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ENGLISH/LANGUAGE ARTS TEACHERS' EMOTIONAL RESPONSES TO

DIFFERENCE: A FEMINIST POSTSTRUCTURAL ANALYSIS

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ENGLISH/LANGUAGE ARTS TEACHERS' EMOTIONAL RESPONSES TO
DIFFERENCE: A FEMINIST POSTSTRUCTURAL ANALYSIS

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DEDICATION

To Ralph Joseph Beliveau

Your love and support

made this work possible.

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ABSTRACT

Although the population in public schools within the United States continues to reflect a more diverse student body, the majority of preservice and inservice teachers are white, middle class women (McFalls & Cobb-Roberts, 2001). The disparate background between students and teachers could result in "confounding" communication across social lines, racial divisions, cultural differences, and even power structures (Delpit, 1995). To better understand this phenomenon, this qualitative study addressed two research questions: How do beginning English/language arts teachers experience difference? How do their emotions about difference influence their pedagogy? Difference was defined as a disrupting force that clashed with personal ideologies. During their first in the profession, seven female English/language arts teachers wrote personal responses to questions about difference and emotion. They also participated in semi-structured interviews. Using phenomenological methodology, data were analyzed and discussed using feminist poststructural theory and terminology that included subjectivity, language, discourse, and power.

Findings suggested that novice English/language arts teachers reacted in various ways when confronted with difference. Some blurred their public and private personas and engaged in emotional experiences with their students. In their classrooms, these participants openly discussed issues of power and hegemony. Others experienced conflicted teaching personas; specifically, their self-identified openness to difference had not necessarily translated into practices that encouraged emotional connections with their students. Although they privately discussed power, they were reluctant to broach the topic with their students. Other participants enacted a one-sided public persona that

focused on their role as teacher and often ignored the emotional needs of their students.

As a result of these findings, several implications for the field of education were cited.

These included the idea that teacher identity was in flux, and, as such, labels like "white,

middle class teacher" should be interrogated. Additionally, teacher identity often

affected pedagogical practices, especially those relating to literature instruction;

therefore, teacher educators should address that connection in preservice training.

Chapter 1: Introduction to Study

"We may have reached a moment in our history when
teaching and learning, if they are to happen meaningfully,
must happen on the verge.
Confronting a void, confronting nothingness, we may be able
to empower the young to create and re-create a common world—and,
in cherishing it, in renewing it, discover what it signifies to be free."
(Maxine Greene, 1988, *The Dialectic of Freedom*, p. 23)

Introduction

In a recent interview, Barbara Brown Taylor (2006), a former Episcopal minister

and current theology professor, described this relationship between emotion and

compassion fatigue:

> I think that anyone who is in the business of emotional labor, that is, whose job
> includes feeling certain ways, and even perhaps producing certain feelings in
> other people, are sitting ducks for compassion fatigue…because I'm pretty stoic, I
> did not know how tired I was, really, until I resigned from parish ministry, and
> then for about three months following that, felt as if I were recuperating from a
> debilitating illness. It was as if my heart had gone to sleep under a heavy, heavy
> load, and I didn't know how asleep it was until it began to wake up. (2006)

Taylor's message held significant meaning for me. I taught high school English for 16

years, and when I left teaching, I waited for some kind of monumental depression to

beset me. Something else happened. I began waking up from an emotional stupor and

realized that I did not miss teaching. I suddenly felt free. Yet at the same time, I knew

that teaching still *meant* something to me. Like Taylor, I did not forgo my faith, but

something more than "compassion fatigue" was at work.

Taylor named this other phenomenon later in the interview when she addressed

the difference between public and private truth.   Public truth was the truth preached from

the pulpit or discussed in Sunday school; it was a wholesome truth, one "good for

everyone." Not unlike the public persona of a teacher, this public truth demanded a

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purity of ideal.   Because her ministry called for a full-time public truth, she often ignored

her private truth. This was similar to the life of a teacher who quietly put away the

private persona. Taylor described this process as boxing up and storing her private truth

in the basement. But when there was no more room in the basement, when she realized

some of her best work stemmed from her private truth, when she discovered that her

emotional fatigue derived from censoring this "private" truth, Taylor knew she must

unpack those boxes, and her book, *Leaving Church: A Memoir of Faith*, celebrated her

private truth. Taylor spoke of the "great relief" of being able to "keep my truth in one

place." In essence, she was liberated and even found salvation "deep in her bones."

   Taylor's analogy applied to my life as a teacher. Like her, I could not name my

emotional fatigue until I left the classroom, and my ensuing studies as a graduate student

allowed me a new lens from which I could see how my emotional life as a teacher was

publicly disallowed. I locked my private truth away, because, in part, I worked for

schools that cared more about the "what" and "how" of teaching (Palmer, 1998).   I

stored my private truth and never considered what Palmer (1998) called the "who"

question of teaching:

> But seldom, if ever, do we ask the "who" question—who is the self that teaches?
> How does the quality of my selfhood form—or deform—the way I relate to my
> students, my subject, my colleagues, my world? How can educational institutions
> sustain and deepen the selfhood from which good teaching comes? (1998, p. 4)

In these times of high stakes testing, this "inner landscape of teaching" was often

perceived as "indulgent, even irrelevant" (Palmer, 1998, p. 5); but with the number of

teachers leaving the profession remarkably high (Dangel, 2006), I proposed that the

inner life of a teacher, and more specifically, the emotional life of a teacher mattered.

Not unlike Taylor's metaphor of the public and private life of a minister, I argued that

teachers struggle with their public and private personas, and in this struggle the emotions were often delegated to the private and labeled "forbidden." In fact, Palmer (1998) asserted

> In this culture, objective facts are regarded as pure, while subjective feelings are suspect and sullied. In this culture, the self is not a source to be tapped but a danger to be suppressed, not a potential to be fulfilled but an obstacle to be overcome. In this culture, the pathology of speech disconnected from self is regarded, and rewarded, as a virtue. (p. 18)

Postmodern theory suggested by Foucault and others proposed that a "stable and unified self" was merely illusionary (Ward, 2003, p. 120). Through thoughtful consideration of their scholarly work, emotions could be addressed in a new way. If we were to obtain the significant freedom noted in the Maxine Greene's passage that began this chapter, then we must confront the void of personal truth allowed in schools, and we must research how the emotional life of teachers could bring us to the verge of freedom.

Perhaps the public truth demanded of teachers derived from "the western philosophical tradition" where "emotions usually have been considered as potentially or actually subversive of knowledge" (Jaggar, 1989, p. 145). Set into a simplistic binary, emotion was often seen as the opposite of reason. Emotion was irrational, private, and feminine. Reason was rational, public, and masculine. Emotions were sometimes seen as not being about anything—they merely disrupted the rational thought process (Jaggar, 1989). Unfortunately, such a supposition limited the possibility of emotions. When some emotions were merely labeled as "natural" or "universal" (Boler, 1999, p. 2), they could be dismissed instead of considered valuable for understanding lived experiences. Boler (1999) believed "Emotions are inseparable from actions and relations…" (p. 2). She also contended, "Education is impoverished in both theory and practice in accounting

for the particularities of emotions in relation to lived power relations" (p. 2). Such power

relations were often traced back to modernity and Renee Descartes.

The mind/body duality was prevalent in much of Western thought (Johnson,

2004). Although this binary was connected to the Greeks, Descartes was often cited as

the source for the separation of mind/body, hence the term Cartesian duality (Johnson,

2006). Judith Butler denied the Cartesian distinction because no identity could be formed

outside of language; the "surface" and the "depth" were subjects formed by internal

"disciplining" structures (Salih, 2002). Some believed such a dualism pervaded

education (hooks, 1994b; Johnson, 2006). bell hooks contended that a central precept of

feminist pedagogy was recognizing and disengaging from what she called the

"mind/body split" (1994b, p. 193). To do so, hooks believed, was to become "whole" in

the classroom. But other feminists like Fisher (2001) warned that a search for a feminist

way of teaching does not "assume a unified self" (p. 51). Fisher (2001) believed that

poststructuralism could be a framework that helped teachers and students to explore the

structures that pervaded our different "selves": "I value the attempt to 'get out of

ourselves' to see ourselves as others see us and to understand how the world looks from

the viewpoint of other selves" (p. 51). Some (Boler, 1999; Jaggar, 1989; St. Pierre,

2000) believed that traditional Western views of emotions tended to perpetuate a

mind/body split. Perhaps a compromise between hooks and Fisher worked best; before

we can become "whole," we must deconstruct the parts fragmented by modern

frameworks like the Cartesian duality. Hegemonic structures and patriarchy could be a

place to begin since "No one escapes hegemony" (Boler & Zembylas, 2003, p. 114).

Hegemony was described in different ways, and some (Freire & Macedo, 1987; Greene, 1988) referred to the work of Italian philosopher Antonio Gramsci to ground the term. Greene (1999) discussed Gramsci's idea of "moral and intellectual persuasion" (p. 133). This focus was not on physical coercion; instead, the persuasive techniques were "so quiet, so seductive, so disguised that it renders young people acquiescent to power without their realizing it" (Greene, 1988, p. 133). Boler (1999) further explicated the concept by discussing the complete social control of hegemony. She believed that hegemony was not simply an ideology like patriarchy or capitalism; rather, hegemony won the consent of the oppressed. In other words, patriarchy suggested a hierarchy based on gender, but hegemony occurred when women accepted their subservient positions. Boler (1999) also asserted that hegemony was often successful when the public and private were separated and "lived out in our daily interactions" (p. 7). The emotional life of women could be one area where "women internalize ideologies and 'enact' their inferiority" (Boler, 1999, p. 7). Boler (1999) suggested using feminist theory as one way to map out this "Emotional Hegemony" (Jaggar, 1989, p. 159).

Reflecting on my life as a public school teacher, I discovered how I quietly acquiesced to the hegemony practiced within the institution of school. Not only did I hide my private emotions, I saw them as inferior to my intellect. As a result, many aspects of my teaching experience were affected. For example, I wondered if my emotions could have been an effective tool to better understand the world of difference within my classroom, and perhaps to clearly see what Delpit (1995) described as the power structures of educational institutions. She noted some "basic tenets of the sociology of education" (p. 24). Specifically, Delpit (1995) illustrated how issues of

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power were enacted in schools, how this "culture of power" related to many aspects of educational institutions, and how the rules of this culture of power were a reflection of the people who held the power. Although Delpit (1995) connected these ideas to "other people's children," they remained relevant to teachers, especially female teachers. I discovered that women working in schools lived within an uneven power structure, yet this hegemony appeared "natural." Boler (1999) believed that the success of patriarchal hegemony "requires that divisions between public and private spheres be upheld" (p. 7). However, feminist theorists worked to identify the power of emotions and how they informed our lives cognitively, morally, and even politically. Unfortunately, some current work studying emotions in education refused to address the culture of power intrinsic in such a discussion.

Sutton and Wheatley's (2003) recent article, "Teachers' Emotions and Teaching: A Review of the Literature and Directions for Future Research," specified two reasons for the dearth of research on emotions and teaching:

(1) the recency of the emotional revolution in psychology

(2) American's beliefs about emotions (p. 328)

Sutton and Wheatley called for additional research into four specific categories: "management and discipline, adopting and using new teaching strategies, learning to teach, and teacher motivation" (2003, p. 343). Additionally, the authors believed that understanding the inner workings of preservice and novice teachers was vital for "teacher educators and policy makers" (Sutton & Wheatley, 2003, p. 346). Likewise, they advocated for research into subjective feelings, emotional responses and the actions that follow, metaemotions, and the ratio of positive to negative emotions. Whereas these

areas could be insightful to teacher education, my investigation proposed a different trajectory.

Missing in Sutton and Wheatley's (2003) "Call for future research" was a critical stance; specifically, they did not confront "the complex contradictions within societies," nor did they advocate for any kind of "transformative education" (Quantz & O'Connor, 1988, p. 95). My study aimed to "unpack and reconstruct the terrain of everyday life" (Quantz & O'Connor, 1988), p. 96). Using feminist poststructural theory, the emotional landscape of novice teachers' lives was studied to understand how public and private personas articulated beginning teachers' understanding of difference in the classroom. This investigation described what Quantz and O'Connor (1988) called, "…the dynamic and conflictual nature of marginalized cultures...the dialogues that bind the individual into a private world and a social community, and...the many voices struggling for expression" (p. 104).

Significance of Problem

Beginning teachers will likely be confronted with difference as they enter a school system that reflects a growing diversity. By 2025, half the student body of American classrooms will be "diverse" (McFalls & Cobb-Roberts, 2001). The word "difference" was an "abstract" and "slippery" term to define (Dyson, 1997, p. 7). Likewise, issues of difference were deeply embedded the power structures inherent in schools (Dyson, 1997). However, Dyson (2002) specified social, cultural, and linguistic differences as being particularly important in the classroom teacher's life. Because the majority of preservice and novice teachers continued to be white, middle class women (McFalls & Cobb-Roberts, 2001), this difference in background between teachers and students could result

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in "confounding" communication across social lines, racial divisions, cultural differences, and even power structures (Delpit, 1995). The discussion of the emotional landscape of difference could be chaotic (McKenna, 1997). But using the framework established by Maxine Greene (1988), it could become "a matter of freedom" (p. 116).

English/language arts (ELA) classrooms often discussed issues pertinent to diversity through literature and language study. This was not to say that other disciplines did not, but my own experiences were grounded in this field, hence the focus here. Preeminent English/language arts scholar Louise Rosenblatt (1995) noted, "Teachers of literature deal inevitably with its human implications" (p. 121). She believed that teachers of literature should be "conversant…with the spirit of psychological inquiry" (p. 136). This study argued that such a tool could be used to understand the teacher-self, especially as it pertained to diverse human nature:

> Hence, we must not view in isolation any detail of behavior in our own or any other society but must study it against the background of the motives and emotions institutionalized in that culture. The individual will be liberated from blind subservience to the norms of his [her] group, not by throwing overboard all standards, but by seeing them in relation to the whole complex of attitudes and values in which they fit. (Rosenblatt, 1995, p. 145)

Within her work, Rosenblatt acknowledged the unique responsibility of the English/language arts teacher, and this study proposed that the context of the English/language arts classroom propelled its novice teachers into an emotional world institutionalized by its culture and grounded in specific goals and beliefs.

Both the National Council of Teachers of English (NCTE) and the International Reading Association (IRA) (1996) specified two standards particular to diversity:

> Standard 9: Students develop an understanding of and respect for diversity in language use, patterns, and dialects across cultures, ethnic groups, geographic regions, and social roles.

Standard 11: Students participate as knowledgeable, reflective, creative, and critical members of a variety of literacy communities.

These standards were further developed in recent NCTE publications. DeBlase (2005) posited, "…it is impossible to make sense of the field of English education without using gender, race, and class as central categories of description analysis" (p. 248). She continued, stating that "…all those who work in teacher preparation and professional development in our field need to locate ourselves in these complex webs of relationships and then build our own critical understanding of praxis and change" (p. 248). To accomplish this arduous task, Boyd, Ariail, Williams, Jocson, Sachs, and McNeal, et al. (2006) reminded educators that no student should be "excluded from full participation in classrooms and in the learning activities contained therein regardless of ethnic, cultural, or linguistic differences" (p. 330).

It would be a grave mistake to assume that all white, middle class teachers would be naturally given to excluding students of various ethnic, cultural, or linguistic differences, but there was some empirical evidence that showed how preservice and novice teachers found it difficult to address difference. Recent research (Carson & Johnston, 2000; Rosenberg, 1997) showed that teaching was a political act, and educators needed to be willing to cross personal and professional boundaries "in pursuit of social justice and equity" (Boyd, et al., 2006, p. 332). If teachers were willing to delve into their personal and professional landscapes, Boyd, et al. (2006) believed that their students could benefit by

1. having their unique knowledge and experiences heard
2. experiencing a variety of educational situations

3. learning mainstream "power codes/discourses" (p. 332)

The authors also hoped that historians looked beyond this high stakes testing era and found from our "artifacts whether or not we celebrated and supported the learning of all of our people regardless of their culture, their dialect, their ethnicity, or their differences" (Boyd, et al., 2006, p. 346).

Statement of Problem and Research Questions

This study proposed that understanding the emotional landscape of difference was vital to the development and retention of beginning English/language arts teachers. Many new teachers, especially those teaching in urban districts, left teaching after three years (Dangel, 2006). Although there were many factors for their departure, I believed that the hegemonic practice of outlawing emotions and preferring a public persona contributed to such an exodus. My own experiences in the emotionally charged classroom of literature and language often caused such a compassion fatigue. But Dangel (2006) provided an important metaphor about beginning teachers: "Just as a new baby (either born or adopted into a family) is celebrated, welcomed, nurtured and supported as they learn, why can we not think of new teachers the same way?" (p. xviii). As a way to consider this metaphor, this study addressed the following research questions:

1. How do novice English/language arts teachers experience difference?

2. How do their emotions about difference influence their pedagogy?

Exploration of Key Terminology

The above research questions used two terms, difference and emotion. Providing a specific understanding of what was meant by each proved valuable for myself as researcher; however, it was important to note St. Pierre's (2000) comment, "…easy

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understanding and easy dismissal are both careless, even unethical practices since they

betray…an unwillingness to read and think about the theories they both describe and

critique…" (p. 478). In light of this statement, this section was purposefully called an

exploration instead of a definition. As St. Pierre (2000) asserted, poststructuralist

feminists have ceased looking for exactness. Instead, this section sought to deconstruct

my own beliefs on what was meant by difference and emotion.

Difference. Anne Haas Dyson's (1997) question, "What difference does

difference make?" (p. 2) could appear simplistic, but after reviewing a variety of

disciplines including feminist studies, film theory, philosophy, and literary criticism, the

question proved to be politically charged. Dyson (2002) discussed the social, cultural,

and linguistic differences particularly relevant in the classroom, but others (Derrida,

1976; hooks, 1994a; Lorde, 1983; Morrison, 1992; Trifonas, 2003; Trinh, 1987; West,

1992) considered deeper and richer applications regarding the concept of difference. The

philosophical background used here referred to the work French linguist Jacques Derrida.

Trifonas (2003) noted that Derrida's

> …radical contribution to Western epistemology…turn[s] the philosophical wheels
> of deconstruction as a "post-critical pedagogy"—that is, as a way of
> reconceptualizing what it means "to know" about the self and the other beyond
> the certainty of empiricism and rationalism and their methods of teaching and
> learning. (p. 220)

Given my interest in novice teachers' public and personal identity formation, Derrida's

theory of deconstructing the self and others (Trifonas, 2003) held promise for a richer

understand of "What difference does difference make?"

Derrida's use of word différance, a variant of the French word différence,

provided criticism of what he called the metaphysics of presence, a recurring theme in

Western thought (Hartley, 2002). Derrida hoped to "unsettle" meanings; since the slight difference between these two concepts could only be seen in writing (they sounded the same when pronounced); such an "absent presence" of meaning represented paradoxical ideas (Hartley, 2002). Trifonas (2003) saw this as an opportunity for exchange between self and other, and such a moment showed strong potential for education. But a rewriting of self was often "limited to the boundaries placed on knowledge by epistemico-cultural conventions of philosophy and science" (Trifonas, 2003, p. 221). In Western traditions, struggles over difference were limited by "transparent" language. Since differences of interpretation could cause disagreement and breakdown the structure of communities (like educational settings), language that defined the world for us maintained ideological neutrality (Trifonas, 2003).

Derrida's différance unsettled such a practice and suggested a juncture rather than an end point, or, as Trifonas (2003) argued, "…the possibility of an ethical opening of the subject toward the difference of the Other" (p. 228). Likewise, deconstruction "offers a more productive approach to the rewriting of the subject by opening up thinking to the post-critical possibilities of reaffirming the utility and necessity of recognizing the presence of an other beyond a pedagogy of the selfsame based on the immediacy of the voice" (Trifonas, 2003, p. 224). In my attempts to deconstruct my own understanding of difference, I discovered that I was often bound by traditional Western epistemological shortcomings:

> Yesterday was very frustrating. I was working on a definition of difference, reading critical theorists, feminist scholars, philosophers, etc. I could not find the exact thing I wanted. Then I began to realize that I was looking for a set definition from which to draw, but such a thing may not exist. Nor should it. Herein lies a problem—I really do like the definitive answer, the certainty proposed by modernity. I appreciate the uncertainty in others—just not in

myself. This is problematic, no? (personal journal, January 31, 2007)

After studying Derrida's exploration of différance, I saw possibilities for rereading the

theorists mentioned in the above journal entry. Instead of seeking a definition of

difference, I now worked toward understanding the multiplicities of difference, thus

adhering to Derrida's (1976) assertion, "The difference between the full unities of the

voice remains unheard. And, the difference in the body of the inscription is also

invisible" (p. 65). The review below blended a variety of voices. At first they were

chosen because they discussed "What difference does difference make?" but eventually

they became important because they disrupted my traditional notions of difference.

Perhaps the most traumatic disruption came while reading Trinh T. Minh-ha's

(1987) article "Differences: 'A Special Third World Women Issue.'" A noted filmmaker

and feminist scholar, she began her piece thusly:

> Words empty out with age. Die and rise again, accordingly invested with new
> meanings, and always equipped with a second-hand memory. In trying to tell
> something, a woman is told, shredding herself into opaque words while her
> voice dissolves on the walls of silence. Writing: a commitment of language.
> The web of her gestures, like all modes of writing, denotes a historical
> solidarity (on the understanding that her story remains inseparable from
> history). (p. 5)

Moved by the passion of her words, I thought of how my own identity changed over the

years, and how each attempt to record how I felt at that moment seemed "second-hand."

What we write was only a partial telling of *who* we were. This proved particularly

important as I considered how my participants responded to my questions; how might I

help them dig deeper?

