, but together, you should be able to make some generalizations about the effectiveness of the various activities you participated in.
2. We plan on doing some observing at a local school. Your group will describe what they considered to be moral situations during this time of observation. Jackson's piece will help us as to what to look for and how to interpret what we see.
3. Each group will lead a short activity, such as an improvisational scene, that would contribute to our understanding of the moral dimension of teaching. You can use your personal experience in classrooms or fabricate an incident that illustrates a particular point you would like to reinforce or make.
4. Finally, each group will be asked to make recommendations concerning the future teaching of this course. What activities would you keep? Which should be thrown out or adapted? Can you think of any new experiences that would add to student understanding of the moral dimension of teaching? This is your chance to help in the future design of EDUC W11.

That's it. You have as much time as you need to present your findings. Your presentation will be video-taped, although I will still need a copy of your final report. Does this seem reasonable? I am most interested in how your thinking begins to evolve during our time together. I believe this group project will help bring out some of these issues. If you have other suggestions, let me know and we'll improve on this proposal.

APPENDIX G

Student Information Sheet on *The Prime of Miss Jean Brodie*

***The Prime of Miss Jean Brodie* by Muriel Spark**

Is this a good book? Will I like it?

Yes, this book is good—receiving critical acclaim when published in 1961.

You may like this book, although I will admit it does get confusing at times. Sparks uses 11 flashforwards and 11 fantasies throughout the book. You may want to try and keep track of what happens to which character. You'll find out important information before the end of the novel. It may be helpful to make a list of the characters and jot down what happens to each. These notes will be helpful when trying to analyze the effect Miss Jean Brodie had on her students.

Are there any pictures?

No.

Is it long?

Only six chapters with less than 200 hundred pages. It took Sparks eight weeks to write the book. We'll read it in about a week.

What is the book about?

Miss Jean Brodie teaches at the Marcia Blaine School for Girls in Edinburgh, Scotland during the 1930s. Sparks weaves an interesting story of a teacher who tries to influence the girls she instructs by using unusual teaching pedagogy. Miss Jean Brodie exhibits rather eccentric behavior. You should focus on the effect it has on these girls.

What themes should I look for?

The first theme deals with Brodie's influence on these girls. Take careful note of her actions, intent, and consequences. You'll want to figure out why Brodie acts in the way she does. Hey, this lady is a teacher, and she may have something to share with us about being an educator. Let's observe what she does and try to make some sense out of it.

A second theme involves sex. Yes, now I know you'll read the book. Although sexual situations come up throughout the book, we won't spend much time analyzing how Sparks uses it in her book. You may want to ask yourself if the sexual content of the book represents something else for Sparks.

A third theme contrasts Calvinism with Roman Catholicism. You may find interesting how people perceive of Calvinism and compare it to your own perspective. Religion often provides a motivator for people to act in certain ways. You'll want to explore which characters use their faith in religion to booster their action.

A fourth theme untangles the difference between life and art, or between reality and fantasy. Some of the characters seem to be living in a dream world. Why?

APPENDIX H

Shoe Salesperson Improvisation

Some Basic Details that Need Explaining

This is improvisation! Have fun with what will take place. There is no right or wrong answers so don't worry about what happens. Simply try to stay in the character that has been described for you and go from there.

Coming up with a number of different shoes would be very difficult. Therefore, we will be using socks to take the place of shoes. Each pair of socks has a unique quality that the sales person will know about. Ask any questions you would like about the shoes, their features, and the prices.

Scene One

You have a brand new job as a shoe salesperson at the local shoe store. Having just finished college, this wasn't your first choice, but it does provide you with a way to start paying off your college loans. Your manager explained that your pay is determined by the different specials that are run in the store. This week, the manager has a tremendous amount of inventory that must be moved before the arrivals of the new spring fashions. If you sell one pair of shoes to a customer, you will receive 10% of the sale. But if you are able to convince the customer to buy more than one pair, your percentage will increase. If the customer buys 2 pair, you will receive 20% of the total sale. For a third pair, the percentage goes to 30% for the total sale!

Before you begin, the manager asks you to think of ways to increase your sales. What types of things might you say to customers to get them to purchase more shoes and increase your profit? Take a few minutes to write down your ideas before the first customer comes in.

