

Student to Teacher

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Abstract

Teacher preparation cast in Heidegger's terms is "present-at-hand" (potentially useful) until interrogation makes it ready-to-hand (actually useable). What authentic questions prompt teaching to become ready-to-hand for the beginning teacher? How might we show that the essential particularity for phronesis (knowledge as practical wisdom) resides in teaching other Beings who are not just present or ready for us, but are creating the very world in which we encounter within the classroom? The study described below, undertaken in the 2008/2009 school year, juxtaposes passages from *Being and Time* (Heidegger, 1962) with observations in the classroom, knowledge of the local university teacher preparation program, and interviews with beginning teachers. So that no teacher might be able to self-identify, "Becky" and "Eloise" are both fictitious names. "Becky" comes from a university program outside the area now teaching in the district described in the study, whereas "Eloise" was educated in the local teacher preparation program.

Keywords: teacher, phronesis, Heidegger, reflective practice, education

Introduction

Becky was at the door to her classroom, face flushed, tears welling at the corners of her eyes:

"I'm so overwhelmed, I don't know where to start. If this was another job I would have quit already, but you can't quit teaching" (recorded in author's research journal, October 14, 2008).

Becky was a first-year teacher trained in another province, where one year's training followed an undergraduate degree. She came armed with methods courses and her program of studies. She felt confident arranging her classroom and planning lessons. When subsequently faced with the realities of students who did not react in ways books described and parents who felt their children's reactions resulted from her classroom choices, she was devastated.

Fullan (1998) describes the temptation to reach out for “packaged solutions” when faced with complex classroom circumstances. He emphasizes the need to examine context to guide action. Many authors (Kitsanasis and Talleyrand 2005; Demb and Owen 2004) refer to events in the recent past that have served as “catalytic event[s], unfreezing attitudes towards change” (Demb and Owen 2004, 647). Teachers encountering a world in the midst of flux, facing change happening more rapidly than at any other time in history, need to develop ways to be flexible while holding beliefs that secure them from being blown in any direction taken by the winds of change.

Maier and Curtin (2005) refer to beliefs about oneself as being, “a strong predictor of behaviour because efficacy beliefs influence the course of action people choose to pursue” (Maier and Curtin 2005, 354). Palmer (1998) postulates that beliefs and philosophies are how one teaches, whether one acknowledges them or not. If beliefs of a teacher are critical, how might philosophy, field experience and beginning teacher support combine to deepen understandings constructed by novice teachers, both about themselves and about the nature of teaching?

While not directly addressing teaching, Heidegger (1962) in *Being and Time* lends a philosophical perspective, which, when taken up within today's world, offers a lens through which induction into teaching might be examined and subsequently designed. Heidegger writes about humanity, “This entity which each of us is himself and which includes inquiring as one of the possibilities of its Being, we shall denote by the term ‘*Dasein*’” (Heidegger 1962, 27). Here, Heidegger postulates that an essential characteristic of being human is to inquire. He describes *Dasein* as, “ontically distinguished by the fact that, in

its very Being that Being is an *issue* for it” (Heidegger 1962, 32). Beginning teachers will need to inquire into that particular mode of Being in the world that is teaching. This entails a transformation from Being as a student to Being as a teacher. In order to help accomplish this inquiry and transformation, beginning teacher support requires not only certain experiences, but also ways of interrogating those experiences. Over the course of the school year, the new teachers described in this article met regularly with the author and wrote reflections about their experiences. This paper explores this interrogation through interpretations of observations recorded in the author’s research journal, of audiotapes of the meetings and of the beginning teachers’ written reflections.

Experience as Interrogation

Gadamer (2000) writes that events occurring on a daily basis often go without interrogation because they have occurred in that way for so long people think that is the only way in which they can unfold. With this in mind, one of the supports for beginning teachers at the school where Becky and Eloise teach was a regular mentorship group. Within this forum, the Assistant Principal helped new teachers interrogate their practice and the daily events within their classrooms through the lens of the knowledge, skills and attributes that underlie system teacher evaluation.