Trinh's (1987) discussion of "otherness" also disturbed my understanding of

difference, for she wrote, "Difference is not difference to some ears, but awkwardness or

incompleteness. Aphasia. Unable or unwilling? Many have come to tolerate this dissimilarity and have decided to suspend their judgements (only) whenever the other is concerned" (p. 6). How do I really perceive this idea of difference? As a white, middle class woman did I make others feel awkward or incomplete? Did I employ what Trinh (1987) called a "perverted logic" that erased others' lives and ethnic values? And as I discussed these topics with my white, middle class participants, should I disrupt their long-held beliefs? Trinh (1987) believed that words were manipulated and difference became a division, often part of conquest, and this "semantic trap…sets us up against each other as expected by a certain ideology of separatism" (p. 7).

Audre Lorde (1983), Black feminist lesbian and poet, emphatically stated, "…*the master's tools will never dismantle the master's house*" (italics original, p. 99). In other words, hegemonic practices would not be ended if we merely attempted to use modern Western traditions (like the master's tools). Lorde (1983) believed

> For difference must not merely be tolerated, but seen as a fund of necessary polarities between which our creativity can spark like a dialectic. Only then does the necessity for interdependency become unthreatening. Only within that interdependency of different strengths, acknowledged and equal, can the power to seek new ways to actively "be" in the world generate, as well as the courage and sustenance to act where there are no charters. (p. 99)

Lorde delivered these comments at the Second Sex Conference in 1979. Angered by her segregation from other feminists, she wondered why no lesbian or third-world feminists were part of the mainstream discussions. Acknowledging that "Difference is that raw and powerful connection from which our personal power is forged," (p. 99), Lorde (1987) called for a dialogue among *all* feminists. Although each needed to find her own tools to dismantle hegemonic and patriarchal practices, there must be a communal aspect of any such discussion of difference.

Audre Lorde's call to arms in 1987 was complemented by bell hooks' (1994a) call for common sense: "I think that often when it comes to race or meaning *across* difference, people just lose their rational capacity to know how to approach something—I think a lot of white people give up their *power of knowing*" (p. 219). hooks (1994a) believed that to end the process of "othering," we needed to give up our own egos and open ourselves to the "presence of someone else" (p. 219). hooks (1994a) answered the question, "How do we deal with difference?" (p. 219) by referring people back to what it meant to fall in love, asking,

> "What do you do when you meet somebody and are attracted to them? How do you go about making that communication? Why do you think that wanting to know someone 'racially' different doesn't have a similar procedure?" … I think that often the empowering strategies we use in the arena of love and friendship are immediately dropped when we come into the arena of *politicized difference*—when in fact some of those strategies are useful and *necessary*. (p. 219)

Was it that simple? Was this power of knowing enough to achieve what Lorde (1987) called the interdependency among all of us? Could we find a rich and deeper understanding of these second-hand memories by opening ourselves to love and friendship?

Toni Morrison (1992) once stated, "Race has become metaphorical—a way of referring to and disguising forces, events, classes, and expressions of social decay and economic division far more threatening to the body politic than biological 'race' every was" (p. 63). I agreed and believed by making race—and, by extension, difference—metaphoric, it became an unrealized other, but "race matters" (West, 1992, p. xi). However, if "difference" was substituted for "race," Dyson's (1997) question, "What difference does difference make?" could be answered. Difference became, as Cornell

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West (1992) said of race, "an urgent question of power and morality" and "an everyday matter of life and death" (p. xi). Within the context of teaching and learning, difference became more profound, more immediate. To disable Delpit's (1995) culture of power would take the "vast intelligence, imagination, humor, and courage" (West, 1992, p. 8) of teachers and students. And, more importantly, was West's (1992) assertion, "Either we learn a new language of empathy and compassion, or the fire this time will consume us all" (p. 8). Therefore, the immediacy of West's statement forced me to deeply study my own personal perception of difference.

To that end, I concluded that difference was a disrupting force, something that clashed with my personal ideologies. If I was open to explore differences, I had to look for the unity of voice and find the invisible factors of Derrida's (1976) différance. Likewise, the voices of those so unlike myself, in this case Trinh and Lorde, opened up opportunities to investigate the "semantic trap" and "ideology of separatism" (Trinh, 1987, p. 7). I often used traditional Western tools to dismantle the master's house, but as I showed in the section below discussing emotion, those tools proved limiting. Instead, a trust of self, an attempt to open myself to the "presence of others" (hooks, 1994a, p. 219) allowed me to approach difference as if I were falling in love with the "other." The participants of this study had their own perceptions of difference. It proved vital to remember that deconstruction was "not about tearing down but about rebuilding; it is not about pointing out an error but about looking at how a structure has been constructed, what it holds together, and what it produces" (St. Pierre, 2000, p. 482). The ways in which beginning teachers constructed themselves and their students in the world of difference allowed a fuller understanding of "What difference does difference make?"

Emotions. As noted above, Western ideologies, especially those espoused by modernity, limited the tools used to dismantle the hegemonic practices in school institutions. This section explored what was meant by "emotions" and focused on traditional and nontraditional discussions of the term. My use of the term "emotion" was purposeful; I did not use it synonymously with feeling, sentiment, or sensation. I believed those terms held their own connotative qualities, and to include them here would cast too large a net. Likewise, a definition of emotion was difficult to situate given that disciplines as varied as cognitive psychology, neuropsychology, critical theory, feminist studies, and educational philosophy addressed the topic in some way (Rosiek, 2003). Although work on emotions could be traced to Darwin, James, Freud, and Sartre (Denzin, 1984), more recent scholars like Norman Denzin in the field of sociology, Keith Oatley in psychology, and Martha Nussbaum in philosophy were often cited by educational scholars.

In Denzin's influential text, *On Understand Emotions*, the author asserted, "People are their emotions. To understand who a person is, it is necessary to understand emotion. Conversely, in order to understand emotion, an understanding of the phenomenon called person is required" (1984, p. 1). Hence Denzin (1984) believed that the study of emotionality or the process of being emotional necessitated seeing "the human body as a structure of on-going lived experiences" (p. 3). By connecting emotions to phenomenology, Denzin (1984) allowed researchers to consider how emotions may be a "form of consciousness…articulated, and felt" (p. 1). According to Denzin (1984), the etymology of the word "emotion" had three parts. First, it meant the agitation of sensibilities often caused by some kind of physiological change. Emotions also have

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strong feelings that can arise subjectively, not consciously. Finally, emotion meant to

move or stir. Often learned in social relationships, emotions could have an inner

phenomenal dimension or an outer interactional dimension. This outer perspective was

shared by others, but the meaning of the emotion often varied from person to person

(Denzin, 1984). Much like Taylor's anecdote that began this chapter, Denzin's analysis

could be read in terms of personal and public personas. Emotions were both private and

public, and, as the study here demonstrated, the negotiation between the two within the

confines of a classroom was complex.

In the field of psychology, the work of Keith Oatley extended the description of

emotions. Oatley (1992) believed that studies into emotions could enable us to "derive

insights" (p. 5). He also felt that work in the psychology of emotion had "faltered"

because researchers looked for technical application instead of insight. Such insight

allowed for a better understanding of the inner self as well as the understanding of others'

inner selves. Oatley (1992) characterized emotions as both private and public, and

emotions were often a conscious experience kept to oneself. Sometimes emotions were

in the form of expression that others were privy to but unable to see. Private and public

signs of emotions were not perceived as the same, especially when people understood

their own emotions. Finally, the meanings of emotions often shifted.

Oatley and Jenkins (1996) worked toward a specific definition of emotions by

citing three elements:

1. An emotion is usually caused by a person consciously or unconsciously
   evaluating an event as relevant to a concern (a goal) that is important; the
   emotion is felt as positive when a concern is advanced and negative when a
   concern is impeded.
2. The core of an emotion is readiness to act and the prompting of plans; an
   emotion gives priority for one or a few kinds of action to which it gives a

sense of urgency—so it can interrupt, or compete with, alternative mental processes or actions. Different types of readiness create different processes or actions. Different types of readiness create different outline relationships with others.

3. An emotion is usually experienced as a distinctive type of mental state, sometimes accompanied or followed by bodily changes, expressions, or actions. (p. 96)

In essence, emotions were conscious or unconscious, positive or negative. Emotions could, sometimes with a sense of urgency, cause action that then produced some kind of dissonance, and emotions brought forth changes to physical or mental states. Oatley (1992) and Oatley and Jenkins (1996) seemed to confirm the work of Denzin (1984). Not only were emotions complex, but they were also personal and shared. These scholars agreed, however, that any study of emotions needed to be conducted within "lived situations," and phenomenology was cited as an appropriate methodology to best characterize emotional experiences.

Philosopher Martha Nussbaum (2001) labeled emotions as "highly complex" and "messy." She believed they were connected to a theory of practical reason, ethics, politics, and aesthetics, and Nussbaum asserted that a "theoretical account" of emotions could have significant consequences for these varied theoretical fields:

> If we think of emotions as essential elements of human intelligence, rather than just as supports or props for intelligence, this gives us especially strong reasons to promote the conditions of emotional well-being in a political culture: for this view entails that without emotional development, a part of our reasoning capacity as political creatures will be missing. (p. 3)

The political aspect had significant meaning when considering the patriarchal critique inherent in my argument. Nussbaum (2001) argued that emotions involved judgments about "important things, judgments in which, appraising an external object as salient for our own well-being, we acknowledge our own neediness and incompleteness before parts

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of the world that we do not fully control" (p. 19). Whether women actively and consciously recognized their own neediness or not, I agreed with Nussbaum's assertion that we were incomplete if we did not consider our own emotional development.

Since this study used a feminist lens to interpret the participants' emotional reactions to difference, it proved important to consider some feminist scholar's definitions of emotions. Megan Boler (1999) commented that many conceptions of emotions could be limited to the "dominant" discourses mentioned above. Further, feminists often challenged what Boler (1999) called the three dominant discourses of emotions: "the pathological, rational, and religious" (p. 11). Feminist scholars contested the belief that emotions were biological, natural or universal, and Boler (1999) believed that a study of emotions allowed "us to explore the revealed 'space' between ideology an internalized feeling" (p. 13). By doing so, a space opened and allowed a deeper consideration of emotions as a place for "consciousness-raising" (Boler, 1999, p. 132).

Noted feminist scholar Alison Jaggar (1989) concluded that such a space was limited by perceiving emotions in traditional Western ways (i.e., suppressing or controlling emotions). Instead, Jaggar (1989) described "outlaw emotions" as those that were "necessary to develop a critical perspective on the world" (p. 160). Jaggar (1989) also noted:

> Feminists need to be aware of how we can draw on some of our outlaw emotions in constructing feminist theory and also of how the increasing sophistication of feminist theory can contribute to the reeducation, refinement, and eventual reconstruction of our emotional constitution…The most obvious way in which feminist and other outlaw emotions can help in developing alternatives to prevailing conceptions of reality is by motivating new investigations" (pp. 160-161).

Such investigations allowed a different perception of the world to emerge. Perhaps conventional norms could be challenged. Nonetheless, Jaggar's (1989) idea of the upward spiral helped me envision a place to take my investigation of emotional responses in the classroom.

The literature cited here established emotion as a tool for understanding the phenomenon of difference in the public schools setting. As Denzin (1984) noted, emotion and phenomenology allowed for a form of consciousness to emerge. Such emotions stirred or moved our inner and outer worlds. Oatley (1992) characterized this as a way to "derive insights" (p. 5); yet emotional shifting made emotions difficult to pin down, hence the need for alternative tools to dismantle traditional patriarchal structures. Nussbaum (2001) believed that emotions were connected to human intelligence, but feminists like Boler (1999) and Jaggar (1989) warned that creating binaries like reason/emotion created a Cartesian duality that limited "conscious raising" (Boler, 1999, p. 132). Outlaw emotions, according to Jaggar (1989), helped to construct alternatives to preconceived notions of emotional "realities."

This dissertation studied the intersection between difference and emotion and the ways in which the participants perceived the importance of the two in the English/language arts classroom. My own field notes showed the complexity of this research topic:

> I am feeling so aggravated with the divergence of thought, especially about how non Whites, people of color, those whom I presume to be different than me (how awful that sounds here), define difference. They are so divergent. Some were optimistic like Cornel West. Some were metaphoric like Toni Morrison. Some were kind like bell hooks. But Trinh Manh-ha and Audre Lorde were mad, mean. I sat there angry at them for some reason, some unnamed reason. Then in a fit of insomnia I reminded myself of the intent of my study—to study the emotional reaction during the negotiation, during the angst of trying to sort out

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the difference in our world, in my own world…I reacted emotionally to difference in this review of literature. It took me much time and the quiet of three o'clock in the morning to realize that my anger was based on *something*; it was masking a deeper emotional level that I was not ready to name. (personal journal, January 31, 2007.

This exploration of difference and emotion proved difficult because it caused me to consider my own deeply held beliefs. It required a critical stance to uncover and name the outlaw emotions that would deepen my understanding of self.

Overview of Method

This study employed a critical ethnographic stance. Quantz (1992) asserted that there is no definitive description of critical ethnography "because to define the term is to assume an epistemological stance in which the social world can be precisely defined—a position that is not very critical" (p. 448). However, two criteria of critical ethnography related to this study:

1. The researcher utilizes field methods that place the researcher on-site to see the lived experiences of those living in "asymmetrical" power relations.

2. The researcher uses a theoretical framework from a body of theory "deriving from critical sociology and philosophy." (p. 448).

The first criterion was addressed using feminist research philosophy. Olesen (2003) posited that postmodern feminist theorists interpreted "truth" as a "destructive illusion" (p. 347). Indeed, feminist researchers viewed stories or texts in terms of power and oppression:

These inquiries typically take the form of the analysis of cultural objects…and their meanings…This includes textual analysis of these objects and the discourses surrounding them…(Olesen, 2003, p. 348).

Rodriguez (2000) believed that such an analysis must address the "romantic allure" of reading personal stories without addressing the overt or covert "hegemonic power

relations they may serve" (p. 14). By using feminist theory, I proposed that female teachers were often teaching within a hegemonic power system yet were unable to see its existence. By mapping out this territory (Boler, 1999), beginning English/language arts teachers could use their emotional experiences with difference as a way to practice differently and contend with Delpit's (1995) "Culture of Power" discussed previously.

Quantz's (1992) second criterion was addressed through postmodern philosophy. Primarily labeled as feminist poststructural theory, I applied several key concepts from this body of knowledge—language, subjectivity, discourse, and power—to better understand how the lived experiences of my participants, operating in asymmetrical power relations, could be understood. This researcher believed that feminist theory allowed the study to become what Quantz (1992) labeled as a postmodern critique of "society, culture, history, and knowledge" (p. 474).

Although critical ethnography referred to a variety of qualitative methods (Quantz, 1992), this study used phenomenology as its primary research tool. Phenomenological research was "derived from first-person reports of life experiences" (Moustakas, 1994, p. 84). This scientific method strove for validity by using descriptions that attempted to understand "meaning and essences of experience" (Moustakas, 1994, p. 84). Although some advocated for a "mixed" approach combining quantitative and qualitative methods (see Creswell, 2003), scholars like Jaggar (1989) warned of positivism's tendency to neutralize the "values and emotions of individual scientists" (p. 146). Simply put, so-called objective methods like those often suggested in quantitative research could limit the feminist researcher: "…the ideal of the dispassionate investigator is a classist, racist, and especially masculinist myth" (Jaggar, 1989, p. 158). This

researcher was vulnerable and employed methods that Behar (1996) called "reflexive"

and critical. Simply put, my own experiences with emotional fatigue and with the binary

of private and public truths helped me see how such a process began early in the

English/language arts teacher's career.

Conclusion

This chapter served as an introduction to this dissertation study. The significance

of the problem arose from two competing demographics: the high percentage of white,

middle class teachers and the rising number of non-white students in the United States.

This chapter suggested that a dissonance could appear given the different backgrounds of

teachers and students in an English/language arts classroom. Using two key terms,

difference and emotion, I proposed a critical ethnographic methodology to study the

experiences of beginning teachers in this field. Specifically, this chapter highlighted my

use of feminist poststructural theory and phenomenological methodology.

Chapter 2: Interpretative Framework for Study

Introduction

This interpretative framework focused on research that studied the ways in which preservice and novice teachers discussed their emotions pertaining to difference in the classroom. This section was separated into two parts. First, I reviewed literature published under the auspices the National Council of Teachers of English (NCTE). The purpose of this section was to understand the ways in which key elements of my study, specifically emotion, difference, multiculturalism, and identity formation, were situated in the specific field of English education. As was suggested by Clark (2007), this review of literature studied research related to my particular field. I also compared and contrasted various positions on the subjects and sought definitions that already existed for elements of my study and/or to highlight any gaps in existing research.

The second section of this chapter opened this same type of investigation to the field of education in general. First I described studies that discussed emotions in general, and this section provided a possible justification for exploring the emotional aspect of teaching. The second part of this section focused the analysis to the area of difference thus detailing other studies that considered the role emotions play when discussing issues of difference. Neither analysis, however, found studies that exclusively used a feminist poststructural framework. Throughout this review of literature, I offered ways that previous research could help me interpret my own study; therefore, this chapter served as an interpretive framework.

Literature Located in the Field of English Education

Given that the study was placed within the field of English education, special

attention was given to two premiere journals produced under the auspices of NCTE:

Research in the Teaching of English (*RTE*) and *English Education* (*EE*). Each published

roughly 16 scholarly articles a year. *RTE* generally focused on topics relevant to K-12

English/language teaching, and those articles were qualitative, quantitative, or blended

empirical studies. *EE* published a variety of pieces, usually empirical in nature but

occasionally the editor(s) choose essays that discussed an important issue of the field.

Generally speaking, the audience of *EE* was English educators interested in methods and

theory relevant to the preparation of English/language teachers.

For the purposes of this review, I reviewed at total of 300+ articles published by

these two journals in the last ten years. Few were selected based on their relevance to

this dissertation study. Interestingly, none completely captured the essence of this

investigation. Below I summarized those that related tangentially to my study;

specifically, five areas were examined:

1. Emotion/affect
2. Difference/emotion
3. Multicultural pedagogy
4. Multicultural imperatives in the field
5. Identity formation

Emotion/affect. Although none of the reviewed articles directly discussed

emotional experiences of English/language arts teachers, VanDeWeghe and Reid (2000)

specified the importance of studying the "climate" of the classroom: "Describe the

affective climate (e.g., engagement of emotions in pursuit of learning; climate for risk

taking; ways in which 'wrong' answers are handled)" (p. 138). This study investigated a

heuristic methodology for studying the classroom as text. VanDeWeghe and Reid (2000)

acknowledged the importance of creating a space where preservice and inservice teachers practiced viewing the classroom. However, they warned that "Reading the classroom as text is both easy and difficult—easy that all it takes is an orientation that asks what the classroom has to teach us (as teachers or observers), difficult in that what it has to teach us is complex, multi-layered, and often conflictive" (p. 136). Such a warning was particularly helpful as I addressed two multi-layered issues, emotion and difference.

In a different vein, Tara Star Johnson (2004) studied the relationship of Eros to the English/language arts classroom. In her pilot study, Johnson (2004) discussed two women that experienced sexual tensions during their student teaching experience. Grounding her analysis in the work of Foucault, she asserted that "unstable and shifting interrelationships among knowledge, power and sex…make it crucial for those currently controlling the dominant discourse to limit teachers' ability to use erotic power in the classroom…Norms that serve the interests of those in power are perpetuated by unquestioned assumptions of appropriate conduct" (p. 7). But Johnson did not advocate for an erotic power that encouraged sexual relations; rather, she focused her thesis to this end: "Suppression of desire is not just an emotional health issue for teachers…" (p. 21). Instead, the issue allowed the researcher to begin a new dialogue, one that addressed a "silent" issue surrounding teacher embodiment (Johnson, 2004). Johnson's article from *English Education* discussed areas relevant to my own study. Not only had Johnson used a feminist poststructural framework, but she also rejected modernity's metanarrative of the Cartesian duality. At first her taboo subject seemed far from my own, but personal experience told me that emotions were also silenced in the classroom in much the same fashion.

White (2003) studied the notion of caring within the field of English education. Whereas the author agreed with other scholars that label caring as "essential" and "effective" to the field of literacy, he believed that "literacy scholars often do not say what it is they mean by caring" (White, 2003, p. 296). Likewise, White (2003) blamed blanket citations like "Noddings (1984)" for an ambiguity of meaning. In his article, he deconstructed Noddings' work to show that within literacy instruction, some were cared-for while others were ignored: "For I believe that Noddings's discussion of reciprocity and her readings of her illustrative vignettes could encourage teachers to countenance a dichotomous split between relationship and principle, an opposition that will finally lead to uncaring instruction, to classrooms in which some are cared for and some are not" (p. 325). Instead, teachers should believe, act in faith and "recognize that caring instruction in literacy is bigger than ourselves" (White, 2003, p. 325). This piece helped inform my own in that it allowed for ambiguity. Not unlike caring, emotion was difficult to define. Merely offering citations without thorough analysis of the deeper meanings would not allow for a full recognition of the impact of caring or emotion. I questioned, however, White's (2003) premise given that he offered no specific evidence of what caring looked like in the class. My study blended theoretical background with practical evidence of what it meant to engage a meaningful emotional exchange when discussing difference. Todd DeStigter's (1998; 1999; 2001) work most closely blended these two areas.