Scene Two

Having cleaned out much of the inventory from last week's special, the manager has received shipment from a very prominent shoe line in Italy. The manager was able to purchase the shoes at a low cost, and because of the shoe's reputation, is able to charge a higher price and thereby increase profits. Because of the high markup, the manager is passing on some of profit to you. Normally, you would receive 10% of the total sales as your commission, but because of the high mark-up, you will be able to receive 35% of the sales from this line of shoes. Your job is to sell as many of these shoes as possible to increase your take-home pay. This may not be easy, so take a few minutes to come up with some ways in which you can convince the customers that these particular shoes are the ones for them. Please list your comments and strategies below.

Scene Three

Your manager has just come back from a shoe convention all excited about a new technique in selling shoes. According to the latest research, the salespeople who are best able to hear the needs and want of the customer and match them up with the product in the store are able to sell the most shoes. The manager wants you to use this technique in your selling. How can you go about determining what each customer may need? What questions can you ask to make sure that what you are selling matches with what is most useful for the customer? Please take a few minutes to list your ideas below.

Scene One for customer

Seeing how your children are in elementary school, you have decided to window shop for most of the morning. You don't have a lot of money to spend so you have to be careful with your purchases. The window display in the shoe store interests you, so you decide to go inside to have a look at the selection of shoes available. You do need a pair of shoes, and who knows-this may be the place to buy them.

Scene Two for customer

Having just completed college and enter the job force, you realize the importance of proper footwear. The job you have requires comfortable shoes. Your feet have been aching for some time and you have finally decided to break down and buy a proper pair of shoes. Unfortunately, you don't have much money to spend, so you want to make sure you purchase a pair that will be comfortable and affordable.

Scene Three for customer

The retirement life is such a treat for you, having taught for 30 years in one of the local schools! On a whim, you decide to spend the afternoon shopping at the local mall. You decide look around and see if there might be anything that interests you in any of the stores. The shoe store has an attractive display in the window so you decide to stop in there and see what they might have.

Some final thoughts...

Well, the scenes are over, but before you forget what happened, would you be willing to take a few minutes to reflect on any feelings or thoughts that you had while during this time?

Scene One

Did any of your attempts to have the customer purchase more shoes meet with any success?

Where there any things you said that seemed to help or hurt your chances of the sale?

Would you do anything differently after having gone through it once? If so, what?

Any other comments?

Scene Two

Was this harder or easier than the first scene? Any ideas why or why not?

Where there any things you said that seemed to help or hurt your chances of the sale?

Would you do anything differently after having gone through it once? If so, what?

Any other comments?

Scene Three

How was this scene alike and different from the other two scenes?

Where there any things you said that seemed to help or hurt your chances of the sale?

Would you do anything differently after having gone through it once? If so, what?

Any other comments?

Other considerations

Any remarks or thoughts or feelings that you might have would be appreciated...

APPENDIX I

Grading Scenes with Teacher Green

Scene #1

Character 1

You are Mr./Mrs. Green, a third grade teacher at a local school. Being imaginative and creative, you have a reputation for being one of the better teachers at the school. Part of your philosophy involves expecting the best from your students. You have set standards for the different subjects you teach, and the students understand what they have to do to achieve a good score in that area. You believe that if you give students the opportunity, they will learn. If students work hard in your class, they will achieve and be academically successful. The test results of your class reflect your philosophy. Your classes typically score high on state tests. The principal contributes this to your creative, yet no-nonsense type of teaching.

One student in your class, Joey, struggles with the academic material. Joey works harder than any one else in the class, yet his test results indicate someone of mediocre ability. Joey, well liked by his classmates and the other teachers in the school, has never had a year where he has done so poorly. You figure that Joey will catch on to your system and will soon start improving on his test results.

An important math test was coming up for the marking period. Knowing Joey's struggles with math test, you took extra care in helping Joey through the review process. Joey stayed in recesses (at his request!) to do extra problems, and you carefully explained the processes of the math concepts he was struggling with. Joey seemed to be catching on. He was doing a great job on the problems that would be on the test.

The day of test came and Joey was excited and confident of doing a good job. He cheerfully turned in his paper, gave you a wink, and thanked you for all the extra work you put in with him. You gave Joey a hug and told him how proud you were of his attitude and work ethic. Unfortunately, Joey's confidence did not change the results of Joey's test. He still could not get the right answer for many of the problems. There was one positive sign; Joey was doing the process right! His mistakes were minor computation errors. But this presented a problem. You believe that students should receive credit only when the problem is correct. The students understand your expectation and seem to work more carefully on their work. But this situation was slightly different. You could see that Joey knew what to do and how to do it. Simple errors prevented him from obtaining full credit. So, given Joey's hard work and type of errors on his test, you gave him credit for many of the problems on his test. Joey's face beamed when he received his test back. He vowed to work harder and do even better on the next one! You were thrilled and feeling great about the whole process, that is until Sally, one of class' brightest students, came up to your desk.