As the new teachers progressed in their interrogations, they found that many of their pre-conceived ideas needed to change and that this challenge to their prior ways of thinking caused discomfort (recorded in author’s research journal, November 25, 2008). Demb and Owen (2004) refer to the discomfort with change as resistance to the “emergence of new norms, practices and ways of thinking” (Demb and Owen 2004, 647). At the same time, conventional wisdom entrenched within the profession might resist new ways of working these beginning teachers might try. Heidegger (1962) describes the pull of actions to which people have become accustomed as creating a kind of inertia, opposing innovation. He calls this

“falling into averageness” where “they” work against any innovation that might stand out:

Thus the “they” maintains itself factually in the averageness of that which belongs to it, of that which it regards as valid and that which it does not, and of that to which it grants success and that to which it denies it. In this averageness with which it prescribes what can and may be ventured, it keeps watch over everything exceptional that thrusts itself to the fore (Heidegger 1962, 165).

The analysis of traditional practice was a source of concern with the beginning teachers. Eloise remarked that the inquiry focus of her curriculum and instruction courses at university was questioned when she compared that approach with some of the entrenched practices of her colleagues. She referred to this disconnect in the course of a mentorship meeting, asking how one might broach that issue professionally (recorded in author’s research journal, November 25, 2008).

One of the purposes of teacher preparation and mentorship must be to minimize this feeling of disconnection while overcoming the inertia of the “status quo.” Encouraging new teachers to critically analyze existing practice in a constructive manner is one step. Eisner (1991) purports that such analysis must not only include detecting faulty assumptions, but must also savour the strengths in practice; the one engaging in such critique must carry qualities of a “connoisseur.” Such qualities, according to Eisner are encouraged through experience, but not just any experience. He echoes Dewey’s (1938) declaration that not all experiences are valuable in encouraging educational development. The experiences offered to beginning teachers thus need to be chosen with care and consideration.

Within the mentorship group, beginning teachers were constantly encouraged to bring anecdotes from their practice, and examine their actions through various lenses, including those of the experienced teachers within the group. Sometimes, though, due partly to their preconceived ideas, new teachers are at a loss to see how their actions might have been different. Quite often, Becky expressed her inability to see how

suggestions from the mentorship group would work in her classroom (meeting tapes, November 25, 2008; January 13, 2009).

Beginning teachers, then, require classroom support in multiple ways. Best practices must not only be described, but as in Becky's case, they must be experienced. In other words, modelling is necessary, with a chance to reflect on observation so that salient points and rationale are explicitly laid forth. The beginning teacher then constructs the "what", the "why" and the "how does this fit for me?". The mere description of general principles, or the theory of, for example, classroom management, does not help new teachers recognize ranges of how a smoothly run classroom might look, sound and feel. The district discussed in this study has recently instituted systematic support for beginning teachers who request it, including provision for classroom based modeling, coaching and mentorship.

New Teacher Support

In this district, provincial funding has provided for Learning Leaders (LLs) upon whom all teachers may call, but whose primary mandate is to offer increased levels of support to new teachers. Some of the LLs are attached to specific schools. These school-based LLs work shoulder to shoulder with teachers in their classrooms. On consultation with the administration of each school, these LLs can call on other LLs in response teams with various specialties such as Literacy, Mathematics, English as a Second Language, and Technology infusion. In the case of Becky and Eloise, the first level of support, the classroom LL, was the role in which I served while undertaking the research for the study featured within this paper. The response teams were recruited to support both Becky and Eloise. These teams were not called in a spirit of identifying a lack on the part of the beginning teachers; their work was seen as supplementing the background of each new teacher according to that teacher's need and experience.

As mentioned previously, Becky's teaching background came from a one year teacher preparation program in different

vicinity while Eloise had graduated from the local university. This latter teacher preparation program has field experiences in a variety of placements throughout the two years of the program. The students attend lectures and case classes which address educational theory and ways in which it is applied in the classroom. The students also participate weekly in field seminars where their total experience is interrogated. A contrast existed between the attitudes of the two beginning teachers. Eloise was accustomed to discussing issues and practice in order to critique and refine, whereas Becky expressed feelings of being under attack (recorded in author's research journal, January 27, 2009). As time progressed, though, Becky's attitude towards suggestions from the mentorship group and from the response teams became less resistant and more flexible.

Part of the support offered by the response teams included resources and modelling strategies while also attending to the development of receptive attitudes within the beginning teacher. Gadamer (2000) alludes to experience not merely comprising opportunities to engage in actions and events but instead to result from flexible attitudes and orientations:

The consummation of... experience, the perfection that we call 'being experienced,' does not consist in the fact that someone already knows everything and knows better than anyone else. Rather, the experienced person proves to be, on the contrary, someone who is radically undogmatic; who, because of the many experiences he has had and the knowledge he has drawn from them is particularly well equipped to have new experiences and to learn from them (Gadamer 2000, 355).