Difference/emotion. In "The *Tesoros* Literacy Project: An Experiment in Democratic Communities," DeStigter (1998) wrote about the *Tesoros* literacy project, a two and a half month collaboration between Latino English as a second language students and their Anglo at-risk counterparts. Steeped in the theoretical framework of Dewey,

DeStigter found that a "necessary dialectic tension between unity and difference" (p. 10)

could be better understood if more emphasis was put on the affective relationships that

formed under such conditions. More importantly, perhaps, was this passage:

> In my view we need not only to understand and critique the constraints inherent
> in such structures but also imagine new ways of thinking and action within them.
> In other words, researchers can't be content with investigating whether the ways
> that artifacts, ideas, practices, and event in and around a research site fit together
> to create a cultural environment that works to the benefits of some students and
> at the expense of others. (p. 15)

DeStigter (1998) was very concerned with how these situations could become more

democratic, and he called for a reading of Dewey that placed "greater emphasis on

affective relationships than is usually attributed to his work—relationships that I believe

enable members of a community to encounter difference as complementary and socially

productive rather than as threatening" (p. 17). In the *Tesoros* project, members of the

community were encouraged to make personal connections with one another. DeStigter

(1998) admitted that this was in hopes that the members could identify with one another

on some level, or to foster "intelligent sympathy" (p. 24). The solidarity developed by

the community members indicated the Dewey's notions of community and Noddings

beliefs about caring required a "personal investment" (p. 26). Specifically,

> In the context of the *Tesoros* Project, recognizing affective relationships and
> social action as mutually-dependent, essential characteristics of our ends in
> view meant that we were attempting to encourage uses of language that
> recognize speakers and listeners as agents with the power to expand the
> boundaries of their discourses and to revise the circumstances in which
> they live. (p. 27)

Simply put, when confronting difference, "if people can begin by emphasizing their

connections with each other, they will be more likely to develop the motivation and

disposition required to encounter difference as complementary rather than divisive" (p. 38).

The above article won the 1998 Alan C. Purves Award for its projected impact on the practice of others. In his acceptance speech, DeStigter (1999) furthered his idea about affection and political community by describing critical empathy. Appropriated from others, DeStigter (1999) defined critical empathy as "a process of establishing informed and affective connections with other human beings, of think and feeling with them at some emotionally, intellectually, and socially significant level, while always remembering that such connections are complicated by sociohistorical forces that hinder the equitable, just relationships that we presumably seek" (p. 240). Critical empathy, DeStigter (1999) believed, addressed the disjuncture between "the face-to-face, local, largely affective relationships emphasized in Deweyan notions of community and the alleged sociopolitical efficacy of the public sphere" (p. 239). I considered my work on emotion and difference in much the same way. How can teachers' emotions extend beyond the personal into the public sphere in ways that created a safe space to discuss issues of difference?

Another article by DeStigter (2001) built on the previous work yet also spoke directly to the issue of difference and the affective follow:

> To be sure, the debate over multicultural education is often discomforting and trying, perhaps more than any other in our field, and I believe it is so because it eventually works its way to the core of so many fundamental human questions: Who am I? What do I value? What can/should be the nature of my relationships with others, especially those who would answer these first questions differently than I do? These questions are not going away (nor should they), and all people must answer some version of them in the thoughts and actions of their daily lives. We teachers are, of course, no exception. (p. 292).

Using his work in an at-risk inner city program, DeStigter (2001) believed that democratic conversations about diversity could take place in our classrooms if we allowed for what Patti Lather called "a praxis of not being so sure" (cited in DeStigter, 2001, p. 311). Attention to "affective thought and personalized democracy" (p. 314) allowed for, DeStigter asserted, an intimacy that led us to a "humane agility" (p. 314). This piece called for an application of NCTE's beliefs about multiculturalism, and this proved significant for my own study. DeStigter's work emphasized the need for teacher educators to consider ways in which preparatory coursework encouraged "a greater understanding of the ways in which their own cultural values and assumptions affect their teaching" (DeStigter, 2001, p. 291). By understanding the ways in which beginning teachers responded to difference in the classroom, my dissertation study provided valuable insight for those who prepare English/language arts teachers.

Also connecting issues of difference and emotion, Trainor (2005) studied white talk, white racism, and white attitudes that emerged during college-level literature discussions. She concluded, in part, "…racist language functions metaphorically. That is, it acts as a rhetorical bridge between unlike domains: the affective domain of feeling…and the political domain of racial belief and identity…" (p. 141). Using literature by Ralph Ellison and others, Trainor (2005) identified several forms of white talk including negative stereotyping, color blindness, assertions of white innocence, etc. She believed that teaching multicultural literature required thoughtful analysis of questions like: What do we hope the students gain from the readings? Yet such questions could be limiting, and Trainor (2005) suggested focusing on the emotional domain. By discussing white talk (or difference) as a persuasive rhetoric, perhaps we could better

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view the private and public impact of language. Both preservice and inservice teachers could benefit from an identification and interpretation of "…the emotional and political appeal of the various discourses about race that they rely on to structure their responses" (p. 162). Although my study addressed novice English/language arts teachers and not college literature students, Trainor's suggestions were important to consider. Not only did she call for an analysis of affective domains, but she also believed that deeper investigations of the metaphorical underpinnings of white talk led to a richer understanding of how teachers developed a stance on diversity issues.

Multicultural pedagogy. Cook and Amatucci (2006) investigated the second author's developing multicultural pedagogy. Four distinct contexts/beliefs helped formulate a strong commitment to diversity issues. First, Kristi Amatucci discovered, through a great-uncle, a connection to Cherokee ancestors, and she responded thusly:

> *Learning about my family's history…gave history an immediacy that it never had for me when I studied it back in high school…at least three of the four branches of my immediate family were intermarried with individuals who were part Cherokee themselves…the feelings resulting from my historical perspective prompted me to a desire to serve those who have been treated unfairly or with injustice…I guess it boiled down to the fact that I want to help the descendents of those who might have been harmed by the attitudes and actions of my ancestors.* (italics original, p. 222)

A second context cited, and one possibly connected to the first, was Kristi's commitment to not reproducing the narrow curriculum of her own high school literature experience. She could only recall reading two novels that were not written by European/European American men. These two personal convictions were then met with two public institutions holding strong commitments to diversity issues: the graduate program she attended and the school district for whom she worked.

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The authors concluded that all of these contexts played a role in Kristi's

developing multicultural pedagogy, and, specifically, "A concept such as diversity insists

that we consider how the individual learns through interaction with others" (p. 241).

Now in her fifth year of teaching, Kristi reflected on this issue and asserted

> *[M]any practitioners operate under an incomplete notion of what multicultural*
> *education entails…Now in my fifth year of teaching, I understand multicultural*
> *education as a process, a recognition that continues to deepen and expand…*
> *Taking a multicultural stance in the classroom involves valuing the other,*
> *working for social justice, and teaching tolerance that goes beyond curricular*
> *decisions.* (italics original, pp. 239-240)

In considering my own participants' life stories, educational experiences, college

training, and teaching placements, it proved valuable to see if those contexts served as

resources for understanding difference or as hindrances to a multicultural stance.

Multicultural imperatives in the field. In his 2001 article summarized above,

DeStigter discussed NCTE's goals pertinent to multiculturalism. He specifically

mentioned the July 2000 themed issue of *English Education.* This volume's goal was to

engage in a discussion of culture, race, bias, gender (all issues of difference). *English*

Education's editor of the issue, Nancy Mellin McCracken (2000), contended, however,

that "[t]he language for talking about difference is constantly changing" (p. 249). For

that reason, this section not only reviewed this particular issue of *English Education* but

also outlined more recent position statements from NCTE.

The first piece in this issue dealt directly with preparing English/language arts

teachers to work with diverse student populations. Rosen and Abt-Perkins (2000) first

identified some working principles for English education teacher preparation but then

focused on specific areas that needed to be included in these programs. Of those listed,

"Self-knowledge" pertained specifically to this study:

> *Self-knowledge* through inquiry into cultural consciousness, the assumptions
> and stereotypes which will create obstacles to culturally responsive teaching.
> English/language arts teachers need to critique their own values pertaining to
> languages and dialects other than standard English, what counts as good
> literature, and the role they can play as English language arts teachers in
> the success of student from diverse cultures in the schooling process. (p. 254)

Rosen and Apt-Perkins (2000) believed that a continual, in-depth discussion of the

guiding principles and practices helped better prepare preservice and inservice teachers.

The closing essay of the issue, written by Carol Lee, took umbrage with Rosen

and Apt-Perkins' conclusions. Lee (2000) concentrated her argument on four specific

points. First, knowledge of self should not merely be directed at teachers alone:

"…students are active agents in the negotiated territory of classroom life" (p. 309).

Second, Lee (2000) believed that all aspects of the classroom, even instructional

methodology, are not free from culture; also, within any cultural group, there were vast

divergences. Next, Lee (2000) suggested that there was very little empirical data to prove

that cultural identities were tied to what and how a student read. Finally, Lee (2000)

contended good teachers needed to have a variety or spectrum of strategies for all

students, not just those with diverse backgrounds. She reiterated that all students, even

white ones, are diverse in some way.

Lee (2000) seemed to focus her concerns on subject matter pertinent to

English/language arts: "I do believe that additional activity is needed that is more deeply

grounded in how these cultural sensitivities are linked to the disciplines that depend on

skilled literacies…" (p. 311). This was certainly a worthwhile question. In the context

of my own study, I found myself struggling to think about my participants as teachers in

general vs. teachers of the English/language arts in particular. But I contended that such

a duality only forced answers that could limit their ability to serve their students and

themselves when issues of diversity arise. Puidokas' (2000) article in this issue

illustrated this point. As a middle school English/language arts teacher, Puidokas (2000)

interrogated the identity of all members of her classroom community: "I strive to

understand my students better, not so as to more easily impart knowledge, but to better

construct knowledge with them, spinning together the web of relations which makes us a

community" (p. 301).   Through class writings including poetry, all members in her class

began to interrogate their own identity on a personal level and negotiate their role in the

larger classroom space. Perhaps Lee (2000) could reconstruct her analysis and look at

the multiple roles an English/language arts teacher assumed each day. While many could

directly apply to English/language arts in particular, a wider range could be necessary to

navigate the vast web of relationships and responsibilities of any classroom teacher.

Another article in this issue, Willis' (2000) "Keeping it Real: Teaching and

Learning about Culture, Literacy, and Respect," referred to the process of addressing

issues of culture, literacy, and respect as "a bumpy road" (p. 267). Willis (2000)

specifically related this to her white European American students who were often amazed

at the complexity of working with difference as they student taught. Although issues

could be easier to address when students were "closely ideologically…aligned to issues

of diversity…it's not always possible in pre-service certification courses" (p. 276).

Willis (2000) argued that methods courses or best practices were not really the best

preparation; rather, teacher educators should work to "inform and broaden each student's

thinking about the influences of culture in society and in teaching and learning about

literacy" (p. 276). Citing the work of Sara Lawrence-Lightfoot, Willis (2000) advocated

for a respect for others grounded in trust and equitable relationships.

Likewise, Pixley and VanDerPloeg (2000) specifically addressed whiteness in teacher education. Given that some suggested that 87% of teachers in the United States were white (Rosen & Abt-Perkins, 2000), this topic proved vital to the suggestions offered in this issue and by NCTE in general. After discussing the exchange between students from two culturally different middle schools, the authors wrote, "How can we learn to see whiteness? As teachers and students, we must keep trying to remove the veil that history and bias have thrown over our eyes. If we want to move forward as human beings, and grow as a wide and diverse community, it is necessary for us to look long and hard at our own biases and shortcomings" (p. 288). Pixley and VanDerPloeg (2000) believed that English/language arts teachers needed to examine the lenses they used to "see" their students and, perhaps more importantly, themselves. The women interviewed for my study were all white, middle class first year teachers, so the authors' imperative proved applicable to my study. As the data emerged, it was vital to analyze the ways in which these women used different types of lenses to understand their roles working with students of diverse backgrounds.

The last article reviewed in this issue of *English Education* was written by Kris Gutiérrez, and she discussed the linguistic needs of English language learners. After specifying the trends in education (and perhaps the whims educators were often at the mercy of), Gutiérrez (2000) noted, "Not all theories and ways of organizing learning permit and promote the use of an individual's tool kit in the service of learning" (p. 297). That tool kit, based in a student's linguistic, socio-cultural, and institutional identity, must be understood by the teacher. All students, Gutiérrez (2000) asserted, could benefit from empirical studies that investigated how "robust theories of learning" could "ensure

academic achievement and democratic citizenship for all our students" (p. 297). General

as it sounded, Gutiérrez (2000) provided a good direction for the 21st century of teaching

and learning. Through "robust" study, opened to various methodologies and frameworks,

the theoretical underpinnings of this issue of *English Education* could be tested, but any

robust study must not seek *one* answer. As our discipline progresses, these issues will no

doubt continued to evolve.

More recently, in 2005, NCTE held a leadership summit entitled "Reconstructing

English Education for the 21st Century." Several small group sessions held "critical

conversations on vital issues" (Miller & Fox, 2006, p. 265). One of the seven core

questions was, "What do we know and believe about supporting linguistically and

culturally diverse learners in English Education?" (Miller & Fox, 2006, p. 269). Boyd,

Ariail, Williams, Jocson, Sachs, McNeal, et al. (2006) answered this question in an essay

appearing in *English Education, 38*(4). The committee identified seven core values, and

those pertinent to this study included:

> We believe that…
>
> 1. teaching is a political act, and in our preparation of future teachers and citizens, teachers and teacher educators need to be advocates for and models of social justice and equity;
> 2. teachers and teacher educators must be willing to cross traditional personal and professional boundaries in pursuit of social justice and equity;
> 3. teachers and teacher educators must recognize that students bring funds of knowledge to their learning communities and that teachers should incorporate students' knowledge and experiences into classroom practice…(pp. 331-332)

Boyd, et al. (2006) insisted that these and the other beliefs would "better serve

linguistically and culturally diverse learners" (p. 332). But were these values discussed

under the auspices of NCTE shared by practitioners in the field?

Dudley-Marling, Abt-Perkins, Sato, and Selfe (2006) studied responses to a survey (n=649) that distinguished the qualities of a "highly-qualified" English/language arts teacher. Of the responses analyzed, 73% were from classroom teachers, 17% were from teacher educators, and the other 10% were from administrators, graduate students, or research scholars. Outcomes of two items proved interesting. First, respondents ranked the importance of "Knowledge of diverse cultures" thusly:

Very important	54%
Somewhat important	43%
Not important	3%

In contrast, the responses to "Respect for students" varied greatly from the above:

Very important	94%
Somewhat important	4%
Not important	2%

Dudley-Marling, Abt-Perkins, Sato, and Selfe (2006) also asked participants to "indicate how valuable each of these would be to you in either becoming or continuing to be a highly-qualified teacher of the English language arts" (p. 178). Consider the results for "Increased knowledge of working with students from different cultures and different languages" (based on a 1-6 Lickert scale):

6 (Extremely valuable)	23%
5	27%
4	29%
3	14%
2	5%
1 (Not valuable at all)	2%

Although respondents believed highly-qualified English/language teachers should respect their students, only 50% valued cultural and linguistic differences that may be necessary to understand and value that respect. Although I was wary of over generalization, Dudley-Marling, Abt-Perkins, Sato, and Selfe's (2006) study indicated that directives

from NCTE do not necessarily "trickle down" to classroom teachers. Such a dissonance fueled my study; perhaps by recognizing the emotional associations related to experiencing difference, classroom teachers could feel more comfortable with diversity issues.

Identity. A final section of this review of literature focused on teacher identity. Franzak (2002) asserted, "Those of us who create 'teacher' as part of our identity must negotiate the particular implications of our professional identity in relation to students, peers, the general public, our intimates, and ourselves" (p. 258). In her study of one beginning teacher, Franzak (2002) found that teacher identity was dynamic, always evolving. Likewise, many different sources impacted identity formation: role models, previous experiences with teaching, significant education classes, and childhood experiences related to learning (Knowles, 1992, as cited in Franzak, 2002).   Another NCTE publication further discussed the identity formation of beginning teachers: Janet Alsup's (2006) book, *Teacher Identity Discourses: Negotiating Personal and Professional Spaces*. Alsup's (2006) extensive ethnography examined six women in English education as they matriculated from preservice teaching to inservice teaching. Although the book examined a variety of discourses, narratives, and metaphors (for a fuller summary see Beliveau, 2006), the author's discussion of identity formation proved valuable in this study. Expanding the definition established by Franzak (2002), Alsup (2006) contended that teacher identity was holistic, "inclusive of the intellectual, the corporeal, and the affective aspects of human selfhood" (p. 6). Yet this work on identity proved difficult for beginning teachers and teacher educators (Alsup, 2006).

Alsup (2006) strongly believed that teacher educators needed to talk to preservice teachers about identity development. Although she postulated this might be difficult, these issues could help preservice teachers understand the long and sometimes arduous process of becoming a teacher. Alsup (2006) suggested the use of philosophy statements, narratives, and metaphors. Through critical engagement with those artifacts, novice teachers could be able to critically analyze "their relationship to one's developing personal pedagogy" (p. 7), and such an enterprise would allow one to become a "good teacher" (p. 7). As seen in Franzak's (2002) description of the Critical Friends Group, a place that "brings together teachers at all levels of experience to prompt and support one another's professional growth…" (p. 259) could prove invaluable for the consideration of one's teacher identity. Both the use of artifact analysis in the preservice phase and the Critical Friends Group portended the importance of identity formation.

Although identity formation was not cited as a key element of this dissertation study, it became a byproduct of the data collection process. As I asked my research participants to give a metaphor for their classrooms, the artifact analysis suggested by Alsup (2006) proved valuable to specify these beginning English/language arts teachers' understanding of various discourses in which they situated themselves. As Alsup (2006) indicated, "…identity construction not only affects experience, it also depends on experience—or the bodily enactment of ideological positions—in order to come to fruition" (p. 78). These two NCTE publications helped illustrate an important aspect of the inchoate teacher: identity can inform or deform the way in which all teachers understand the multiple discourses in which they live. Alsup's (2006) notion of core

identity (or identities as I suggested later) served as another way to understand the lived subjectivities of first-year English/language arts teachers.

Literature Located in the General Field of Education:

The second section of this review analyzed literature relevant to education in general. By this, I meant that either the studies related to all teachers/teacher education programs or the studies related to another field but could be extrapolated to the field of English education. Although no one study completely matched the study proposed here, elements of these reviewed articles offered an opportunity to articulate my own argument or to better define the project that I am undertaking here.

Research discussing emotions in general. Sutton and Wheatley's (2003) literature review discussed several studies related to the emotional aspects of teaching. The authors believed that emotions were an integral part of a teacher's life, and they characterized those as either positive (love, affection, caring, etc.) or negative (frustration, anger, anxiety, etc.). Sutton and Wheatley (2003) also highlighted research focusing on how emotions influenced a teacher's cognition, memory, and problem solving. They proposed that a teacher's motivation could be influenced by emotional responses, and, by extension, students were often in tune with teacher emotion. After their summation, the authors concluded that several research areas could stem from analyzing teacher emotion: "management and discipline, adopting and using new teaching strategies, learning to teach, and teacher motivation" (p. 343). This comprehensive literature review not only provided a summary of work in the field but also suggested, albeit by omission, other areas worth studying; specifically, the connection between emotional response and difference could be another way to extend the discussion of emotions in education.

In my own review of literature, two researchers, Andy Hargreaves and Michalinos Zembylas, emerged as steady contributors in the area of teaching and emotion. First, Hargreaves (2001) specified the concept of "emotional geographies" to find "the supports for and threats to the basic emotional bonds and understandings of schooling that arise from forms of distance or closeness that can threaten emotional understanding among teachers, students, colleagues, and parents" (p. 1061). Hargreaves believed that teachers made and remade emotional geographies in their interactions with others, but those interactions took place in circumstances not of choice. In what I would call a teacher's public life, Hargreaves (2001) contended that teachers were likely to distance themselves morally, physically, professionally, and/or socioculturally from the parents with whom they interacted. Simply put, Hargreaves (2001) posited that in today's changing world, "more and more children belong to cultures that are different from and unfamiliar to those of their teachers (p. 1062), yet teachers were "physically, socially, and culturally removed from the communities in which they teach…" (Hargreaves, 2001, p. 1062). This last finding was particularly relevant to my study; I found that such difference in cultural backgrounds resulted in certain emotional stances.

In another study, Hargreaves (2000) focused on the mixed emotions of teachers and their interactions with students. In this study, Hargreaves (2000) believed that there was a "disturbing neglect" (p. 811) of the emotional aspect of teaching. In his attention to the emotional geographies of secondary teachers, he found that the fragmented interactions between teachers and students made emotional understanding "difficult." When compared to elementary teachers, secondary teachers tended to be more distant from their students. Hargreaves' (2000) posited that any serious attention to school

reform should take into consideration this distant relationship. In a more recent article,

Hargreaves (2005) studied the generational factors of emotions and teaching. He found

that early career teachers often approached their work with "emotional directness and

intensity" (p. 971), and they also managed and moderated their emotions in order to

attend to job demands. In other words, some of the participants learned to refocus their

energy and not let the little things bother them. Hargreaves (2005) also noted that early

career teachers tended to be more adaptable and flexible but still worried about

employment uncertainty. Hargreaves' work here helped to provide a picture of my

projected participants—early career secondary teachers.

Michalinos Zembylas also researched the field of emotions in education. First,

Zembylas (2003) "interrogate[d] the place of emotion in teacher identity formation" (p.

108). Using a Foucauldian model, Zembylas concluded that emotions and subjectivity

allowed a lens from which to "interrogate emotional rules at the level of constituting the

teacher-self" (p. 127). By becoming aware of the "technologies" that dictated emotions

and subjectivities and by creating strategies of resistance, teachers were more likely to

develop power and resistance. In another study, Zembylas (2005a) described the

emotional condition of an elementary teacher over the course of three years. Zembylas

(2005a) looked at this teacher's emotives or emotional gestures and utterances in hope of

identifying the state from which her emotional statements derived. He found the

emotional suffering and emotional freedom experienced by this teacher was affected by

forms of social and discursive practices inherent in many schools. By using emotives, it

was possible to remodel and reframe the "terms of emotion discourses in education"

(Zembylas, 2005a, p. 483).