Scene #1

Character 2

You are Sally, a bright, high achieving third grader in Mr. Green's class. You love school and the work comes easily to you. You also love being in Mr. Green's class. He is a imaginative and creative teacher who expects a lot out of his students. He rewards those who work hard and do well on his tests. He carefully explains what he wants the students to know, and then tests them on it. This is especially seen in math. You have never had a teacher so thoroughly go through the concepts in math. As a trade-off for such a good explanation, Mr. Green expects you to work carefully to the end of the problem and reach the right answer. Mr. Green was a stickler when it came to details, but you didn't mind since everyone played by the same rules.

That is what made the last math test so difficult to accept. For some reason (being overconfident?), you got three wrong on the last math test. Normally an "A" student, you could not believe the silly mistakes you made on those three problems. You were upset with yourself for being careless-to the point of almost crying. Joey, a boy in your class, noticed that you were upset and asked if everything was alright. You explained what happened on your test. Joey nodded sympathetically and complimented you on how smart you are. You asked Joey how he did and found out he did extremely well. This surprised you, since Joey usually did not do that well in math. You asked to see his test and noticed that the same three problems that you got wrong, Joey did too. The only problem was that Joey received credit for his problems. No wonder Joey did so well! Many of the problems he got wrong, he received credit for!

Mr. Green doesn't operate this way. You get credit when you get the problem right. Have the rules changed? You decide to go ask Mr. Green about the latest math test and receiving credit for problems that are almost all right.

Scene #2**Character 1**

You are Mr./Mrs. Green. After having a long talk with Sally about Joey's test results, you decide to do some investigative work. Feeling a bit unsure about your math policy of giving credit only for correct answers, you decide to talk with Joey's second grade teacher, Teacher McSmith. Joey received an "S+" in math during second grade, so you want to find out what happened during that grade and why Joey did so well given his struggles in the third grade right now. Teacher McSmith does have a reputation for giving out high grades, so you want to find out what is going on.

Scene #2**Character 2**

You are Teacher McSmith of the second grade. You are a sensitive, caring teacher whose main goal is to build up the self-esteem of all of your students. You believe that at the second grade level, how the students view themselves is more important than what they learn. You understand that the students are there to learn, and you work extremely hard at making the subject matter come alive for them. But ultimately, you believe that each student needs to feel confident about his/her abilities to do school work. Joey was a good case in point. He was one of the hardest workers in the class. You rewarded his hard work and positive attitude by giving him high marks on his report card. You wanted Joey to enjoy school and to continue to feel like it was worth the effort of doing it. Joey did make careless mistakes at times, but you could see that he understood the main concepts and was constantly working at getting better. Given his work ethic and attitude, you wanted to send a clear message to Joey that he was a good student. If Joey truly believed that, he would be successful in school.

Scene #3**Character 1**

As Joey's parent, you worry about how well Joey is doing in school. Today, Joey came home upset over an incident involving a math test. It turns out, Joey received a fairly high grade for a test that he didn't get many of the answers right. Once Joey found out from other students that his grade really wasn't based on having the right answers, he felt stupid. In fact, a couple of students told him the teacher had to give him credit for wrong answers, otherwise he would never make it out of third grade. Now Joey doesn't want to go back to school. You feel like the teacher made some poor judgements and you want some answers. You tell Joey what a hard worker he is and of all the things he already knows, but it doesn't seem to help. Joey is upset, and nothing you say makes a difference. Wanting to help, yet not knowing what to do, you call Joey's teacher to get his/her perspective on what happened in class and what can be done in the future to make Joey feel good about being at school.

Scene #3**Character 2**

Being a teacher sure hasn't been easy of late. There is a message in your mailbox at school to call Joey's parents. They want to talk about the math test and the reaction Joey is getting from others about it. You are not excited about making this call, because you know Joey's parents are rather influential at the school. In past years, both the mother and the father have served on the school board. They are both college educated people who have visions for their son to go onto college. Not knowing how they are going to react to the latest incident at school, you make the phone call to the parents.

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