Maier and Curtin (2005) maintain that, "a belief in one's personal capabilities is central to how a person responds" (Maier and Curtin 2005, 354). If one believes in one's capabilities to learn and grow through change as a positive experience, one will be more open to what one can learn, rather than trying to resist change because one is comfortable in one's old habits. Eloise exhibits this orientation to learning in her initial written reflections:

I felt quite prepared, because we had had many hours at 100% teaching... resource/idea collection, collaborating with teachers and networking with other student teachers. Some of those post-grad relationships still continue. You really had to take a lot of initiative in asking questions.

When asked what supports might help with her professional growth Eloise's first answer was, "Feedback from administrators and colleagues" (recorded in author's research journal, October 21, 2008). This reply reveals that Eloise has an open attitude toward critique and to new learning in the face of needing to change whereas Becky's response, "I need to know what I should do," (recorded in author's research journal, October 21, 2008) suggests that she feels there is a set of prescribed actions regardless of context and particular students.

Dewey (1929) refers to the essential role in a worthwhile education for developing attitudes and new "habits of action and thought" (Dewey 1929, 14) that orient the student with "reference to the good, [and] the true" (Dewey 1929, 14). His comment suggests a reliance on principles rather than a body of prescribed actions. Through "educative" experience, the authors cited are positing that education would become part of the very Being of beginning teachers. If the object of making experiences which become part of the new teachers' Being that orients them to "living well" with a view towards "the good" within a particular context, then the object of such education is also to develop phronesis: practical wisdom.

Phronesis

Aristotle, in *Ethica Nichomachea*, Book VI, describes *phronesis* ("practical wisdom" in the Ross translation):

Practical wisdom... is concerned with things human and things about which it is possible to deliberate; for we say this is above all the work of the man of practical wisdom, to deliberate well. Therefore wisdom must be intuitive reason

combined with scientific knowledge. (Aristotle 1925, VI (7), 1140 b).

These statements capture an essence of the term *phronesis*. In ancient times, the term was employed to describe the judgement and actions of "good" politicians; more contemporarily it becomes of interest in medical and educational fields, where actions and research are aimed at "the good" of people. Gadamer (1986) confirms that Aristotle's notion of *phronesis* was bound to action within particular circumstance. He paraphrases Aristotle, saying:

The person acting must see the concrete situation in the light of what is asked of him in general. But – negatively put – this means that knowledge which cannot be applied to the concrete situation remains meaningless and even risks obscuring the demands that the situation makes (Gadamer 1986, 279).

In today's world, the circumstances and particularities informing one's decisions are constantly changing. In order to resist "dependency" (Fullan, 1998), one has to decide which course of action might lead towards "the good" in the specific context, a notion supported by van Manen (1986).

Flyvbjerg (2001) cites Foucault as explaining "that *phronesis* is what permits one to chase away false opinions and make good decisions" (Flyvberg 2001, 110) concerning action. In the contemporary debate between various factions in education, there is often a vacillation between poles of opinion. Fullan (1998) does not downplay this vacillation, but instead declares that "in turbulent times the key task... is not to arrive at early consensus, but to create opportunities for leaning from dissonance" (Fullan 1998, 8). Perhaps continued professional discussion that is not "trying to discover the weakness... but... bringing out its real strength" (Gadamer, 2000, 367) encourages the "both/and" thinking described by Palmer (1998).

This concern for deep discussion needs to infiltrate into the design of programs for novice teachers, aimed at "living well" with students, not only from the point of view of daily practice, but also in questions pertaining to curriculum. In times of change, Demb and Owen (2004) describe "embarking

on a direction without a road map, where ‘you don’t know what you don’t know’” (Demb and Owen 2004, 663). Schubert (1986) purports, regarding conversation about this direction, "The nature of the good life, a basic philosophical question, thus lies at the heart of all curricular decision and action. If it is not, then it is clear that it should be." (Schubert 1986, 123) Debates for all teachers about the nature of education in schools and the curriculum thus revolve around this point of living well with students, constantly maintaining a view to “the good.” Daily interactions with students that sometimes present difficulties to new teachers also need to be viewed through this lens. The importance in an interaction is not just the immediate short term goal, but also the long term influence on particular students’ lives.