Zembylas (2005b) extended his work in another study of the same teacher. This piece focused more directly on the teacher's behavior in school as she attended to the emotional regulation often required of teachers. Zembylas (2005b) believed that this teacher could not display her emotions freely; rather, she internalized the "school policies, practices, and social conventions encoded in emotional rules that regulated how [she] was supposed to control her emotions expressing them 'appropriately'" (p. 945). Using a poststructuralist lens, Zembylas (2005b) believed that "This is an exciting time for researchers of teacher emotion, with many issues still to be raised and investigated" (p. 946). Zembylas' work intersected with mine in that we both employed a poststructuralist lens from which to analyze the emotional life of teachers. By writing so prolifically about emotions in education, and by empirically studying the experiences of teachers, these researchers opened the door for additional research. Although Hargreaves and Zembylas made major contributions to ways in which teacher emotions matter in the classroom, others have specifically studied emotional responses to difference. These studies were summarized below.

Studies connecting difference and emotion. Some researchers connected teaching, difference, and emotion. Although each study was unique, a common thread ran through them—they all discussed the effects of the intersection between difference and emotion from the perspective of preservice/novice teachers. This was significant given my projected participants' backgrounds. As novice teachers, they could identify more with the persona of the preservice teacher; therefore, each study below offered insight for my own work.

Rosenberg (1997) studied her educational psychology students' reticence to openly discuss issues of race. By focusing on two pre-service teachers' journal reactions to diversity training, Rosenberg (1997) discovered that students felt more comfortable discussing race in private writings or in personal interactions with the teacher. Within a classroom situation, students often reacted with silence, or what she termed a "presence of absence" (p. 80). However, in those personal writings, Rosenberg discovered varied emotional reactions. One student responded angrily to her classmate's inability to identify or examine race. Another white student's journal entry resulted in a very different outcome. This student discussed her favorite teacher as one who made light of racially charged situations in *To Kill a Mockingbird*. When challenged by Rosenberg, this student adamantly defended her high school teacher's methodology stating that she had misrepresented him somehow. The emotional responses here occurred when the private was made public, and these reactions of silence and anger provide an interesting binary to consider during my data collection.

Carson and Johnston (2000) also discussed the reluctance of pre-service teachers to openly discuss issues of race, but their action research analysis addressed the emotional responses of a white instructor. When her students were reacting with a polite and general interest in the topic of cultural difference, the instructor became angry. She then passionately discussed her Aboriginal husband's experience with racism. Only at this point did the students begin to discuss personal interactions with racism. During this discussion, three distinct groups emerged. Some were impassioned about the issue and believed that discussing race was vital to teaching. On the other side of the argument, some were resistant to discussing cultural difference because they felt that their white

privilege was threatened. In between, there was a silent middle group who seemed disinterested in the vehemence of either side. Additionally, Carson and Johnston's (2000) description of the participant observer addressed the role of researcher. As I interacted with my participants, I also considered how my comments influenced the discussion of difference within the English/language classroom.

Another study, Merryfield (2001), addressed the issue of emotional response to diversity training through a very different process. After teaching a multicultural course online, she found that the anonymity of electronic postings allowed students to change the nature of debate seen in situations noted above. By studying the threaded discussions of electronic postings in her class, Merryfield (2001) discovered that traditional power structures of discussion changed. Usually she had seen the white, middle class students dominate, marginalize and even silence students of color. In this on-line forum, there was more equal contribution.   When specifically discussing issues of white privilege or homophobia, the online participants were not as reticent to argue these highly charged ideas. Some even found the discussion thread liberating. However, when many of these same students met on campus to continue the dialogue, they were reluctant to discuss their online postings. They reacted with nervous laughter or blank stares. After three years of teaching this online course, Merryfield (2001) concluded that her electronic classes discussed and identified cultural diversity in a more productive way. By listening to students of color often marginalized in traditional settings, the white students better understood and then supported emancipatory practices that could dismantle white privilege and hegemony. This study was of particular interest as I used both private and public discussions to investigate the phenomenon of emotional responses to difference.

The contrast between the two methods of gathering data provided valuable insight for teacher educators who addressed the emotional needs of novice teachers.

McKenna (1997) studied the "emotional, unconscious, and intersubjective subtexts of pedagogical interactions" (p. 52). After interviewing several university teachers and students, she found that classroom subtexts demand new ways of constructing communication. For example, she called for complex reading/listening relationships that would allow educators, researchers, and students new ways to reevaluate traditional histories operating within schools. Yet employing such a model was difficult. McKenna (1997) recalled an instance when a student of hers suggested that under certain circumstances, women deserved to be beaten. After mulling on this situation for many months, she realized that as "teacher," it was not always clear how to react to emotionally charged situations in the classroom. Part of the data analysis of this study needed to take into consideration the subtexts of the situations in which participants placed themselves. As novice teachers, the participants did not necessarily "know" how to react to emotionally charged situations, and this lack of experience was considered when analyzing data. McKenna's (1997) insight proved helpful as I investigated the subtexts of my participants' lives and how they related to their emotional reactions to difference.

Berlak and Moyenda (1999) studied how pre-service teachers reacted to a "militant" African American teacher's presentation. By studying journal responses to Moyenda's assertion that white teachers helped promote existing racial and social inequities, the authors noticed that white students reacted differently than their Black counterparts. Most of the white students reacted with anger to Moyenda's message.

They called her decisive, arrogant, unfair, etc. An African-American student, however, wrote that his white colleagues should "look in the mirror" (p. 9). He believed that Moyenda gave them more insight than they could gain in hours of observation or teaching. This student later mentioned feeling shut out of the conversation because several white students refused to hear him. Prior to this class, this student had already worked in a classroom, volunteered in community programs and had received several grants. Despite this background, white students did not seem value his contributions. Berlak and Moyenda (1999) believed that this student of color was affected by the repeated message of white supremacy, and these racist ideas negated the positive message brought forth by varying readings throughout the course. Ironically, this had been one of Moyenda's messages in her presentation. Both Berlak and Moyenda (1999) stood by their choice to present material that challenged the White students' belief systems. They asserted that many would never have had such a conversation otherwise, and this study showed emotional angst. As participant observer, I considered the participants' background and valued their contributions whether or not they reflected my own.

The research summarized above provided valuable background to my study of emotions, teaching, and difference. Hargreaves and Zembylas showed the importance of studying emotions in general. Their work contributed an understanding of how emotions affected teachers' public lives through the interaction with staff, students, and parents. Using Foucauldian philosophy, Zembylas began a critical discussion of how teachers grappled with the inner and outer landscapes of emotion.   The other studies mentioned

above invited an additional thread to the discussion—difference. These studies helped

articulate specific threads for my own investigation. Two were noted below.

 Private vs. public. Both Rosenberg (1997) and Merryfield (2001) discussed the

difference between private and public responses to difference in the classroom.

Rosenberg's analysis of her student's journal and subsequent challenge of written

material showed how dialogue could unite the two fronts, and by doing so, could begin to

deconstruct history and ideology. Merryfield (2001), however, showed that this is not an

easy process. Her more anonymous on-line discussion board allowed for freedom, but

when she tried to bring that conversation into the classroom, it proved difficult. Similar

to McKenna's (1997) contemplation of a teacher's role, Merryfield (2001) had not felt as

successful in her public discussion section; the private world of electronic postings

allowed for more emotional expression.

 Types of emotional responses. Many (Berlak & Moyenda, 1999; Carson &

Johnston, 2000; Merryfield, 2001; Rosenberg, 1997) noticed emotional expressions of

silence or anger. These two extremes did not really allow for a deconstruction of the

range of emotions one might have when discussing difference. Rosenberg (1997)

discussed a "presence of absence." Much like Boler's (1999) concept, students often

choose to not act—but such a choice still articulates a stance. In this case, historical and

ideological forces disallowed open dialogue, and the work of Boler (1999), Jaggar

(1989), and Weedon (1997) provided a framework from which to describe these forces.

Only Carson and Johnston (2000) discussed a third emotional response. They discuss an

"impassioned" group who felt that difference was important to teaching.

My inquiry studied the private and public displays of English/language arts teachers' emotional responses more deeply. By establishing a specific critical ethnographic stance in which feminist poststructuralist theory was employed to better understand the lived experiences of women operating within asymmetrical power relationships, this study looked beyond silent and angry responses; it revealed ways in which emotional responses to difference helped and hindered beginning English/language arts teachers' pedagogical practices.

Conclusion

Both sections of this chapter specified research pertinent to my study. The work of myriad scholars both in the field of English education and more generally within the field of teacher education provided valuable insight into the dynamic investigation of difference and emotion. As such, this interpretive framework helped shape my understanding of the research preceding my own. Although none completely captured the essence of my study, they provided valuable ways to interpret my own methodology and eventual findings. The following chapter outlined a conceptual/theoretical framework and research methodology that formed a basis to extend this review of literature.

Chapter 3: Theoretical/Conceptual Framework and Research Methodology

Introduction

Whereas chapter two situated my study in the context of previous empirical work, this chapter developed the theoretical/conceptual perspective and research method employed to better understand the ways beginning teachers experience difference and emotion in their early classroom work. Working under the umbrella of critical ethnography, I employed a qualitative stance, but as stated in chapter one, there was no one definitive definition of critical ethnography. Instead, Quantz (1992) asserted that critical ethnography should place the researcher "on-site" to study "asymmetrical" power relations. Likewise, Quantz (1992) believed research should use a theoretical framework based in "critical" philosophies. To reach this imperative, this study blended two philosophies: feminist poststructural theory and phenomenology.

In the section that follows, the theoretical/conceptual framework referred to a lens that offered a perspective, not a research method (Schram, 2006). Feminist poststructural theory helped to situate the research questions and data analysis in a way that entered an existing critical discussion. Theory like this can be used as a "way of asking" (Schram, 2006, p. 61). In essence, Schram (2006) argued that theory could help to legitimize and narrow the influence of broad speculation. The section below entitled "Theoretical Framework Pertinent to Study" considered how the phenomenon experienced by these seven women could be read using feminist poststructural theory.

To reach the on-site imperative specified by Quantz (1992), this study used phenomenology as its principal research methodology. In general, the term phenomenology has been used in a variety of ways: as a philosophy, an analytical

perspective, a research tradition, an interpretative theory, and/or a research method (see Schram, 2006, p. 2). By adopting a lens steeped in the work of feminist poststructural thinkers, I used phenomenology as a research method and challenged one traditional characteristic of phenomenology, epoché. This "orienting" concept of phenomenology asked the researcher to suspend judgment about what was "real" (Schram, 2006). Therefore, how could I justify the use of a participant observer/active conversation partner and maintain standards suggested by many phenomenologists?

My answer to this question was informed by what Lather (1991) called the "uncertainty" of postmodern research. Instead of being seduced by what she called "high theory," my self-reflexive research blended many aspects of Lather's (1991) research markers; specifically, my study sought to understand (through its use of phenomenological methods), emancipate (through its use of a feminist framework), and deconstruct (through its use of poststructural analysis). Schram (2006) suggested entering into this kind of postmodern conversation by "assessing postmodernism's impact rather than ascertaining its precise meaning" (p. 3). Instead of bracketing or suspending my judgment about what was "real" (as is suggested by epoché), I purposefully placed myself into the study as a way to understand what Schram (2006) called the postmodern link between global and local concerns. As Schram (2006) also suggested, postmodern researchers needed to be challenged to cite how their own perspectives and those of the people they study were found in certain political, moral, and social values. By adopting both a poststructural feminist perspective and a phenomenological perspective, my study questioned the "contradictory and complicated issues of power, ownership of knowledge, and political and economic contexts" (Schram, 2006, p. 3) of postmodern research. But

as the following section elucidated, postmodernity did not try to locate any one

definition. By entering into this postmodern conversation, I acknowledged that my

research could negate, challenge and verify evidence posited by the researchers discussed

in the previous review of literature as well as those placed the feminist poststructural and

phenomenological fields.

Theoretical/Conceptual Framework Pertinent to Study

This dissertation study used a theoretical/conceptual framework that offered a

way to better understand the experiences and perceptions of seven beginning

English/language arts teachers. Shram (2006) believed that theory could be a practical

part of qualitative research since theory connected one's work to a larger body of

knowledge, offered a critical basis to address problems or attend to doubts, and/or

narrowed "broader principles and perspectives with your decisions to attend to some

things but not others in the course of your inquiry" (p. 60). Theory then became, as

Schram (2006) suggested, a way of asking. As explained below, my theoretical

framework was situated within postmodernism. As such, the theoretical framework

established below worked to connect, criticize, and/or narrow this study; however, any

one definition was not be easily established. Theory's way of asking (Schram, 2006) had

not necessarily lead to one specific understanding.

It was difficult to describe feminist poststructural theory without a discussion of

postmodernism, the discourse in which it was often situated. In fact, there were "many

similarities between poststructuralist theories and postmodern practices that it is difficult

to make a clear distinction between them" (Sarup, 1993, p. 144). Some (Best & Kellner,

1991; Ward, 2003) argued that there was no unified or coherent postmodern position.

Rather, postmodernism was often described in terms of its critique of modernity or its rejection of modern assumptions (Best & Kellner, 1991; Usher & Edwards, 1994). Although there have been numerous attempts to define this postmodern "phenomenon" (Best & Kellner, 1991, p. 1), any such definitions were often difficult given that postmodernism, in theory, worked against set definitions. Even terminology associated with this postmodern "turn" (Best & Kellner, 1991, p. 1) differed; for example, "postmodernity" and "postmodernism" could not necessarily be used synonymously. Postmodernity was often used to mean the era after modernity (Best & Kellner, 1991). Yet, others (Usher & Edwards, 1994) wondered if postmodernity was merely a continuation of modernity. Citing Foucault, the authors suggested that modernity and postmodernity are oppositional forces often present together.

The term "postmodernism" was often used to refer to the theoretical underpinnings of postmodernity. Perhaps one way to understand postmodernism was to consider the humanistic and modern beliefs that were often seen as antithetical. Postmodernism rejected the systems espoused by humanism. In essence, humanism worked to define the "essence of things, to get at that single, unique factor that enables one to identify something or someone and group it with others of its kind in various structures, thus producing, and even enforcing, order out of randomness, accident, and chaos" (St. Pierre, 2000, p. 480). Similarly, modernity accepted certain worldviews or grand narratives; these worked to legitimate a center from which "beliefs and actions can be grounded" (Usher & Edwards, 1994, p. 10). Modern worldviews provided some benefits: "Intellectual accomplishments provided alternatives to irrational beliefs…Scientific methods were gradually refined, leading to previously unimagined

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achievements in medicine, industry, engineering, and technology" (Houser, 2006, p. 10).

Yet, as Houser (2006) maintained, modernism had a problematic legacy, for dependency

on modernistic objectivity lead to "mechanistic perspectives, reductionistic thought,

scientific measurement, conceptual compartmentalization, and social, political, and

economic competition" (p. 10).

Postmodernism critiqued modernity and rejected the macroperspectives often

apparent during that epoch (Best & Kellner, 1991). Postmoderism preferred plurality,

and postmodernists explored their worlds through a variety of methods and looked for

multiple meanings (Usher & Edwards, 1994).   As Ward (2003) indicated,

> …postmodern thought tends to reject the idea of things having a single, basic
> meaning. Instead, it embraces fragmentation, conflict and discontinuity in matters
> of history, identity and culture. It is suspicious of any attempt to provide all-
> embracing, total theories. And it rejects the view that any cultural phenomenon
> can be explained as the effect of one objectively existing, fundamental cause.
> (p. 101)

The certainty of modernism was often questioned by the postmodernist mind. Butler

(2002) saw the postmodern as an "attack" on stereotypical categories, or as defense of

difference. In fact, Butler (2002) labeled the postmodern turn as "a disabling one" (p.

61), and he believed that "postmodernists are just epistemological pluralists, with no firm

general position available to them, and so, however radical they may seem as critics, they

lack a settled external viewpoint, and this means that so far as real-life ongoing politics is

concerned, they are passively conservative in effect" (p. 61). If postmodernism settled on

one viewpoint, Butler's critique would prove warranted; yet, given the postmodern ideal

of reflexivity, a process of critical self-reflection (Schwandt, 2001), those engaging in

postmodern theories would need to be careful of seeking a "unitary" answer to the

postmodern question (Usher & Edwards, 1994).

Within the field of education, the postmodern turn was called "an uneasy fit" given that education was often situated in modernist traditions (Usher & Edwards, 1994). For example, the role of the educator was "founded on the humanist idea of a certain kind of subject who has the inherent potential to become self-motivated and self-directing, a rational subject capable of exercising individual agency" (Usher & Edwards, 1994, pp. 24-25). Since postmodernism aimed to celebrate plurality and difference, certain epistemological structures needed to be addressed professionally and personally. As Usher and Edwards (1994) asserted:

> Education is itself going through profound changes in terms of purposes, contents and methods, changes which are themselves an aspect of the uncertainties of the postmodern moment. Debates over the curriculum, pedagogy and the organisation of education resonate with the challenges of the postmodern but often without the reflexive understanding of a postmodern position. Thus postmodernism becomes part of a curriculum, incorporated into the modern practice of education, but without resulting in a reconstruction of the curriculum. (p. 25)

Above all, postmodernism questioned traditional humanistic thought, and Usher and Edwards (1994) wondered if the critical nature of postmodernism would undermine tenets of educational thought without suggesting alternatives. Additionally, they believed there was much to be learned from "the feminist struggle." The authors suggested that much can be learned from this struggle "both at the theoretical and practical level, with 'masterful' and dominant patriarchal discourses which hide their effects under a liberal and humanistic guise…rather than denying truth, there is a need to recognise the multiplicity of local contingent truths and of the criteria for determining truth; that, rather than a single universal and invariant mode of rationality, there is a need to see rationality as having many forms, validated in many different human practices" (p. 27). This proved

a validation of the use of feminist theory, yet it now warranted an examination of one particular feminist discourse, feminist poststructural theory.

To better understand this framework, it was prudent to consider the history of poststructuralism in general. Although the term "postmodernism" dated back as far as World War I, Best and Kellner (1991) indicated that social and cultural theorists in the 1960s and 1970s began to discuss "radical breaks" with modernism, and although "the discourses of the postmodern circulated throughout the world in the 1980s, the most significant developments of postmodern theory have taken place in France" (Best & Kellner, 1991, p. 16). French theorists were often associated with structuralism and poststructuralism. The former was not necessarily a discipline; rather, Ward (2003) called structuralism an approach or method about "…the formalities of *how* texts mean, rather than about *what* they mean" (italics original, p. 88). Ward (2003) cited three main themes of structuralism: first, language was used to organize and construct reality; second, meanings were relational; third, written and formal language provided clarity of "structural and relational properties of meaning" (p. 89).

Poststructuralism extended some of the ideas of structuralism, but refused "to find a single answer" (Ward, 2003, p. 96). Instead, poststructuralism rejected the idea of "ultimate underlying grounds beneath meaning" (Ward, 2003, p. 97). Also, poststructuralists disallowed structuralism's "superior, objective viewpoint" (Ward, 2003, p. 97). Making more of difference, poststructuralists were particularly interested in investigating the multiple meanings derived from difference. Likewise, those employing such a stance tried to disrupt the notion of "unity of meaning," and they saw poststructuralism as "unfinished, full of holes, and contradictory" (Ward, 2003, p. 97).

Best and Kellner (1991) acknowledged that postructuralists began "a major theoretical concern…to analyze how individuals are constituted as subjects and given unified identities or subject positions" (p. 24). Although poststructuralist thought was connected to French upheaval of 1968, many other political movements concerned with feminism, ecology, and gay/lesbian rights emerged in response to oppressive forces (Best & Kellner, 1991).

St. Pierre (2000) asserted that "Feminism is a highly contested term, as is poststructuralism, so it is impossible to produce a comfortable synthesis from those vertiginous locations, a new foundation on which to situate poststructural feminism" (p. 477). Indeed, Usher and Edwards (1994) called the relationship between postmodernism and feminism as an "uneasy alliance" (p. 19). But others contended that feminists have done much for poststructuralism; specifically, the two, along with Marxism, could serve as interruptions of one another and help the struggle to "do cultural change work in a post-foundational context" (Lather, 1991, p. 31). Lather (1991) suggested

> …poststructural perspectives problematize received wisdom in social theory
> regarding identity, subjectivity and agency. Context and meaning in everyday
> life are posited as co-constructions, multiple, complex, open and changing,
> neither pre-given nor explainable by large-scale causal theories, but made
> and re-made across a multiplicity of minor scattered practices. (p. 42).

However fruitful feminist poststructuralism could be, Lather (1991) warned that exploration of such postmodern implications should not merely replace modernity's grandnarratives with postmodern ones.

Others offered additional criticism of feminist poststructuralist work. Weiler (2001) admired feminist poststructuralist's powerful assessment of "patriarchal discursive practices," yet she worried about specific dangers caused by the destabilizing of subject:

"One of the potential dangers of a poststructuralist approach is that in emphasizing the unstable and constructed nature of gender, it can lead to a devaluation and undertheorization of the continuing material base of patriarchal dominance" (p. 71). This criticism was particularly relevant to issues of difference, power, and identity formation, all of which formed the basis of this dissertation study. As Weiler (2001) acknowledged, in the shift to a postmodern subject, "the possibility of a coherent female subject is erased." (p. 71). Such a shift could ignore "the weight of history or the workings of power" (Weiler, 2001, p. 71). Certain marginalized groups like women of color, lesbians, and working class women found fault in totalizing the notion of "woman." Weiler (2001) acknowledged such a position: "Antiracist feminist educators have pointed out that both critical and feminist pedagogies, while claiming an opposition to oppression, are in danger of taking a kind of imperial and totalizing stance of knowing and 'speaking for' those who are to be educated into truth" (p. 72).