The program at the university described is designed, following the model outlined by Schön (1987) and Korthagen et al. (2001), to encourage the development of this judgement concerned with the particular, and of “living well” with a view towards future good. Not only should judgement lie at a knowledge level, but must also be concerned with action; action with a view to “the good” in a particular circumstance. Part of the support for new teachers at the school in this study also develops this judgement through discussion between new and experienced teachers involved in relationships with LLs and in mentorship meetings.

Schön (1987) describes close relationships also between judgement and action, “we may reflect in the midst of action without interrupting it... our thinking serves to reshape what we are doing while we are doing it. I shall say, in cases like this, that we reflect-*in-action*.” (Schön 1987, 26) He recommends that practice needs to be deconstructed both in the action of the particular moment and outside the moment (reflection on-action).

Through professional conversation and deconstruction, then, new teachers might consider diverse opinions in order to detect "false opinions" that might otherwise influence them through persuasive language, or an appeal to unsound precepts. Fullan (1998) writes that one must “move toward the danger” (Fullan 1998, 9) and “respect those you want to silence” (Fullan

1998, 8), thus keeping the conversation alive and giving voice to all those who wish to join. In this way, various aspects both of what constitutes “living well” and aspects of change might be influencing education come under interrogation within the discussion.

Discussion also enhances the beginning teachers “multicultural competence” (Kitsantas and Talleyrand 2005, n.p.) seen by some as of critical importance for “the good” in a world where there is an increasing need to „develop culturally responsive teaching strategies that are inclusive of the cultural norms of all student groups” (Kitsantas and Talleyrand 2005; Gay 2002). If, to Aristotle, discussion enhances the possibility of the identification of the good, then process of intra- and inter-personal deliberation is necessary to select and to proceed with what is a good action for a given person in a given situation.

Experience and transformation

The deliberative process, for Aristotle, is one that is acquired through experience. "This is why some who do not know, and especially those who have experience, are more practical than others who know" (Aristotle 1925, VI, 7, 1141b). He contrasts this idea with that of Socrates, "Socrates, then, thought the virtues were rules or rational principles (for he thought they were, all of them, forms of scientific knowledge), while we think they *involve* a rational principle" (Aristotle 1925, VI, 13, 1144b). Original emphasis). Expertise in this area is thus, to Aristotle, located in transformative experience.

Here lies an indication that educative experiences designed for beginning teachers will result not only in transformation from student to teacher, but will also set up the expectation and even desire for further change and growth. Becky lamented that when she acted in a way to which she was accustomed, in ways that felt natural to her personality, the students tended to get wound up and out of control (recorded in author's research journal, December 9, 2009). When she consciously lowered her tone and slowed herself down, the students were also calmer. She was asked what that indicated.

She answered that she saw that it made a difference, but that she found changing her behaviour in this way to be draining.

The reconciliation between what can remain the same and what needs to change is difficult. If beginning teacher support encourages openness toward new approaches and transformation, teachers may continue demonstrating openness throughout their careers. The attitude that prepares teachers for life-long learning incorporating ongoing professional interrogation and conversation is thus engendered. If changing conditions and “living well” are constantly examined, the beginning teacher will be less likely to fall prey to the “bonds of dependency” (Fullan, 1998).

Heidegger (1962) suggests how this process might be accomplished. He writes:

When Dasein directs itself towards something and grasps it, it does not somehow first get out of an inner sphere in which it has been proximally encapsulated, but its primary kind of Being is such that it is always ‘outside’ alongside entities which it encounters and which belong to a world already discovered (Heidegger 1962, 89).

In this passage, he emphasises that learning is always within the world. In other words, experience cannot be viewed as if the teacher were separate from the unfolding events. In order to be transformed and to “grasp” the implication and essence of events, the beginning teacher needs to be immersed in the event. Field experience, then, needs to thoroughly engage the student teacher as an active participant. Theoretical discussions in the university classroom are tied to observations, actions within, and other experiences from the field. Learning occurs when the student teacher acts as part of the world of the teacher, rather than as a distanced observer. Learning for new teachers once in the classroom must also be mediated, alternating between observer in the action and the one who performs the action. The process has begun in this district through the LLs, work with teachers in their own classrooms, alternating modeling with guided practice and the chance to discuss the lessons in a non-threatening environment.

When new teachers are immersed in this world, modelled by experienced teachers, how might they overcome the inertia, the pull towards “averageness,” the acceptance of taken-for-granted practices as natural? A way out is, perhaps, found in Gadamer’s (2000) work. He declares:

Writing is central to the hermeneutical task, insofar as its detachment both from the writer or author and from a specifically addressed recipient or reader has given it a life of its own. What is fixed in writing has raised itself publicly into a sphere of meaning in which everyone who can read has an equal share (Gadamer 2000, 392).

In the process of writing reflectively, about the situation in which one has been immersed, one is able to step back allowing one’s writing to enter in conversation about the experience. The writer detects more easily where assumptions and taken-for-granted actions have begun to seem natural and without alternative. In the company of peers, new teachers then examine their experience hermeneutically, in order to “make the familiar strange” and to see where a particular event is illustrative and informative about larger educational issues. In the local university such an opportunity is offered to student teachers through regular reflection in their field journals, which then become the source of questions around which the on-campus conversations take place. In the particular school where this study was undertaken, beginning teachers were also encouraged to engage in writing before meetings. The writing in both cases provides an opportunity for hermeneutic reflection on experiences. Eloise remarked that through this reflection, “I am constantly thinking and reguaging how things are going.” (Eloise, written reflection, May 22, 2009)

Reflection

Returning to the university classroom for student teachers and the mentorship meetings for new teachers also provide a space in which those involved are able to “reflect-on-action” as Schön (1987) describes, where a teacher engages in,

“thinking back on what we have done in order to discover how our knowing-in-action may have contributed to an unexpected outcome.” (Schön, 1987, 26) Only through active understanding will new teachers be able to incorporate new thinking into their own transformation as a teacher. To avoid the pull of “falling into averageness” (Heidegger, 1962), and attempting to replicate a copy of a colleague’s practice, such discussions need a facilitator who will make the familiar strange through helping those involved interrogate the events and their own thinking around such incidents.

If this facilitator is also one who is familiar with various practical teaching worlds, then this interrogation is more attuned to the particular circumstances described by each student or new teacher. The discussion continues to be one that is “in-the-world” (Heidegger, 1962) rather than one that might become too abstract. The facilitator may also help the group to avoid slipping from professional conversation into “idle talk:”

by its very nature, idle talk is a closing-off, since to go back to the ground of what is talked about is something which is *leaves undone*. (...) This closing-off is aggravated afresh by the fact that an understanding of what is talked about is supposedly reached in idle talk. Because of this, idle talk discourages any new inquiry and any disputation, and in a peculiar way suppresses them and holds them back (Heidegger, 1962, 213).

As Heidegger purports, trivialising the experiences, or allowing conversation to turn into a venting session would be counterproductive to the pursuit of inquiry. When teacher meetings began to slide into this realm, the Assistant Principal would turn the participants’ attention towards practical ways in which to mitigate the situation (meeting tapes, November 18, 2008). The facilitator finds a balance between dialogue to relive and relieve tension that may result from “changing from well established ways of teaching, learning” (Demb and Owen 2004, 658) and that might further the inquiry.

During mentorship meetings, the facilitator often introduced readings or ideas from other sources that would help

enhance the new teachers' "toolkit" (meeting tapes, November 18, 2008). When called upon to act strategically, the new teachers would have a variety of options from which to select. New teachers also discussed strategies they had tried, or those suggested by colleagues. The community then also became a vehicle for social construction of understanding. Participants also brought ideas that had been suggested and modelled for them by members of the various response teams. In the course of discussion they were able to reflect and make sense of new strategies and resources and how such strategies might change and enhance development of their practice.

Although, at the beginning of the year, they had all written that resources were an area of primary concern (teachers' initial reflections, October 28, 2008), the new teachers were soon voicing the feeling of being "overwhelmed," not only by the enormity of expectations for teachers, but also by the plethora of suggestions from everyone who was more than willing to support them. Time and opportunity to pull everything together rather than amassing a fragmented pile of ideas became much more important to them (meetings tapes, March 23, 2009).