Perhaps Lather (1991) offered an important antidote to such an occurrence. She described Derrida's "writing under erasure" thusly:

> What this means to me is that to write "postmodern" is to write paradoxically aware of one's complicity in that which one critiques. Such a movement of reflexivity and historicity at once inscribes and subverts… While I in many ways inscribe the conventional and provoke conditional responses, I attempt, via making explicit my authorial agendas, to subvert those responses by foregrounding how they were induced." (pp. 10-11)

Applying ideas of deconstruction, Lather (1991) suggested a three-part approach. First, she believed that researchers needed to identify the binaries/oppositions within the structures they place themselves. Next, they should reverse the dependent (what she also called the negative) term with the positive term. Finally, researchers needed to employ a fluidity that "transcends binary logic" (p. 13).

Such deconstruction could help the researcher, but as Francis (1999) noted, feminist research was also interested in emancipatory aspirations. She believed "…because of post-structuralism's rejection of structured narratives and truth discourses, and its dispersal of identity, post-structuralism is, according to many feminists, unable to engage in theorizing, or work for, social change" (p. 387). Francis (1999) suggested that deconstruction critiqued emancipatory goals, yet it did very little to offer alternative ways to theorize. This was a difficulty inherent in postmodernity, and, indeed, some saw this era as one of "anything goes" and perhaps not applicable to this world. However, Usher and Edwards (1994) posited

> Yet it could equally be argued that the postmodern is very much *of* this world precisely because it does not present itself as ahistorical and apolitical. Certainly, it teaches us to be skeptical of foundationalism in all its forms, of totalising and definitive explanations and theories and thus of the dominant taken-for-granted paradigms in education, whether these be liberal, conservative or progressive. We would argue that all of these, in their different ways, share some of the central epistemological, metaphysical and humanistic assumptions of modernity, and all must consequently veil themselves in foundations and absolutes in order to hide their partiality and their implication with the operation of power. (p. 26).

This passage highlighted the need for what Lather (1991) called self-reflexivity: "Our own frameworks of understanding need to be critically examined as we look for the tensions and contradictions they might entail" (p. 80).

Francis's (1999) worry over the limitations of feminist poststructuralist theory was as necessary as Lather's (1999) call for self-critique and reflexivity. Postmodern educational research needed to engage in a praxis where philosophy viewed itself in the mirror of practice (see Lather, 2001). St. Pierre (2001) reminded us that while people did produce theory, theory also produced people. By remaining open to this type of praxis,

my use of feminist poststructuralism remained fluid. I took the critiques of

postmodernism seriously but also considered how that philosophy worked *within* the

context of my study of beginning English/language arts teachers and their emotional

responses to difference. Spivak (1993) called this "the necessary crisis between theory

and practice…" (p. 28). My work here *engaged* in this crisis, and I found myself

available and transformed by theory (see St. Pierre, 2001). Additionally, I was able to

see how the experiences of my participants provided a new way to consider various

aspects of feminist poststructural theory.

St. Pierre (2000) believed that poststructural critiques could be used to examine

"common place" situations, and, as a result, these ordinary events could be considered in

a different way. In fact, feminists have specifically chosen poststructuralism as a way to

read the harmful effects of humanism (i.e., patriarchy, racism, homophobia). By

considering humanism under erasure, we could better understand what it takes for

granted (St. Pierre, 2000). Weedon (1997) also believed that feminist poststructuralist

theory specifically addressed the social meanings and values inherent in hegemonic

institutions, and perhaps more importantly, this framework addressed why women

tolerated such patriarchal subordinations. Several important thinkers have made an

influence on the field of poststructuralist feminist theory; specifically, the work of

Saussure, Althusser, Freud, Derrida, and Foucault have proved important. Ironically, all

of these theorists were male. Although some feminists argued against employing

masculine philosophers, others believed that appropriating existing theory helped develop

"radical alternative theories" (Weedon, 1997, p. 19). When asked by feminists how she

justified the use of male theorists, St. Pierre (2001) addressed this issue very succinctly:

"I am not very fond of those, feminist or otherwise, who would police my reading and thinking" (p. 143).

It was important to note that feminist poststructural theory did not answer all the questions of feminism; rather, it was a way to conceptualize "the relationship between language, social institutions and individual consciousness which focuses on how power is exercised and on the possibilities of change" (Weedon, 1997, p. 19). Likewise, a complete analysis of feminist poststructuralism was not possible here. Instead, I focused on four key feminist poststructural terms that most applied to my study: language, subjectivity, discourse, and power.

The study of language formed a large part of feminist poststructuralism. In general, poststructuralism believed that the meaning of language was never fixed; rather, it was "deferred." Citing Derrida, St. Pierre (2000) explained that language shifted depending on the social context. Directly in contrast to the humanist position, poststructuralists believed that any set meaning of language could be disputed. Ultimately, this type of analysis challenged traditional patriarchal binaries. Deconstructing language, St. Pierre (2000) believed, "…is not about tearing down but about rebuilding; it is not about pointing out an error but about looking at how a structure has been constructed, what holds it together, and what it produces. It is not a destructive, negative, or nihilistic practice, but an affirmative one" (p. 482). Language was a cultural practice, always "produced *in medias res*" (St. Pierre, 2000, p. 483).

Therefore, language became the common factor in the "analysis of social organization, social meanings, and power" (Weedon, 1997, p. 21). Weedon (1997) argued that language is the "place" where "actual and possible forms of social

organization and their likely social and political consequences are defined and contested"

and "our sense of ourselves, our subjectivity, is *constructed*" (p. 21). Since language was

socially constructed, St. Pierre (2000) believed that deconstruction of language

challenged established humanistic beliefs. More importantly, perhaps, was her assertion

that such a feminist poststructural analysis of language "does not allow us to place the

blame elsewhere, outside our own daily activities, but demands that we examine our own

complicity in the maintenance of social injustice" (p. 484).

This understanding of language provided background for one important aspect of

feminist poststructural theory: subjectivity. According to Weedon (2004), subjectivity

consisted of an individual's "conscious and unconscious sense of self, emotions and

desires" (p. 18). Many (St. Pierre, 2000, Ward, 2003; Weedon, 1997; 2004) suggested

that humanism's legacy was the common sense belief that identity was fixed; that the

subject was a unified entity, often with a "private consciousness" (Ward, 2003, p. 221).

However, postmodern/poststructural thinkers wondered if we were not "in process."

They were curious about how various discourses defined the subject. This word,

"subject," was specifically used in place of self—individuals were subjected to

something, hence they become subjects (Ward, 2003). Citing the work of Michel

Foucault, Ward (2003) asserted "definitions of self are given only in the social relations

we live by. The self is political and knowledge of it is connected to power" (p. 142).

Using language as a vehicle to understand the social meanings and power of

subjectivity, Weedon (1997) believed that such identities were formed by social, cultural,

and institutional practices. This study looked at the particular practices of modernistic

and mechanistic educational institutions and uncovered ways that the participants were

actively identifying with imposed subjectivities. Weedon (2004) believed that many

internalized these imposed identities. Specifically, she suggested, "As individuals

inserted within specific discourses, we repeatedly perform modes of subjectivity and

identity until these are experienced as if they were second nature" (p. 7). Hence, we

became part of our "lived subjectivity" (p. 7). Humanism reiterated this common

humanity and asserted that there was no problem with such a common sense approach.

However, St. Pierre (2000) warned that such a "taken-for-granted" explication only

perpetuated metanarratives like the Cartesian notion of the all-knowing "man." Within

the field of English education, Alsup (2006) saw subjectivity as a *situated* identity; in

other words, there were many possible "identity positions…dependent on context and an

individual's perceptions" (p. 206).

Weedon (2004) contended, "The subject that speaks is the subject that is spoken"

(p. 12). The subject was a disunified figure, and this gap could be seen as the difference

between how individuals saw themselves and how others defined them; in essence, "The

body is central to identity—both chosen identities and those imposed by institutions"

(Weedon, 2004, p. 14). The meanings given to bodies were always in flux; they were a

place of struggle. Within that struggle, meanings could change. Weedon (1997) believed

the subject was full of contradiction and given to change. Such a "decentering" allowed

the subject to consider how these social forces shaped the self. When we came to

understand how these forces shaped us, we were then able to expose alternative ways of

understanding myriad experiences. Feminist poststructural theory argued that experience

had "no inherent essential meaning" (Weedon, 1997, p. 33). Rather, Weedon (1997)

suggested that the range of discursive systems of meaning served conflicting interests.

Poststructural theory informed a more dynamic way to consider society and culture and how the competing interests and contested sites provided opportunity to critique humanistic practices that lead to oppression and hegemony. Weedon (2004) believed the meanings given to bodies were always in flux, and these places of struggle allowed for meanings to change. Within these discursive fields, "competing discourses" could "produce different subject positions and forms of identity" (p. 17). Or, as Alsup (2006) said, "Subjectivities are brought to a discursive act and are also affected by it" (p. 206). Beavis (2001) related this idea to the field of English/language arts, saying discourse offered "insights into how teachers see both the subject and themselves at different times, what contributes to those perceptions, and what the implications might be" (p. 39).

Some (Ward 2003; Weedon, 1997; 2004) traced their definitions of discourse and discursive fields to the work of Michel Foucault. Ward (2003) believed that Foucault's sense of the word related to the regimes and domains of language that could not be separated from the social aspects that often organized and used language. In other words, what specific social institutions and disciplines drove one's subjectivity? Postmodernists were very interested in the ways in which subjects lived the discourses that defined them (i.e., race, class, gender, orientation, etc.). But Ward (2003) also noted, "Society defines itself by what it excludes" (p. 144). In other words,

> By defining and marginalizing groups of 'deviants' as criminal, mad or ill, it [society] reassures itself of its own sanity, health and naturalness. Thus discourses are the systems of exclusion and categorization upon which society depends. We all participate in these systems. (Ward, 2003, p. 144).

St. Pierre (2000) spoke of the power inherent in discourses by terming them relational. She discussed Foucault's theory of power and quoted him thusly, "'Power,' insofar as it is permanent, repetitious, inert, and self-producing, is simply the over-all effect that

emerges from all these mobilities…power is not an institution, and not a structure; neither is it a certain strength we are all endowed with; it is the name that one attributes to a complex strategical situation in a particular society" (p. 490).

Foucault's discursive fields, Weedon (1997) believed, could be used to understand the relationships between language, social institutions, subjectivity, and power: "Discursive fields consist of competing ways of giving meaning to the world and of organizing social institutions and processes" (Weedon, 1997, p. 34). These discourses could be used to understand the organization of such practices used in politics, law, the judicial system, and education. Poststructuralist feminists used discourse analysis to bring to light the power structures that perhaps silenced participants. By focusing on subjectivity and language, they hoped to "deconstruct the liberal-humanist subject in order to theorize how meaning are produced, how they are effective, why they conflict and how they change" (Weedon, 1997, p. 41).

As a way to develop an understanding of power as it related to the definitions of hegemony specified by Boler (1999), Freire and Macedo (1987), Greene (1988), and Jaggar (1989) in chapter one, I deferred to the work of McNay (1992). In her analysis of Foucault and feminism, she noted, "Although Foucault does not use the categories of public and private, he nevertheless counterposes an ethics of the self to the government of individualism in a similar fashion" (p. 179). McNay (1992) suggested that exploration of identity as formed by Foucault was "linked to the overall political aim of increasing individual autonomy, understood as a humanizing quality of social existence" (p. 193). Hence, as my findings were discussed in chapter six, I used Foucault's notion of self as a way to see institutional power and hegemony as often part of what Usher and Edwards

(1994) called education's modernistic traditions. This comment by Foucault (1980) illustrated one application of power:

> In general terms, I believe that power is not built up out of 'wills' (individual or collective), nor is it derivable from interests. Power is constructed and functions on the basis of particular powers, myriad issues, myriad effects of power. It is this complex domain that must be studied. That is not to say that it is independent or could be made sense of outside of economic processes and the relations of production. (p. 188)

By employing different aspects of feminist poststructural theory, this theoretical/conceptual framework operated in myriad ways to fully describe the ways in which power and hegemony are apparent in educational traditions.

Others have made such a connection. In her analysis of the subject of literature, Beavis (2001) found that discursive fields "organize meanings and experience…serving different interests, promoting particular power relationships, and constructing a range of subject positions that individuals within the field are required or invited to take up" (p. 40). Yet Beavis (2001) also believed that these dominant discourses did not always confirm the status quo. They could be rewritten if they were "resisted, appropriated, or reframed by those enmeshed in the worldviews and positionings they create" (p. 40). This assertion proved important for my conclusions and implications. Some participants of this study did rewrite the dominant discourses. But some did not. Using the poststructural language cited above helped describe the possible reasons behind the participants' perceptions and experiences about difference and emotion.

Feminist poststructural concepts like language, subjectivity, discourse, and power hold promise for the field of education. Cherryholmes' (1988) poststructural assertion, "Discourses are relative to time and place" (p. 3) offered a place from which to consider education from a postmodern perspective. He believed that educators employed a

specific discourse after indoctrination into their field. When asked to speak as educators, a certain authority was produced, and Cherryholmes (1988) indicated

> Professional educators would like to believe they are in control of what they say and do and that their discourses-practices are based on true statements. But if truth is discursive and discourses are historically situated, then truth cannot be spoken in the absences of power and each historical arrangement of power has its own truths. (p. 34)

Cherryholmes (1988) saw power in education as visible or invisible, often considered through the expectations and desires of the educators. Examples of visible qualities were the formal, public expectations of teachers; invisible forms were the ways in which teachers thought of themselves and how they acted. He also posited, "Power precedes speech because utterances are located within existing social institutions whose rules, power configurations, norms, commitments, and interests determine what cannot be said and what utterances count as" (p. 59).

Cherryholmes (1988) saw poststructuralism as a tool to address discursive practices by asking, "Where do they come from? How were they produced? Why did they originate? What do they assert?" (p. 134). Usher and Edwards (1994) believed that subjects "create and re-create ourselves through the stories that are told and where we ourselves figure as characters in the story" (p. 147). They warned, however, that there is never one story. Without a deeper consideration of the multiple stories that made up a classroom, teachers could not respond to what St. Pierre and Pillow (2000) labeled as the "call of concerns" in education. Working across disciplines, various scholars employed a feminist poststructural framework that worked beyond the limits and boundaries of humanism. One such scholar was Deborah Britzman.

Britzman (1992; 1994; 1997; 2000; 2003) specifically applied feminist poststructural theory to the field of English education. In her examination of two English/language arts student teachers, she discovered that the "straight" version of ethnography limited the "slippery" notion of subjectivity. Traditional ethnography, she argued, required telling the "real story" of her participants. Feminist poststructuralism allowed her, however, to see how "the real" of teaching was produced as "the real story." Britzman (2000) noticed that student teachers "became an invention of the educational apparatus" (p. 31). She termed this the hidden chapter in her *Practice Makes Practice: A Critical Study of Learning to Teach*. Whereas straight ethnography worried about taking the audience into a place that revealed cultural knowledge in process, feminist postructuralism looked for "discursive sites of struggle" (p. 33) that bound subjects, and they described the ensuing drama in terms of language, knowledge, power, and history.

By destabilizing traditional notions and turning them into a "contested and fictive geography" (Britzman, 2000, p. 28), poststructualism required that the researcher, along with every participant of the study and the subsequent readers of the text, contended with their "textualized identities." Britzman (1997) saw this as vital when discussing issues of gender or sexuality:

> Our postmodern dilemma is with the hesitations of what makes something thinkable and unthinkable. We are asked to ponder conceptual limits and their overdetermination. Postmodernism asks that we think a thought that is not yet. The crisis know as representation is a crisis not just because representation can only be partial stereotypes (themselves partial objects) to articulate belief. Consider how some worry about the ways the recuperation of a word as "queer" may work against even the wish for self-nomination… Postmodernism, it seems, demands something dear from each of us. And perhaps it asks too much, and this is why many worry about drawing the line, going too far, becoming unintelligible. If categories such as race, sex, and gender become too fluid, then how can individuals understand the ways such categories seem to demand rigidity, certitude, authenticity, and

normalization? In the case with learning from stories of domination and
subordination, what is at stake in complicating relations of power? (p. 32)

Such a passage spoke to me as a researcher struggling with humanism's legacy. I

worried about what Britzman (2000) called her tendency to "normalize" the stories of her

participants when trying to order them. As a result, she found that the term "student

teacher" was an oxymoron. Instead of looking for the chronology of identity formation,

she concentrated on the contradictions of chronology. As I employed a similar

framework, I also looked for the hidden chapters and for the humanistic assumptions that

perpetuated what Britzman (2000) called the "discursive regimes of power and truth" (p.

35).

Therefore, the conceptual/theoretical framework established in this section found

that four central terms were valuable to this study: language, subjectivity, discourse, and

power. Language provided an important understanding of findings in chapter five that

studied the participants' definitions of difference. Subjectivity was used in chapter four

to better understand the portraits of the seven female participants of this study. As data

were analyzed in that chapter, each woman's lived subjectivity marked a specific identity

highly relevant to the conclusions specified at the end of this study. Discourse was used

primarily in chapter five as the intra/interpersonal discourses of these beginning

English/language arts teachers marked emotional responses to difference. This type of

discourse analysis was also applied to their curricular work. The final feminist

poststructural term, power, was applied to the findings and implications noted in chapter

six.

Phenomenological Methodology

This research study used phenomenological methodology to describe the essence of the emotional landscape of novice teachers, and in particular, to describe those emotions as they pertained to experiences with difference within the classroom. Phenomenology proved fitting because the philosophy rejected the notion of a privileged perspective and opposed the ideal that everyday occurrences were "mere appearance" (Schwandt, 2001, p. 191). Phenomenologists carefully described everyday life, also known as the life world, in terms of what people lived, perceived, remembered, felt, etc. (Schwandt, 2001). In terms of this research, the meaning embedded in lived experiences focused on the phenomenon of emotional responses in the classroom. As Creswell (1998) indicated, the intentionality of consciousness of experience looked inward and outward. Moustakas (1994) characterized this as being "present to ourselves and to things in the world, that we recognize that self and world are inseparable components of meaning" (p. 28).

As mentioned in the introduction of this chapter, some could challenge my use of phenomenology because I rejected its common use of epoché. Also, I projected very normative research methodology while I claimed a postmodern stance. McNay (1992) asserted "…in order to respect difference and to incorporate this respect within a systematic programme of social transformation such is demanded by feminism, it is necessary to work within some kind of normative framework. Postmodern theory does not provide such normative guidelines" (p. 156). Certain aspects of women's experiences, Kruks (2001) believed, cannot be understood through discourse analysis alone. Therefore I used phenomenology and acknowledged, like Kruks (2001), that it

was impossible to fully suspend my own assumptions of the phenomenon at hand. Rather, I saw that phenomenology's "strength lies in the fact that…such attempts to suspend our 'normal' conceptual frameworks often invite into focus valuable aspects of experience that are otherwise occluded" (Kruks, 2001, p. 133).

Denzin (1984) extended this discussion in *On Understanding Emotion*: "…phenomenological inquiry is a return to the thing itself…The thing, the phenomenon, is studied as a process in its own right. Inquiry endeavors to reveal and unravel the structures, logic, and interrelationships that obtain the phenomenon under inspection" (p. 13). In other words, Denzin (1984) described this "phenomenological stream" as the "inner side of interaction" where the subject "symbolically interacts with self and other in a social situation" (p. 283). It was this "oneness" of self that connected to this study. As outlined in the introduction, the personal and public truth inherent in teaching lives was not merely a duality; rather, there was a continuum of phenomenon that traced the essence of emotional experience.

Reflexivity in phenomenological methodology allowed me to use a process of critical self-reflection (Schwandt, 2001). Creswell (1998) discussed reflexivity in terms of a rhetorical structure and suggested using the psychological phenomenologist's idea of casting the problem statement within an autobiographical context. Simply put, the researcher mattered within the context of the study, and feminist scholar Alison Jaggar (1989) wisely pointed out that values were often "implicit in the identification of the problems considered worthy of investigation" (p. 156). Jaggar (1989) and others (Moon, 2003; Quandahl, 2003) who applied feminist theory to emotional structures often discussed Aristotle's contribution to the field. Reflexivity was part of the rhetorical

structure—pathos considered the emotional quality of writing while ethos focused on the writer's perceived character. A phenomenological framework, then, allowed the researcher to be part of the study, and the notion of a participant observer, one who becomes part of the group under study (Schwandt, 2001), became part of my role as researcher.

Phenomenological research methods, along with the theory of feminist poststructuralism, provided the context from which this study took place. There was a seamless flow between those two frameworks that provided a unified approach to the study of emotions and teaching within the context of difference. Since each described the inward and outward motion inherent in lived experience, they were readily applicable to the notion of the private and public truth of teachers' lives.

Specific Methodology for Study

Using techniques suggested by qualitative researchers (Creswell, 2001/ 2003; Moustakas, 1994), this section focused on the methods, procedures, and data analysis used to conduct the study. Due to the emerging nature of qualitative research, the following suggested a beginning point. As data collection progressed, it proved necessary to change this plan to meet unanticipated experiences of fieldwork (Schwandt, 2001).

Researcher's role. I assumed the role of a participant observer and used methodology that Schwandt (2001) specified as "direct observation, interviewing, document analysis, reflection, analysis, and interpretation" (p. 186). To reach reflexivity within this research, I became an active participant and met what feminist researchers advocated for: "closeness, friendship, and mutual identification" with the women I

studied (Schwandt, 2001, p. 187). Additionally, my own experience as a practiced

English/language arts teacher provided a common background with the participants.

     Participants. Since I used a feminist ideological stance that called for a "form of

research *with* and not *on* the people being studied," (Schwandt, 2001, p. 187), I selected

my participants from my former student teaching interns. Over the previous years, I

supervised English/language arts interns for a major southwestern university. I

maintained several relationships that proved helpful to reach my goal of creating

vulnerable research (Behar, 1996). Indeed, I called many of these former interns

"friend." By this I mean that some participants and I had an "interpersonal bond" and

shared "common interests, a sense of alliance, and emotional affiliation" (Tillmann-

Healey, 2006, pp. 274-275). Such a connection proved valuable to the type of research I

proposed in this study:

> In addition to emotional resources, friendships provide identity resources
> Conceptions of self and other are formed, reinforced, and altered in the
> context of ongoing relationships. (Tillmann-Healey, 2006, p. 275).

One possible problem with researching friends could lie in what Tillmann-Healey (2006)

called conflicting obligations: "On one hand, we must respect and honor our relationships

with participants; on the other, we owe readers an account that is as comprehensive and

complex as possible" (p. 286). I worried that the nature of this study could lead to

personal disclosures given by the participants that were said under the guise of friendship.

Although I only interacted and discussed participants who signed consent forms, it

proved easy to forget the audio-tape recorder, and some may have said too much.

Whereas Tillmann-Healey (2006) indicated that studying friends "can bring us to a level

of understanding and depth of experience we may be unable to reach using only

traditional methods" (p. 281), I entered into this research keeping in mind that vulnerable research should not exploit a vulnerability.

Several of my former interns were in their inductive years, what Odell (2006) called the first three years of teaching. I believed it was vital to have shared part of each participant's preservice teacher education. This allowed me rapport with them and an understanding of their induction history. Therefore, I sent each of my former female interns a letter of invitation to become part of the study. Based on their responses, I choose seven novice English/language teachers. Since the notion of difference and emotion was highly personal, I felt that a sample of seven individuals would allow for a fuller understanding of the varied private emotional responses to difference.

Data collection strategies. Using the suggestions of Creswell (2003), I collected data from a variety of sources. These included:

1. Observations of novice teachers in their classrooms (both as participant and observer)
2. Semi-structured and unstructured interviews (either audio taped or not)
3. Documents such as narrative writing, private journals, email correspondence, autobiographical writings
4. Participant observer journal

All of these were part of my Institutional Review Board material (see Appendix A). Although I allowed the study to emerge based any unexpected occurrences, data collection began by asking the participants for private writings. The first was a short personal narrative about their individual classroom, and the prompt was, "Describe your English language arts classroom." This open-ended question was used to allow for variance. I wanted to see how they perceived their roles, especially as they pertained to the private and public spheres. I followed up with a shorter piece, "Illustrate your classroom by writing a metaphor." This second response was then considered in terms of

its difference and similarity to the personal narrative. In both, I looked to see if emotions or difference were cited. Additional personal writings then included definitions of key terminology like difference and emotion.

Using the data gleaned from the first part of the process, I began conducting semi-structured interviews with the participants. The questions were based on their own writings, my experiences as a teacher, and my observational notes, yet I also drew from a list of possible questions from my Institutional Review Board approval. It was my intention to use what Schwandt (2001) called emergent analysis: "Analysis thus becomes a process of elaborating a version of or perspective on the phenomenon in question, revising that version or perspective as additional data are generated and new questions asked, elaborating another version, revising that version or perspective, an so on" (pp. 64-65).

Data analysis and interpretation. As stated above, data analysis emerged throughout the study, but I used phenomenological data analysis at the conclusion of the study. Creswell (2001) suggested the following steps:

1. Complete description of my own experience with phenomenon
2. Consider the participants' descriptions of the phenomenon by listing these statements from personal writings and interviews (horizonalization of data)
3. Cluster statements into groups of meaning
4. Write a textural description that describes "what happened" and contains "verbatim examples" (p. 150)
5. Reflect on my own experiences and the create a structural description or imaginative variation
6. Construct overall description of meaning and essence of the experience

These were implemented throughout the data gathering and at the conclusion of the process. I looked for common themes from the personal writings and semi-structured interviews. Although themes could sometimes be abstract or fuzzy, I opted to study those

generated from previous literature and added more themes and subthemes as they emerged (Ryan & Bernard, 2003). The ensuing descriptions blended my own experience with those mentioned by these seven beginning English/language arts teachers.

Additional themes and subthemes surfaced as I related feminist poststructural theory. Specifically, I became interested in how the language of the interns formed their lived experiences. In other words, did their words stem from a socially embedded ideology, perhaps what Greene (1988), Freire and Macedo (1987), and Boler (1999) termed hegemony? Likewise, I was interested in the ways their conscious and unconscious subjectivities revealed certain discursive stances, and within those positions, how these beginning English/language arts teachers grappled with the competing private and public worlds of educational institutions. This theoretical/conceptual framework allowed another opportunity to describe the participants' perceptions of their emotional responses to difference.

As I considered validity, I looked toward a multilayered approach to data analysis (Schwandt, 2001). First, I used multiple data sources (personal writings, interviews, and personal observation). I also employed different theoretical perspectives (poststructuralist feminist theory and phenomenology). Finally, I examined my findings from multiple vantage points. This proved fruitful. As the data analysis evolved, I found that four distinct categories could be read individually, but when considered holistically and horizontally, they created a full picture of the experiences of these women.

Conclusion

This chapter specified the conceptual/theoretical framework for the study, described the phenomenological methodology used in the study, and outlined the specific

research methods implemented during the study. Although these areas are described with certainty, a subtle irony was found it that certainty. Feminist poststructuralist theory and phenomenological methodology called for fluidity. During my research I kept this in mind. Britzman (1997) labeled this as "a demand for voice and situatedness" (p. 31). And she also reminded me, "Postmodernism asks that we think a thought that is not yet" (p. 32). As I completed my research, I kept this clearly in mind. Answers to my research questions were on-going, not fixed, and I hoped to fill the void and confront the nothingness in order to renew the freedom Maxine Green so courageously called for in *The Dialectic of Freedom.*

Chapter 4: Description of Participants and Their Lived Subjectivities

Introduction

The purpose of this chapter was to introduce and describe the seven participants of this study, and I began such an endeavor with some reluctance. Since I proudly called each of these women "friend," any misrepresentation would be alarming. I wanted the reader to understand them as I did: committed beginning educators who only wanted the best for their students and schools. Each met with me, talked about her classroom and her students with immense pride, regardless of how she felt about her level of success during that first tumultuous year of teaching. I was worried that I asked too much of them, especially of their time. But each was enthusiastic, almost relieved to have someone to listen. I quickly noticed that their willingness to talk was motivated by, in part, our previous relationship.

But our relationships could not be easily put into a specific duality like supervisor/student teacher, teacher/student, or expert/novice. With some of these women, I have shared meals. With others, I have been out after class, decompressing from a semester of time, family, and personal commitments. Yet I have also talked theory with these women—had discussions that were not one-sided but informed my practices as much as their own. Likewise, their teaching ideas inspired my own; I had never fully understood a multigenre research project until I watched some of them implement one in their classroom. I have also seen these women at one of the most vulnerable moments of their lives—the first year of teaching. After 20 years, I vividly recalled moments of my first year of teaching. Those who shared that experience with me—students, fellow

faculty, friends, and family—were vitally important to me that year. I hoped my participants thought of me in the same way.

A variety of sources were used to create each of the following portraits. For the most part, I blended the participants' personal writings and responses during the interview process to create the portrait, but words only offered a temporal description. If I had interviewed them a month earlier or later, different responses could have emerged. In an attempt to broaden each illustration, I blended some personal impressions of what they said, how they said it, and how it related to what I knew of them personally. These impressions helped develop these women as people, not subjects. Finally, I used data from published state report cards (not cited in the reference listing to maintain anonymity). I felt this data created a fuller understanding of the school, district and state in which they taught.

As mentioned in chapter three, the portraits of these women were examined through the lens of feminist poststructural theory. In particular, the ideas associated with subjectivity helped to better understand these novice English/language arts teachers' emerging identities. In part, subjectivity was comprised of, "conscious and unconscious sense of self, emotions and desires" (Weedon, 2004, p. 18). Language served as a way to understand the actual social meanings and power of subjectivity (Weedon, 1997). Whereas some believed, "The subject that speaks is the subject that is spoken" (Weedon, 2004, p. 12), subjects and subjectivities were full of contradiction and change (Weedon, 1997). Hence, identity developed when "an individual experiences discursive tension and cognitive dissonance leading to heightened understanding…of the intersections among personal and professional subjectivities" (Alsup, 2006, p. 205). Weedon (2004)

believed that individuals internalize imposed identities, and she called this our "lived

subjectivity" (p. 7). Although the next chapter studied what Alsup (2006) called the

"discursive tensions" of difference and emotion, the portraits below helped develop each

woman's situated identity (Alsup, 2006). Hence each portrait concluded with a section

that specified the woman's lived subjectivity. This description proved valuable for the

following chapters.

Portrait of Anna

   Background. Anna and I met in a graduate class nearly three years ago. I

distinctly remembered her because she was very open about her bisexuality. This struck

me as odd given the conservative climate of this area of the country. During her first year

of teaching, Anna discussed how being closeted made her feel somewhat limited when

pursuing discipline issues surrounding the use of words like "gay" and "faggot." She felt

that whereas the administration took racial slurs seriously, they were less inclined to

punish students who used hate talk directed at homosexuality. On a few occasions, Anna

did "push" the administration, but felt "like pushing the issue makes me a target." If she

did "come out," Anna feared, "The guys who are obnoxious all the time, I always fear

they are going to go out there and scratch up my car and write hate language on it or

something like that because that's the kind they are."

   Anna's sexual orientation caused her to identify more with the racially "different"

students. At several places, she discussed how the white students were whiny and

dispassionate. She specifically mentioned that the white students acted as if African

American literature did not apply to them. She described one of her most successful

classroom interactions with a section that was highly diverse:

I had luck only in my 3rd period last semester. When we were talking about it, one of my students brought in a song, I don't know who it's by, it's rap, and it's got Georgia from Ray Charles mixed in with this rap about how George Bush has really screwed over the Katrina victims. Then there was a shirt that said, "WB" on it. Like the Warner Brothers label. But it said, "Warn a Brother." It said if the cops are coming, warn a brother. I told him that I thought it was funny. And painfully true. So we got discussion going that way. My fourth hour last semester was white. They didn't care. There was no way to get the discussion going. Third hour was primarily black. And Hispanic. White was the minority in that classroom. It was kind of nice.

Like many of the other women in this study, Anna excelled in her own high school English classes. Unlike her own students, she read most of what was assigned to her. This caused a great sense of frustration on her part. Because outside reading was a requirement of the curriculum, Anna tried different ways to encourage her students to read. She allowed them to read books not on the assigned Accelerated Reading (AR) list and offered them the opportunity to write a report for AR points. She suggested comic books or graphic novels. Yet at the same time, Anna mostly assigned readings that followed traditional Euro-American authors in a chronological order. When asked what she would really like to teach, her immediate answer was "We Real Cool" by Gwendolyn Brooks.

When I asked Anna about the typical English teacher, she mentioned that this teacher would be older, in her 40s perhaps. Since she was 10 years younger than that, Anna thought she did not necessarily fit the typical model. She also felt that English teachers were creative, and in that sense she may have failed. She described an occasion when she brought in some personal items for a writing exercise. They were defaced, and she felt that she could not trust her students but mentioned, "I just have to keep trying stuff though because the worksheets bore me too much."

Throughout the many years I have known her, I have been reminded of Anna's generosity and kindness. During her student teaching, I noticed the ways in which she reached out to students, especially those not often served by the traditional educational system. She worked closely with her English language learners and often focused her efforts on the cultural background those students brought into the classroom. Our discussions for this study showed that this type of effort was a substantial part of her teaching persona. As she and I toured her school, she stopped and talked to many students and staff members. I could tell that she really cared for the people with whom she worked.

Teaching context. Anna's first year of teaching English was at the high school level. This particular school was on block scheduling, so she had two different teaching assignments during the course of the year. She taught a variety of classes: English I, English II, and English III. During the first semester, she was a traveling teacher and moved from room to room with only a filing cabinet to store her materials. Due to staffing changes, she gained her own classroom during the second semester. Anna described it as a difficult space in terms of configuring the desks, but she was clearly relieved to have all of her materials situated in one place.

Anna's school district was part of a large urban area in the southwest. It was important to note that although the school's address located it in the state's largest city, that city's schools were separated into different districts. This district's population was over 17,000, much higher than the state's average of 6,390. The poverty rate of the district was 23% compared to the state's average of 15%. The average household income was 20% lower than the state's average, the number of single-parent families was almost

twice the state average, and 82% percent of the district's students were on the

free/reduced lunch program.

Most recently school reporting data showed the following demographic data:

	School:	District:	State:
Caucasian:	55%	50%	61%
Black:	17%	20%	11%
Asian:	5%	5%	2%
Hispanic:	13%	15%	8%
Native American:	10%	10%	19%

In the context of the other participants, Anna taught in the second most diverse school.

She referenced these statistics during her discussions and also noted that the district

administrators mentioned them often.

Anna's own description of classroom. In response to this open-ended prompt,

"Please describe your English/language arts classroom," Anna responded thusly:

> The most important part of my classroom is the students. Our school population is fairly racially diverse and very transitory. Absenteeism in a big problem in our school. We have a large percentage (over 80%, but I don't remember the exact number) of students on free or reduced lunch. This is a statistic stated fairly regularly.
>
> I like my students, even the goof balls that I have to write up on a regular basis. They won't do anything that doesn't have a direct positive or negative consequence to it. They are very concrete in their thinking and don't trust adults who ask their opinions on things. Trying to have a discussion about literature is like pulling teeth, but getting them to talk about poverty, politics and their hatred of cops is an easy way to make sure they are still alive. I try to connect literature to those subjects as often as possible so they might find interest in the readings. It only works about ¼ of the time. I have tried creative projects which flopped miserably because they need far more structure than I gave them. It will take a lot more work to figure out how to be able to do projects with them that work.

In addition to this description, Anna responded to the prompt "Please illustrate your

classroom by writing a metaphor" with this response, "A small box packed with jumping

beans." This student-centered metaphor seemed to confirm a theme throughout Anna's

written and oral dialogue—she found her classroom experiences invigorating yet challenging. The students seemed to drive most of her thoughts/actions.

Anna's lived subjectivity. Anna's lived subjectivity within the space of her first year of teaching English/language arts seemed to be formed/informed by a division between her private self (sexual orientation) and her public self. She remained closeted out of fear. Although she felt that her feelings as "other" might help her work with students of diverse backgrounds, she did not share her own experiences. Hence she experienced a rift. Anna often found her students' apathy and lack of motivation frustrating and far different than her own educational experience. Likewise, she did not perceive herself as the typical English teacher, primarily because her attempts at using creative projects ended badly. As a result, she began using busy work as a way to manage herself and her students. Anna was frustrated by the large number of days lost to standardized testing and felt that she had very little control over what she saw as a traditional canonical curriculum. Therefore, Anna never integrated those personal feelings within the larger space of her public classroom. Yet Anna chose to return to this same situation for her second year of teaching. She felt that her knowledge of the system would allow her to focus on fine-tuning her methodology.

Portrait of Becky

Background. I supervised Becky during her student teaching experience, and our relationship continued afterwards. She was a student in a graduate course that I co-taught with an assistant professor. Now near completion of her Master's Degree, Becky and I discussed her thesis topic on several occasions. As part of this process, I heard much about Becky's first year of teaching, and it has been extremely fulfilling to maintain a

relationship with such a talented teacher. Becky has always been highly energetic and enthusiastic within the many contexts of her life. I saw this during her internship, especially as she battled the students' apathy. Becky refused to lessen her own energy in light of any student's reluctance. If anything, this encouraged her to try even harder. Within the context of the college classroom, Becky used her experiences as one of the few practicing teachers to connect the theory of the course to the practical aspect of day-to-day teaching. She often took the suggestions from this graduate course and implemented them in her classroom.

Becky's first year of teaching was in the same rural community where she attended public schools. She believed this allowed her a deeper understanding of her students, but, in a way, such a familiarity bred a certain type of contempt. In her discussion of a graphic novel she taught, *Persepolis* by Marjane Satrapi, Becky mentioned how the "redneck" students misrepresented it by calling it "This Iraq stuff." Since the book was about an Iranian girl, Becky was furious. She also cited a situation when one of her students came out of the closet. She feared her other students' reactions given that she often heard comments like, "I'm afraid of gay people."   Although Becky talked about understanding the student body more deeply because she attended this same school, she was also frustrated by some of her students' beliefs and values.

When asked how she would describe the typical English teacher, Becky responded with comments like, "She's motherly and nurturing. She obeys by the rules, and maybe proper, prim. We have a lot of those at our school." In contrast, she did not view herself as being close to that persona. First, she was too young and contemporary: "I have a facebook!" Instead of being motherly, she said, "I'm not so much nurturing,

kind of more like tough love." She went on to describe a pregnant student who she wanted to hug and help.

Teaching context. Becky taught English at a rural high school. Due to block scheduling, her teaching assignment changed during the course of her first year. The bulk of her assignment was English 10, but she also taught Contemporary English. During the first semester, she had classes of 30 students, but the second semester saw much smaller class sizes, and she characterized this as "a whole new world."

Becky's school district was situated in a rural setting in the southwest. It is interesting to note although it was often labeled "rural," the district population was over 23,000, much higher than the state's average of 6,390. Becky described this in terms of geographic terms; although the district was large, it was not near a large urban area. The poverty rate of the district was 6% compared to the state's average of 15%. The average household income was 22% higher than the state's average, the number of single-parent families was 8% lower than the state average, and only 28% percent of the district's students were on the free/reduced lunch program (compared to a state average of 54.7%).

Most recently school reporting data showed the following demographic data:

	School:	District:	State:
Caucasian:	78%	77%	61%
Black:	5%	4%	11%
Asian:	2%	1%	2%
Hispanic:	3%	3%	8%
Native American:	11%	14%	19%

In the context of the other participants, Becky taught in one of the least diverse schools and districts. As noted above, she often mentioned the white student body during her discussions.

Becky's own description of classroom. In response to this open-ended prompt, "Please describe your English/language arts classroom," Becky responded, in part, this way:

> I am known as a "pretty hard" teacher at my school, but I think the students enjoy my class for the most part. I fill every second of each class period and I think that is why the students find it demanding- we don't have any "chill days". As a teacher I am goal oriented and I really want my students to become better readers and writers; however, I also focus on personal reflection and I like to have a lot of discussions. I think that the students feel that I am structured and maybe a little anal, but I know that they like me and feel comfortable talking out loud in class or just talking to me as a person. It's weird, but I seem to attract the slacker-type students; the ones who like me the best are the ones who have failed my class. Although, I have to admit that it hurts my feelings when those students say that they like me as a person but not as a teacher- but I know it's because they didn't give the class a chance- hence the failing. I really try hard to reach every student and appeal to their interests; I also make sure that I vary my instruction to reach all types of learners- I use visual prompts and assignments, incorporate music, technology, different genres of literature, etc., so that there is something for everyone.

When asked to give a metaphor for her teaching, Becky responded with two, and it was obvious that the process was difficult for her. First, she described herself as a detective, often trying to find out what her students like, yet she is also interested in their learning styles: "I am also trying to find out what students learn in best in what ways, and what students need extra motivation. I have to figure out who likes reading aloud in class, who is going to fall asleep, who is going to need a copy of the notes, etc. I also have to investigate literature to try to find new lesson plans and unit ideas to make class more fun."

In addition to being a detective, Becky gave another metaphor, this one from her students' point of view:

> For the last 18 years I have been going to tumbling class (tumbling has always been my least favorite part of gymnastics and cheerleading) and I always dreaded going. Once I got there, however, I usually ended up doing well, having a decent

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time, and improving my skills. There are lots of times when participants in activities don't want to practice—it is hard to have that kind of discipline all the time—but like these people, I know that my class probably isn't on the top of my students' entertainment lists, but I think they usually end up having a decent time and improving their skills.

Interestingly, Becky first talked about herself as a detective, and there seemed to be a separation between herself and her students. In her second attempt to create a metaphor, she described a situation where she related more directly to her students and then altered her role in light of their needs. There seemed to be a division between her and her students. Ultimately, Becky's metaphors seemed to concentrate more on her role in the classroom. Hence I considered her metaphors to be teacher-centered.

Becky's lived subjectivity. In Becky's case, her lived subjectivity as a first year English/language arts teacher focused on teaching methodology, what I would label as her public persona. As a "detective," Becky tried to understand her students and their needs. Calling herself goal-oriented, she was structured but admitted that her feelings were occasionally hurt when students were critical about her teaching persona. Becky often characterized her school's demographic as "redneck." She taught in one of the least diverse schools but still discussed difference, primarily through a graphic novel set in Iran. Yet the prejudicial attitudes of her students left her frustrated. Although Becky did not adopt what she called the typical "motherly and nurturing" teacher persona, her high energy and "tough love" seemed to give her a sense of success. Becky chose not to return to this school for her second year of teaching. Instead, she opted to return to the same district in which she student taught.

Portrait of Connie

   Background. The first time I met Connie was while I served as a graduate teaching assistant in an undergraduate methods course. At that time, she was still several months away from student teaching. For her internship, Connie was placed in high school and taught Advanced Placement and regular senior English. She referenced the students from her internship during our discussions, often saying comments like "They were all calm and sedated, well-mannered." Comments like this were usually in contrast with her current students' inability to respect her presence in the classroom.