While enabling the receipt of varied resources, support for transformation into teaching needs to avoid fragmentation. Fullan (1998) describes how, in a constantly changing environment, "demands [become] fragmented and incoherent." (Fullan 1998, 6) Expectations from various LLs, implementation of new strategies, reflective writing, and preparations necessary for life in their schools can work against each other, with beginning teachers seeing their lives becoming one thing on top of another. Both Becky and Eloise expressed frustration and desperation at more than one point, especially when receiving help from multiple teams. Their reactions caused administrators to pull back and reconsider the amount and variety of support being offered. The word "overwhelmed" appeared on various occasions both in writing and within the conversations (recorded in author's research journal, December 15, 2008). One meaning of "overwhelm" is "overflow and bury beneath" (Mirriam Webster 1976, 1611). The feeling from the new teachers was that each level of support was beginning to

"pile more on" (Eloise, recorded in author's research journal, November 17, 2008) rather than ease the burden. Heidegger states:

The "nows" are what get counted. And these show themselves 'in every "now"' as 'nows' which will 'forthwith be no-longer now' and "nows" which have "just been not-yet-now'. The world-time which is 'sighted' in this manner in the use of clocks, we call the "*now-time*" (Heidegger 1962, 474).

New teachers need to understand how this series of "nows" form a rhythm and flow different for each class, and yet with an underlying similarity that holds together the world of the school and their learning. Beginning teachers need to continually "craft their own theories of change, consistently testing them against new situations" (Fullan, 1998, 8). Demb and Owen (2004) maintain, "enhancement of education is helping people to understand their own values and assisting them to build on their strengths" (Demb and Owen 2004, 652). The mentorship meetings also helped in this regard. New teachers began to pay closer attention to the rhythm and pattern of their emerging strengths and of their own transformation from student to teacher as an ongoing process rather than an unconnected series of events (meeting tapes, May 5, 2009).

Transformations

As they worked on this area, beginning teachers showed signs of their transformations. Of Eloise, one LL said, "I've seen so much growth. She is so open to new ideas, and she asks such good questions. I really like the fact she'll challenge an idea if she doesn't think it will work with her kids, but she doesn't put up roadblocks" (recorded in author's research journal, May 15, 2009). In fact, at first she was reluctant to teach her own math program. Proclaiming herself "scared of math" (recorded in author's research journal, September 22, 2008) she had, at the beginning of the year arranged to switch her students with another teacher and take the other teacher's students for

another subject with which she was more comfortable. By January, after working with the LL, her comfort and confidence in this area had increased dramatically. She decided that she could implement a much more integrated and coherent program teaching her own students mathematics. Eloise credited her teacher preparation and school support with helping her to become a reflective teacher, so that she could avail herself of the support, which helped to bring about her transformation. In her final reflection at the end of the study she wrote:

This year has been an amazing experience that has helped me feel and understand the great rewards that come with teaching. I am continually trying to challenge myself, pedagogically and otherwise, to ensure I am doing everything I can to help students learn, no matter their individual differences. This year has also helped create a platform for the rest of my career by ensuring I keep reaching students, learning and reflect on my teaching (Eloise, written reflection, May 22, 2009).

Becky also demonstrated greater confidence and teaching presence in the classroom. She began to exhibit the ability to assess students on their own merits, while being more consistent as a whole in the classroom. At the beginning of the year, she could not even see this as a possibility. An LL remarked that the routines in Becky's class were becoming much more established to where the students knew what was expected and "how to do that" (recorded in author's research journal, April 24, 2009). Becky also began to voice how action needed to change according to context.

Conclusion

This paper has attempted to explore the characteristics of experiences that might address change in the world of teaching, the process of transformation of student to teacher, and underlying principles of human existence mapped out by some ancestral philosophers. Support in the midst of practice, for example through the LL's mentoring within the classroom,

shoulder to shoulder with the beginning teachers, provides concrete modelling, applicable within the moment. This experience is punctuated by “reflection-on-action” as well as “reflection-in-action” (Schön, 1987, 26) propelling the hermeneutic interrogation of practices that might well become “taken-for-granted,” while resisting the impulse of “hoping that the latest technique will at last provide the answer” (Fullan, 1998). The learning community, created through the regular meetings in the presence of more experienced colleagues, gives rise to an ongoing conversation that opens the space for this interrogation of teacher practice as a way of Being.

The purpose of this analysis is to demonstrate that some foundational ideas of the way humans live in the world and some of the ways in which they learn might be an influence in the practical training of teachers. Not only do Heidegger, Gadamer, and Aristotle have ideas about humanity as a whole, which apply to the grand scale of things, but they might also be interpreted through conversation with more contemporary authors and contexts at the smallest and most particular levels. These conversations might serve as guidelines in establishing the nature of learning how to teach, and the experiences that might play into the transformation of student into teacher who might live well in a changing world.

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