   Connie described herself as a person who did extremely well in academics. She was the type to always be reading a book and especially loved nonfiction. During our discussions, Connie mentioned how, with the exception of one year, she had always been in some type of school situation. Said with pride, she called herself a life-long learner. Likewise, Connie discussed her family support as outstanding—they cared about her grades and commitment to education. Connie indicated that she held the same expectations for her own child, saying at one point, "I have raised my child to be respectful and I hope now, especially after being treated disrespectfully on a daily basis, that I will drill the importance to my child to be respectful and try to do his best."

   At several places during the data collection process, Connie spoke in terms of a duality—the honors students vs. the regular students, her own child vs. those children she taught, and her perceived notion of teaching vs. those coaches who also taught language arts. The impression emerged that she saw an English teacher as someone who was listened to, held the highest standards, did not fraternize with the students, and taught the classics. One of Connie's anecdotes proved telling. Describing an inservice activity held

at the school, Connie discussed a book the entire staff was reading. It dealt with qualities of effective teachers, and one mentioned getting to know the students on a personal level and taking them home if necessary. Connie responded that she did not perceive her role as one where this should be expected.

Teaching context. Connie taught 7th grade language arts at a junior high school in a large southwest urban area. The majority of her teaching assignment comprised of the "regular" 7th grade students, but she also had one section of honors 7th grade language arts. The main difference between the two, according to Connie, was based on the students' work ethic and behavior. Likewise, the honors students were more open to discussion, and she often challenged them with more advanced work. Even though some of them struggled, Connie believed that she maintained the highest standards for these students. Finally, Connie mentioned that her honors section had more white students, and the majority of these students were female.

In contrast, Connie was highly frustrated by her regular tracked students, often describing them as unmotivated and difficult to manage. At one point she mentioned that one of her regular level students stole another student's workbook to copy the answers. But the amount of what Connie termed "horseplay" made her work highly difficult throughout the year. She described this in terms of students getting out of their seats, touching others, and not listening to her. Although Connie indicated that it was far too late in the school year to change the situation now, she had some ideas for the next year. One was to reduce the number of rules she had.

Based on the most recent reporting data and in contrast to the other participants, Connie taught in one of the most diverse situations. Connie's school district was situated

in a large metro area, one of the biggest in this southwestern state. The district

population was over 74,000, much higher than the state's average of 6,390. The poverty

rate of the district was 11% compared to the state's average of 15%. The average

household income was near the state's average, but the number of single-parent families

was 6% higher than the state average, and 51% percent of the district's students were on

the free/reduced lunch program (compared to a state average of 54.7%).

Most recently school reporting data showed the following demographic data:

	School:	District:	State:
Caucasian:	47%	55%	61%
Black:	36%	28%	11%
Asian:	1%	2%	2%
Hispanic:	5%	4%	8%
Native American:	12%	11%	19%

When I mentioned these statistics during her interview, Connie indicated that she thought

the number of African American students was much higher. After some discussion, she

seemed to think that this was due to the disproportionate number of white female students

in her honors class; those left behind in regular track classes tended to be male and

nonwhite.

Connie's own description of classroom. In response to a prompt asking for

Connie to describe her teaching context, she wrote

> My classroom consists of no more that 21 7th grade students for five periods
> with one honors class, which is my favorite class. The atmosphere is ½
> classroom management and ½ learning in all my classes except for my
> honors which classroom management is not a big issue. I change the
> desks around quite frequently depending upon whether we are doing
> group work, individual work, or reading a short story as a group, and
> then we are in a big circle.

Connie's response, although greatly appreciated by the researcher, was brief in contrast to the other participant's more in-depth writings. In response to my request for a metaphor about her class, she wrote, "My classroom is an Almond Joy. Some days it makes me feel like a nut, some days I don't. Does that make sense?" I termed this metaphor a teacher-centered one. Throughout my interactions with Connie, I found her highly committed to her responsibilities in the classroom, but I also saw her as highly frustrated with the students. Much of that frustration concentrated on how her students did not live up to her expectations.

Connie's lived subjectivity. Connie's emergent teacher identity and subsequent lived subjectivity appeared to focus on a duality that separated her from her students. Her own success as a student and belief in life-long learning was contrasted with her students' lack of motivation and lack of respect. She often spent half of her class time on classroom management. Connie's background was far different than her students'. Placed in one of the most diverse school, she seemed to notice this difference and commented that the school's report card did not adequately reflect the number of African American students she taught daily. Even her metaphor created a duality between the good days and the bad, but, once again, those were focused on her own role within the classroom. Regarding her second year at this junior high, Connie was excited to implement new rules and guidelines. She seemed committed to the school and ready to try another year. She did, however, interview elsewhere—at the school where she student taught—but at the time of her final interview, Connie had decided to stay at this junior high school. Circumstances changed during the summer after her first year of

teaching. Connie was asked to apply for a high school position in a different district.

She took the position and was highly hopeful for her second year of teaching.

Portrait of Kayla

Background. Kayla and I met as fellow graduate students, and, at the time of this

study, had known each other for two years. Unlike the six other participants, I had not

served as Kayla's University Supervisor. Kayla had gained alternative certification

before completing the university's requirements to student teach. At the same time Kayla

accepted her first teaching position, she entered a Ph.D. program in educational studies.

Although her background seemed different than the other participants, Kayla's first year

of teaching came with many similar experiences, both positive and negative.

Kayla was the only participant who agreed to have me co-teach with her. I came

into her American Literature section to introduce a unit focusing on slave narratives.

After discussing the unit in some detail, I found Kayla extremely inventive with her daily

plans. A good example was located in her work to prepare her students for the moving

slave narratives. Before my lesson, she had her students complete an activity called a

"Narrative Identity Quilt." Students were asked to make individual quilts that

represented their life stories. Eventually the individual quilts were blended together into

a class quilt. It was prominently displayed on a classroom wall. Yet another activity

showed Kayla's commitment to creating community in her classroom. Over spring

break, she invited all of her students to paint her classroom. The resulting murals were

described this way,

> We wanted to wait until we were well into the year so we would have some
> subject matter. So we have a Poe with ravens flying out of his head. We have a
> kind of postmodern Billy Shakes, or William Shakespeare, as the case may
> be…kind of irreverent, I would say…I didn't choose the Shakespearean quote

there. In fact, I never even heard it: "I'm not bound to please thee with my answers." That epitomizes the kind of inquiry I'm looking for." Which is not, "What does she want to hear" or "Guess what I'm thinking."

The vibrant colors and imagery spoke volumes about Kayla's teaching philosophy.

When I asked for her perceptions of the typical English teacher, Kayla described how she felt walking into the inservice meetings before school began: "It was one of the most alienating experiences I've ever had in my life because the looks on…for one thing you are a minority, and the looks you are getting from these people who don't even know you and have a whole set of ideas about you and what your values are as your position of an authority figure. That was another thing—what, how am I in teacher shoes?" The teacher persona did not always fit. After telling a group of administrators how she contacted a boy who was home sick and how he then saved her cell phone number and called her when *she* was sick, they immediately wanted the student's name. Such contact was not approved. But Kayla persisted with the identity she perceived as vital for teaching: "I want to maintain professionalism, but I also hear teachers constantly saying, 'You are not their friend.' Well, I am. In fact, I constantly say, 'Hello, friend.' Because I am based on the sheer amount of time I spend with them."

Teaching context. Kayla taught a junior-level American Literature section and four sections of senior English IV. For both preparations, Kayla appreciated the loose curricular guidelines and "asked my students to write a considerable amount, concentrating on fluency over mechanics." According to Kayla, her students read quite a bit in all of her classes, but she often located the reading assignments outside of the traditional textbook anthology.

Kalya's first year of teaching was at a high school in one of the largest school districts in a southwestern state. There were over 95,000 students enrolled in this district, and this was much higher than the 6,390 state average. The poverty rate of the district was 6% compared to the state's average of 15%. The average household income was 20% higher than the state's average, the number of single-parent families was 6% lower than the state average, and only 31% percent of the district's students were on the free/reduced lunch program (compared to a state average of 54.7%).

Most recently school reporting data showed the following demographic data:

	School:	District:	State:
Caucasian:	86%	69%	61%
Black:	2%	6%	11%
Asian:	0%	4%	2%
Hispanic:	6%	6%	8%
Native American:	21%	15%	19%

In the context of the other participants, Kayla taught in the fifth most diverse school and district. She mentioned that many of the students were white "middle/working class." However, she perceived that a number of other ethnicities *were* represented in her classes, saying, "We consciously try to move beyond 'tolerance' of difference to 'appreciation' of difference. I am delighted to have the diversity of experience (however limited) represented in my classroom."

Kayla's own description of classroom. In response to this open-ended prompt, "Please describe your English/language arts classroom," Kayla responded, in part, this way:

> As far as classroom culture, I have some real challenges regarding the balance between consistency and justice. I DO find that when I step out of the equation and turn over the teaching/discipline responsibilities to my students, I don't experience the psychic exhaustion that seems to come from attempting to micro-

manage their every movement. I try to allow my students to explore creative expression (this gains me the label of "hippy") as text. There is student art (including my own daughter's paintings) all over the classroom. Right now there are butcher paper body cut-outs all over the room for up-coming body biographies with *Twelfth Night*. My classroom looks like Romper Room.

If I am to give an honest answer to this question, I need to share that I am plagued by a deep sense of doubt and insecurity most of the time. I have been honest with my students (and expect honesty in return) about my fears and misgivings, and I have to think that such openness has had mixed results. I am often completely consumed with thoughts of my classroom and my students. It is hard for me (self-centered in the extreme!) to imagine that they are not thinking obsessively of English class after the bell rings! I have cried in front of my class, but after having gained some temporal distance from the tears, I don't think it compromised the classroom culture. Those tears were honest.

Although she noted her fears and uncertainty about teaching, a strong commitment to her students emerged from her classroom metaphor:

I like to think of my classroom in terms of a quilt (surprise!). Each student comes to me with a complicated history that might be represented as a given square in a larger quilt (or a chip in a mosaic—we live in metaphor, no?). The key is that each of my students houses a complex narrative that I hope they will share as we piece together a colorful quilt of stories.

This community-centered metaphor seemed to summarize much of Kayla's philosophy as a first year teacher. After trying on those "teacher shoes," she realized that all members of the classroom needed to live their complex narratives. When she stopped being something she was not and allowed her students to do the same, she felt far more at peace with her classroom community.

Kayla's lived subjectivity. Overall, Kayla's first year of teaching was one she identified as full of personal growth, and that personal growth seemed to blur with her professional growth. Kayla rejected a duality for her lived subjectivity as a first year English/language arts teacher. Rather, she embraced friendship as a method—despite those experienced teachers that advocated for not being the students' friend. Hence,

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Kayla saw her classroom as a community of learners, united by their "colorful quilt of stories." The vibrant wall murals also served as an illustration of community. Kayla's emerging teacher identity did not evolve easily—she spoke of tears, alienation, doubt, and insecurity—but she was happy with her attention to issues of social justice and was exciting about returning to this same school for her second year of teaching.

Portrait of Marie

Background. Like most of the other participants, I supervised Marie during her student teaching where was placed in an affluent suburban high school setting and primarily taught juniors. One of the self-identified highlights of her internship was her multicultural unit. She enjoyed using non-majority writers and worked hard to connect them to the students' lives through inventive writing assignments. During our conversations, her strong commitment to multicultural issues emerged often. When asked about their origin, Marie mentioned her extensive international travel as being a major influence on her understanding of diversity.

However, according to Marie, her own educational background—attending highly diverse magnate schools in a large urban city—mostly formed her appreciation for culturally diverse literature. Her public school education was unique from the other participants; Marie went to school with a highly diverse student body, and she was often the racial minority. As she discussed her own school experiences, she mentioned growing up "with a very cultural mix of people." But as she tried to negotiate her own teaching in a very diverse school, she reevaluated her personal experience, indicating that "the difference is that it is a magnate school so all the kids applied to get in so if you were

a discipline problem, you were kicked out and someone took your place. So I just didn't see any major discipline problems like I see here…it has been a rude awakening for me."

Marie's perception of the typical English teacher was female and "passionate about literature but sometimes not the greatest in letting that out." When I asked about the passionate part, she said, "From what I observed, it seems like, I'd like to think that initially people get into English teaching because they really enjoy the subject and want to teach kids. Teaching is so hard—sink or swim—so you start doing whatever you can to keep them busy or keep them quiet. Maybe you get caught up in worksheets or what would be easiest for me, and not think what would be best for your kids." Marie spoke of an interactive textbook that she used almost exclusively. It allowed her an outline of what she needed to teach: "As a first year teacher you are just kind of clueless. You just try to do your best."

Teaching context. Marie taught "on-level" freshmen English at a junior high school. This meant that she had the non-honors tracked students, and she mentioned that the reading levels of the students in her class varied greatly. As she described her classes, she mentioned that teaching on-level students produced "a more culturally diverse group of students." Likewise, her classes were comprised of more male than female students. Marie also taught in what she called a "portable." In essence, she, along with a few other teachers, were in temporary buildings located outside of the school. Although she considered it fairly nice, she disclosed in an interview that she was happy to be moving into the building the following school year. Marie's portable classroom allowed her freedom to try different seating arrangements. During her first semester at the school, she used a "U" shaped seating chart to "promote more discussion." She found, however, that

"freshmen needed a little more structure than higher grades." Instead of promoting group discussion, she said, this configuration created more opportunities for side conversations that distracted the class.

Marie's first year of teaching was at a junior high school in one of the largest school districts in a southwestern state. There were over 95,000 students enrolled in this district, and this was much higher than the 6,390 state average. The poverty rate of the district was 6% compared to the state's average of 15%. The average household income was 20% higher than the state's average, the number of single-parent families was 6% lower than the state average, and only 31% percent of the district's students were on the free/reduced lunch program (compared to a state average of 54.7%).

Most recently school reporting data showed the following demographic data:

	School:	District:	State:
Caucasian:	59%	69%	61%
Black:	8%	6%	11%
Asian:	8%	4%	2%
Hispanic:	8%	6%	8%
Native American:	17%	15%	19%

In the context of the other participants, Marie taught in the third most diverse school. But once again, it was vital to mention that she perceived the ethnic make up her classroom differently than statistics showed. Marie believed that the honors sections of freshmen English were comprised of white and Asian female students. Because of this demographic, the students taking her on-level freshmen English classes had a disproportional number of non-white male students.

Marie's own description of classroom. In response to this open-ended prompt, "Please describe your English/language arts classroom," Marie responded, in part, this way:

> My classes are a mix of hispanic, black, and white and I have so many boys!! So this can definitely be a challenge, because frankly, many of my students don't care about English. This challenges me to be creative, but at times their apathy really discourages me. As far as teaching styles go, I have a confession. I don't like teaching. I love being a teacher and guiding kids through language and literature and seeing them have "aha!" moments, but I really don't like standing up there and teaching on something. Obviously I do it because I have to sometimes, but hopefully that shows you that often times I have minimal teaching time, some discussion time and some hands-on time.

Marie's metaphor for her classroom furthered the above perception: "My class is an ocean—some learn to swim and can easily stay afloat, some even learn to deep sea dive and appreciate the depth of life found underneath, but some just drown." This student-centered metaphor was "painfully honest" according to Marie. During our conversations, Marie was less inclined to discuss her students who stay easily afloat or even deep-sea dive. Most of her comments were about those students who were drowning for various reasons.

Marie's lived subjectivity. On two different occasions, Marie mentioned leaving the teaching profession. Although she did eventually decide to return to this junior high school for her second year of teaching, she will teach the honors eighth grade language arts classes in the regular school building. If that doesn't work out, she believed that in the future she would stay in the school setting as a librarian or school counselor. Therefore, Marie's lived subjectivity developed, perhaps, from the lack of articulation between her self-identified multicultural background and the ability to use those experiences to serve her students. After teaching in this very diverse school setting,

Marie came to the realization that her personal background did not fully prepare her for her students with different backgrounds. Marie used a variety of utterances to mark her unhappiness: "rude awakening," "sink or swim," "clueless," "apathy," and "drowning." Marie believed that English teachers needed a sense of passion, and she felt that her occasional reliance on busy work undermined such a passion. The dissonance between what she felt should be happening within an English/language arts classroom and what was actually happening in hers left her bereft.

Portrait of Mimi

Background. During my tenure as a University Supervisor, Mimi had one of the most successful student teaching experiences. This was due, in part, to Mimi's high energy and natural talent for teaching. Likewise, she was paired with an exceptional cooperating teacher who truly extended the university theory into the classroom. Together, they were a wonderful team. During my observations, I looked forward to the fast paced lessons and intellectual discussions that took place regularly. I believe that Mimi entered her first year of teaching with much confidence, and when asked for impressions of her first year, Mimi's immediate response was, "It was a lot easier than I thought. Maybe not easier because there have definitely been challenges, but it is not as hard as I expected. I felt completely prepared."

Mimi's first year of teaching did come with one great surprise—during the middle of the school year, she became a foster parent for one of her students, a 17 year old African American girl. She recalled meeting Natasha in her newspaper class during the first semester:

> I just fell in love with her. I would talk to her everyday and her foster mother is
> very loose with the rules. She had four girls when she had Natasha. I had all four

girls in class. All of them were flunking. One of them was in my freshmen English class for the fourth time at 17. It looks like she'll be in again next year. Whenever I would talk to the foster mother, she would say that she just wanted the girls to be responsible for themselves, and I thought that was so easy. They wouldn't need a mother if they were responsible for themselves. They would sneak boys in and lock Natasha out of her own room. She'd have to sleep on the floor. I just got tired of it and I was like, "You're coming home with me." That's all there was to it.

Although Mimi discussed the financial difficulties of taking care of Natasha, she adamantly believed that she did the right thing. Mimi mentioned that foster parenting and teaching share many of the same qualities, and it appeared that this reciprocity only helped her first year success.

When asked if she fit the typical English teacher model, Mimi responded, "Some. Yes. I love it. They know that. I'm very, 'How does this make you feel? What does this say to you?' I'm all about that introspection...I'm young and I'm in style with what's going on. I'm current." When redirected about the "introspection" of an English teacher, Mimi replied that every part of the curriculum is an opportunity to "know exactly how it makes them feel. And why. That's big with me. I don't want them to just say yes or no and that's it." Throughout the data collection process, Mimi regularly showed her commitment to relating the material to her students in some way.

Teaching context. Mimi taught at a high school with block scheduling, so her teaching assignment changed throughout the year. Primarily, Mimi taught English to what she termed "wild freshmen." She did, however, teach a section of newspaper and an upper-level writing course. She perceived the curriculum as fairly unstructured and mentioned, "I have a lot of freedom here, and I like that." Her only responsibility was to align her lessons with state objectives and post these using a web-based program that served as a grade book as well. Mimi used many Internet resources to augment the

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material in the textbook, and she focused on poetry quite a bit. Her students were asked to write fairly unstructured poetry that often reflected their personal lives. Mimi proudly read some that she found moving.

Unlike other participants, Mimi actively mentioned how her personal life affected her teaching life. In addition to her foster-parent/foster-child relationship with Natasha, Mimi's personal relationship with her boyfriend entered into her teaching. He had been deployed to the Middle East during her first year of teaching, and during her poetry unit, she introduced her students to a poem that she mentioned several times during our discussion: "Woman Martyr" by Agi Mishol. In particular, this line spoke to her, "…your first pregnancy is an exploding bomb" (Mishol, 2003, p. 1). Throughout her interview, Mimi connected her life to teaching and teaching to her life.

Mimi's first year of teaching was at a high school in a district that she characterized as agricultural. The district was situated outside a large metropolitan area in a southwestern state. There were 5,195 students enrolled in this district, and this was a little lower than the 6,390 state average. The poverty rate of the district was 12% compared to the state's average of 15%. The average household income was 13% higher than the state's average, the number of single-parent families was 2% lower than the state average, and 41% percent of the district's students were on the free/reduced lunch program (compared to a state average of 54.7%).

Most recently school reporting data showed the following demographic data:

	School:	District:	State:
Caucasian:	78%	80%	61%
Black:	7%	6%	11%
Asian:	0%	0%	2%
Hispanic:	5%	5%	8%

Native American: 10%   9%   19%

In the context of the other participants, Mimi taught in one of the least diverse

schools/school districts. She characterized her student body as being comprised of 90%

white students, but after I read the statistics to her, she agreed that they seemed accurate.

She adamantly stressed that the majority of the students come from families that do not

value education. Specifically, she mentioned

> I graduated from a high school smaller than this so I know this bunch. They
> are very agricultural people, and they are good with their hands. They're strong
> and family-oriented, but as far as education, they just want to graduate and go
> back to the farm.

She perceived that half the white student body was "fine," but the other half were "very

racist. They still say things like, 'Colored' or 'Beaner' and things like that. It makes me

furious!" She also related an incident with her foster child. A white male student

mentioned that he had black people "hanging from his family tree." This infuriated

Mimi, and she confronted him. The student told her that he was not racist, and that he

was merely joking. Mimi did not find the administration very helpful in situations like

this one.

    Mimi's own description of classroom. In response to this open-ended prompt,

"Please describe your English/language arts classroom," Mimi responded, in part, this

way:

> My classroom is barely big enough, and when I got to [this district], the room was
> very bare. I originally had English and writing posters up on the walls, but as the
> year began, I started to cover the white walls with my students' work. Now, I
> have everything from Ernest Hemingway to paintings, to haiku on the walls.
> When the students come in, I think they get a sense of ownership from all of the
> work displayed.
>
> Mostly, my students are still excited about school. They like the stories and
> activities I create for them; I do my best to make the lessons relevant and fun.

There are some, however, who are very cynical and disruptive, just like in every classroom. The townspeople are for the most part, farmers and hourly-wage earners.

Mimi's metaphor for her classroom was:

My classrooms are the floor of the New York Stock Exchange. It seems like there is always a bunch of talking and distraction, yet at the end of the day, so much has been accomplished. There are disagreements, people who work together for a higher stock, people who work independently and rely on no one, and those who sit back and watch the numbers rise and fall. I don't like quiet classrooms, and for the most part, my classes are lively and full of discussion.

This community-centered metaphor seemed to confirm Mimi's love of teaching and her enthusiasm for her students. Mimi commented about how some of her friends are making much more of a salary than she, but she would never change her career.

Mimi's lived subjectivity. Mimi's lived subjectivity seemed to be grounded in a strong sense of confidence and a willingness to blur aspects of her personal and professional lives. Serving as Natasha's foster mother was just one example. She seemed also willing to use the skills gained from teaching to better parent Natasha, and, in return, used her new-found parenting skills to better teach her students. She felt very much like the typical English teacher and often mentioned loving her job. Mimi had attended a school very much like the white-majority one in which she taught. Although she felt that this connection helped her understand her students, students with racist attitudes frustrated her. Through her community approach to teaching, she hoped to change these attitudes while she sought out her students' feelings and opinions. Mimi planned on staying at the same high school for her second year of teaching.

Portrait of Sandra

Background. Once again, I served as Sandra's University Supervisor, and she had a very successful internship in a 6th grade language arts classroom. Halfway through

her internship, Sandra was offered a teaching contract for the following school year.

Sandra was a coach for the district in which she student taught, and she also coached

during her first year of teaching. In contrast to the other participants, Sandra taught in a

different southwestern state and in a much larger metropolitan area. She characterized

her first year of teaching as successful but acknowledged, "I really don't remember what

I taught them the first six weeks. I think I did teach something in there, I just don't know

what it was." This was said with much humor, and it appeared that although she wished

she had been more organized in terms of sequencing the literature, she had very few other

criticisms of herself.

During her student teaching experience, Sandra was quite adept at analyzing the

experiencing, asking for feedback, and then implementing changes in her classroom.

This gained her much respect, and it appeared that her colleagues at the middle school

where she completed her first year felt the same way. Sandra related her frustration

regarding students who won't try: "How can I get them to do their homework and stuff?

It's so frustrating to know that they are so intelligent and yet they simply choose not to

use their brains." Sandra had not been this type of student: "Not doing my homework

was never an option…For me, to have students, not that many, who are habitual about not

turning in work, I just can't fathom it." Part of her motivation, Sandra said, was from her

family, but part was self-motivation: "I guess I'm just the type of person who likes to

please people. I want to make my teachers happy. I want to make my parents happy. If

they are happy, everything is good in the world."

This self-description added meaning to an anecdote Sandra shared with me. A

few weeks before our interview, Sandra had a situation that left her very frustrated.

Although Sandra had given the students ample time, two groups were not prepared for their literature circle presentations. She described her public reaction this way: "It was a major grade, and you know it's going to affect it. That was very frustrating. I was probably a little too upset about it with them, a little too harsh, but at the same time, I really, really wanted them to understand how disappointed I was." There seemed to be a connection between her personal beliefs and those she projected in this situation. Sandra did not want to disappoint her teachers, and she hoped that her adamant reaction encouraged her students to reexamine their procrastination.

Sandra found herself to be very much the "typical" English teacher. She believed that English teachers were the "epitome of what you consider as an intelligent person." She further her definition thusly:

> You know that the English teachers are generally the ones that read the novels.
> They understand the literature. They can annunciate words well.   I'd say they are
> someone who can express their emotions, be able to explain situations to students
> and be able to relate to them the best, probably more so than other. English is a
> personal subject. You are what you read. You are what you write. And so you
> have to be personal in that respect. You have to be able to be seen as a person.
> You know that the English teachers are generally the ones that read the novels.

When I asked if she fit this model, she answered, "I think so." She believed that her students liked her and learned quite a bit about her.

Teaching context. Sandra taught 6th grade language arts in a suburban district located in a large metropolitan area in a southwestern state. She called her classroom a "conglomeration of personalities, ideas, beliefs, and preferences." This particular middle school blocked language arts classes together, and this meant that Sandra had her students for 105 minutes a day instead of 45 minutes. Sandra had two classes of moderate size: 20 and 17. The curriculum was integrated; Sandra taught grammar, writing, and literature.

Likewise, she was allowed some freedom with the literature she taught. It seemed that her choices were based on student interest and suggestions made by her mentor teacher.

Since Sandra taught in a different state than other participants, the reporting data was somewhat different. Pertinent statistics were listed below.

	School:	District:	State:
White:	65.6%	64.3%	36.5%
African American:	9.0%	9.2%	14.7%
Asian/PC Islander:	6.7%	8.0%	3.1%
Hispanic:	18.3%	18.1%	45.3%
Native American:	0.4%	0.5%	0.3%

In addition to the ethnic distribution cited above, this school had 22.3% students listed as economically disadvantaged (district average=20.2% and state average=55.6%). There were 3.8% limited English proficient students at this middle school, far less than the district average of 10.5% and the state average of 15.8%. Those students labeled at-risk were 26.8%, very close to the district average while nearly half of the state average. The mobility rate of the school and district were 12.2% and 14.3% respectively. This was below the state average of 21.1%. These statistics, along with my own observation, indicated a fair level of affluence. This was supported by Sandra's comments and the high starting salary figure she cited.

Sandra's own description of classroom. Sandra's written responses confirmed my impressions of her teaching situation. When I offered the open-ended prompt, "Describe your classroom," she responded, "I didn't realize that so many different characters would have to co-exist in a single classroom setting. As far as students, I have many ethnic groups represented: Indian, Asian, Arab, American, and Hispanic. With this

type of group, I have used various arrangements in my classroom. We've worked in groups, pairs, and individuals this year." Sandra continued by describing the atmosphere:

> When it comes to the students, I feel we have a good relationship with one another. It's to the point, now, that we can joke together. I like to have the classroom relaxed. The only time I become upset is when the talking becomes excessive. As sixth graders, they don't talk back much, and the effort is fairly consistent. On average, my class average is probably a B. I believe a lot of the success has to do with the amount of parental involvement at the school. However, as the year progresses forward, I'm finding it more obvious that the apple never falls far from the tree. Nevertheless, the "bad apples" are few and far between.

Given her coaching experience, it was not surprising that Sandra had the following metaphor for her class,

> I would say we're a team. I'm the coach and my students are the players. Every person has a job to perform. My job is to prepare them for the game of life, not simply teach them reading/writing skills. They also need to develop social skills, like cooperation, communication, and constructive critiquing. While I need to model the proper behavior, attitude, and language arts skills, it is up to them to perform at game time (i.e. the TAKS test). As much as I would love to do the work for them, they have to earn the win. I can only coach them and give them the tools to be successful; they have to use them. There may be ups and downs as a team, but we're all in it together. We win together and we lose together. This idea is what most motivates me to do the best job I can. In the end, I feel that they will reciprocate the effort, knowing full well how much I care about them.

This community-centered metaphor seemed to confirm Sandra's commitment to creating a classroom where all learners were acknowledged. At the same time, she clearly viewed her role as belonging to that community while serving as the leader.

Sandra's lived subjectivity. Sandra's emerging identity as an English/language arts teacher seemed to represent a lived subjectivity where she and her class were a community. As their "coach," Sandra worked to meet the needs of her very diverse student body. Although such diversity seemed to surprise her at first, it only strengthened her commitment to peaceful co-existence. She considered herself very much the typical

English teacher and had a self-identified good relationship with her students. Despite the few moments of frustration near the beginning of the school year, Sandra believed in being "transparent" with her students. She shared many safe personal details (about her love for the Sooners and her dogs). Sandra believed, "If I was a different person at school than at home, they would never get to know me, and I would never get to know them." In essence, Sandra firmly believed that good teachers blur the line between their personal and public selves for the betterment of their classroom teaching. I interviewed Sandra near the end of her first year of teaching, and although she was very happy with this placement, she interviewed and was hired by a high school in the district. She agreed to teach high school English and work with the women's varsity basketball program.

Lived Subjectivities as Data Source

Initially, this chapter was meant to describe the participants of this study in a way that would allow the reader insight into the complexity of first year English/language arts teachers. As it evolved, the concept of a lived subjectivity emerged as a way to better understand their complex world. Schwandt (2001) referred to this as describing the "historical, political, and physical contexts" of the lived experience (p. 242). Indeed, I found several diverse aspects from which to describe these various lived subjectivities. These included each participant's thoughts, actions, emotions, desires, plans for the future, school demographic, metaphor, and vision for her future. As a reflexive researcher, I studied each of these in terms of the unconscious as well; in other words, what went unsaid and unarticulated also mattered.

In essence, what began as a descriptive chapter resulted in the beginning of a four-part analysis of the data gleaned during this dissertation study. Building on this

chapter's discussion of lived subjectivity, the next chapter deconstructed each

participant's language of difference, studied each woman's personal and public

discourses, and considered their curricular practices. By studying the phenomenon of

difference and emotion of first year English/language arts teachers using four distinct

categories, their stories were told more fully. These findings carried important

implications for the field. With that in mind, I now discussed possible ways to view the

lived subjectivities so carefully illustrated above.

Commonalities among participants. Some commonalities existed among all of

these first year teachers. Each was a white, middle class woman, and this demographic

was purposeful given the fact that the majority of beginning teachers tended to be white,

middle class women while the student body in the United States continued to grow more

diverse (McFalls & Cobb-Roberts, 2001). Another similarity was that all of the

participants were returning for a second year of teaching. Although Dangel (2006)

believed that many teachers leave the profession after three years, she also mentioned

how many choose reassignment within those first few years. Becky, Connie, and Sandra

opted to find new teaching positions. Marie mentioned on two occasions how she would

give a teaching another year but would strong consider a different career for her long-

term future.

All of the women in this study attended similar teacher preparation classes at a

large southwestern university. Five participants, Becky, Connie, Marie, Mimi, and

Sandra sought certification through a five-year program in which they finished their

undergraduate degree and then student taught as graduate students. During that semester,

six semester hours were granted for the internship and three were given for successful

participation in an action research course. Although Anna and Kayla sought certification

through a Master's degree offered in the same program as the other women, they did take

some of the same undergraduate classes but received graduate credit. This meant that

there was some overlap between the two degrees. This was significant as I considered

their knowledge and understanding of theory related to teaching students with diverse

backgrounds, for example. Nonetheless, their personal histories with difference and

diversity may prove valuable in the following chapter.

Differences among participants. Although there were many subtle differences

among these women, at this juncture only a few will be examined. First, there was a

clear difference between placements when considering the demographic statistics. Three

participants, Anna, Connie, and Marie taught in schools that were highly diverse.

McFalls & Cobb-Roberts (2001) projected that by 2025, half the student body of

American classrooms would be diverse. Current reporting statistics showed that Anna's

non-white student body was 45%, Connie's was 53%, and Marie's was 41%. But in all

their cases, these women taught the regular English/language arts sections and claimed

that their actual class roster depicted higher percentages of diversity. There could be a

correlation with these statistics and the comfort level of each woman. All three of these

participants mentioned frustration more often during the data collection process.

Likewise, these three were less inclined to teach material that was not included in the

district-assigned readers. The next chapter further explicated this point.

Those women teaching in schools that were the least diverse, specifically Becky

(78% white student body), Kayla (86% white student body), and Mimi (78% white

student body) described many aspects of teaching differently than those with a higher

percentage of non-white students. Each was more creative with the curriculum and often sought literature selections outside of the district-assigned text. Interestingly, these women also discussed issues relating to difference and diversity with their students. Becky used *Persepolis* by Marjane Satrapi purposefully; she wanted to help her white students see diversity through this graphic novel. Kayla integrated discussions of social justice in every title she used; of note was her reading of Fredrick Douglass' slave narrative. Mimi used Internet resources to find poetry that represented issues of diversity like suicide bombings. She also was one of the only beginning teachers to specify a writing assignment that addressed issues of difference. Mimi discussed an "Agent of Change" assignment that asked students to consider how each of them had been a victim of injustice and then how they could become a person to change such prejudicial actions/beliefs. These three women's perceptions of their students, classrooms, and assignments varied from those of Anna, Connie, and Marie. More often than not, they used more positive descriptions and emotions to describe their situations.

Sandra did not clearly "fit" into either of categories mentioned above. She taught in a fairly diverse middle school where nearly 36% of the students were not white, 22.3% were economically disadvantaged and 26.8% were labeled at-risk. Yet the socioeconomic status of the school and district played a vital role. Of all the schools I visited, this one seemed to have far more funding. Sandra acknowledged this by stating, "I think I first noticed it when I came to look around …the type of technology that the teachers have access to is far more…you can tell it is a little higher. At the same time, there are students whose parents are just middle class. You could tell from the district that resources they offer are far more." Sandra perceived her students' diverse

backgrounds in a variety of ways. She mentioned how religion, personality, and intelligence level also play a role in diversity. As her illustration above surmised, Sandra seemed content with her first year of teaching and, although she was changing positions, felt that teaching was a good fit for her.

Another way to characterize the differences among these novice teachers was to look at how they chose to characterize their classrooms via the metaphor. Bullough and Stokes (1994) suggested that teaching metaphors provided a way to understand "teacher self-formation and self-exploration" (p. 200). They also believed that metaphors may be analyzed collectively thus helping teacher educators better understand the ways these images were an integral part of beginning teachers' life histories. My specific prompt to each was, "Please illustrate your classroom by writing a metaphor." The initial response was in written form. Each participant was then asked during the interviewing process to reconsider the metaphor. After analyzing each beginning English/language arts teacher's metaphor in relation to the others, three different types of metaphors emerged: teacher-centered, student-centered, and community-centered.

Teacher-centered metaphor. Connie's metaphor, "My classroom is an Almond Joy. Some days it makes me feel like a nut, some days I don't. Does that make sense?" seemed to relate to her positioning within the classroom. This was supported throughout her interview as she discussed how her students made her feel frustrated, how their level of horseplay left her angry, and how she guarded her husband's laptop out of anxiety. Yet this study tried to place the participants within a spectrum, and Connie's metaphor cannot fully illustrate her entire persona. In her classroom student work was prominently posted, and Connie described it with much pride. Likewise, Becky's first metaphor

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described her teaching role in terms of a detective. She took her role seriously and felt that it allowed her much success with her students. Becky's second metaphor extended this perception. Although she placed herself in that "tumbling class" metaphor, she once again concentrated on how *she* could help her students. These two women's teacher-centered metaphors marked an experienced where they enacted public personas and felt as though their role was primarily as teachers that must guide students through the classroom experience *they* created.

Student-centered metaphors. Two of these novice English/language arts teachers used metaphors that focused more on the students in their classrooms. Anna described her classroom as a "small box packed with jumping beans." Her description of class discussions and participation often suggested much the same: the students were all over the place and not easy to teach. Marie also focused on her students and gave this metaphor: "My class is an ocean—some learn to swim and can easily stay afloat, some even learn to deep sea dive and appreciate the depth of life found underneath, but some just drown." Although she began with the word "class," the metaphor itself focused on three types of students, those who can manage, those who manage and find the deeper meaning, and those who fail. During our discussions, Marie often focused on that last group and offered examples of students that either did not engage at all or that challenged her in some way. These student-centered metaphors marked experiences where beginning teachers focused more on their students at the expense of their own private personas.

Community-centered metaphors. The other three English/language arts first year teachers used metaphors that related to the class as a community. Kayla discussed her

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class as a quilt mosaic—each student brought in a complicated personal history but together they shared "a colorful quilt of stories." Mimi's high energy was illustrated via her metaphor connecting her room to the floor of the New York Stock Exchange—throughout the day there may be much talking and distraction, but in the end, "so much has been accomplished." Mimi's metaphor discussed her role and her students' roles in that lively discussion. Finally, Sandra spoke in terms of a team where she was the coach and her students were the players, "I can only coach them and give them the tools to be successful; they have to use them." All three of these community-centered metaphors represented a set of perceptions of unity in the classroom. As mentioned above, these three participants had fewer negative comments during the data collection process. Was there a correlation between how they perceive their classrooms and the level of comfort and exploration they enjoyed during their first year? The next chapter elucidated possible answers.

Conclusion

This chapter provided portraits of each beginning English/language arts teacher. Through the data and my impressions, each woman's experience was carefully illustrated in way that did not quantify her or reduce her to an object of study. They had a multiplicity of roles: teacher, friend, mother, wife, advocate, coach, etc. None of these were at the exclusion of the other. Just as Mimi used her teaching skills to be a better foster mother, she also used what she learned from being a foster mother to better her teaching. Likewise, Sandra blurred the line between teacher and coach. Although Anna, Connie, and Marie may not have been as positive about their first year, they were all committed to their schools and those students for a second year of teaching.

Miller and Norris (2007) suggested that preservice and novice teachers operated in a "rhizomatic loaded matrix" (p. 6). As such, their real and imagined experiences framed these early teaching experiences. Within this web were "social, political, and cultural relationships, each of which influences either individually, collectively, or at their crossroads, the identity of the individual at any given point in time" (p. 11). As the next chapter evolved, these novice teachers continued to negotiate this loaded matrix. Although the nature of research could lead to what Alsup (2006) termed "so-called reductionism" (p. 5), my intent was to describe the tendencies of these women in terms of a more postmodern web, one where teacher's identities and subjectivities (and by extension their perceptions of difference and emotion) were not linear but intercontexutal among a variety of discourses.

Chapter 5: Additional Findings

Introduction

This phenomenological study answered two specific research questions:

1. How do beginning English/language arts teachers experience difference?

2. How do their emotions about difference influence their pedagogy?

In order to understand the lived experiences of the seven participants described in the previous chapter, especially how those experiences related to the research goals of this study, close attention was paid to language and discourse. Phenomenologists often perceived their role as revealing and unraveling the "structures, logic, and interrelationships that obtain the phenomenon under inspection" (Denzin, 1984, p. 13). Feminist poststructuralism used language to situate the understanding of power, social meaning, and organization (Weedon, 1997). Blending these two philosophies was vital to understand the lived experiences of these women.

As the previous chapter demonstrated, the lived subjectivities of these women showed both commonalities and differences. Once again, I deferred to Miller and Norris' (2007) concept of the matrix. These inchoate teachers cannot be placed on a linear scale to create a grand proclamation regarding a fixed understanding of the phenomenon researched in this study. Rather, St. Pierre's (2000) comment regarding the deconstruction of language proved valuable: "[Language] is not about tearing down but about rebuilding; it is not about pointing out an error but about looking at how structure has been constructed, what it holds together, and what it produces. It is not a destructive, negative, or nihilistic practice, but an affirmative one" (p. 482). As I rebuilt the

experiences and discussions of these women and used various philosophical frameworks, their varied understandings of difference and emotion in the classroom were considered from St. Pierre's (2000) perspective: What did these experiences hold together and produce? And, how did these patterns, seen through the idea of discursive practices, inform/affirm/articulate the pedagogical practices of these beginning English/language arts teachers?

In order to organize the volume of data, this chapter used a specific choreography. First, I investigated the participants' use of language regarding difference. Second, I discussed the pedagogical experiences of difference cited by each participant. Within this context, the second research question was answered. This section also discussed discursive practices dictated by what Weedon (2004) called competing discourses. Finally, this chapter included a section discussing the specific curricular practices discussed by each participant as they related difference to the field of English/language arts. For each of these sections, I employed several phenomenological/interpretive steps suggested by Creswell (2001):

1. Consideration of the participants' descriptions of the phenomenon through personal writings and interviews
2. Clustering of statements into groups of meaning
3. Textual description of the experiences with exact examples
4. Reflection of my own experiences and creation of a structural description
5. Construction of overall description and essence of the experience

Schwandt (2001) advocated for a multilayered approach to data analysis, and the multiple data sources (personal writings, interviews, and personal observation) provided an opportunity to gain a wider understanding of the phenomenon under study. Likewise, the theoretical lens of feminist poststructuralism allowed for exploring the phenomenon from a different vantage point.

Phenomenon of Difference Through Language Deconstruction

All participants had an opportunity to discuss difference through personal writings and the interview process. Before her interview, each English/language arts teacher responded in writing to two different prompts about difference: "How would you define 'difference' (in general or how it relates to classroom teaching)?" and "How do you place yourself (personally and/or professionally) in the context of difference?" During the interview process, various questions were asked that allowed the participants to further develop their initial feelings about and experiences with difference. After describing the data from each of the writing prompts, the lens of feminist poststructualism provided a way to understand how these teachers' experiences could be understood from a critical perspective.

Participants' definitions of difference. On a simplistic level, each participant discussed difference in terms of something that separated an individual from a group. This was then developed in various ways. After clustering their responses into what Creswell (2001) called statements of meaning, three separate themes emerged: positive associations connected to the definition of difference, "textbook" or seemingly neutral definitions of difference, and negative and frustrating definitions of difference.

Three participants used positive associations to elucidate their definition of difference. Interestingly, two women (Kayla and Anna) wrote substantially longer responses to the writing prompts and seemed more willing to expand their definitions during the interview process. Kayla defined difference thusly, "I would define 'difference' as experience of the world that falls outside of that of the dominant culture, situated in flux. In the classroom, I try to see my students for who and what they are:

individual lives complete with complicated, dynamic histories." Kayla proceeded to

discuss her encouragement of "free expression" in the classroom; it appeared that she

found each of her student's life history as something that could augment what she called

her social justice agenda within the classroom. Kayla also indicated that her

understanding of difference meant that she needed to "correct hate-speak," and she also

believed, "To allow derogatory language with regard to 'difference' is to perpetuate

historical inequity. I share that philosophical stance with my students and do my best to

model that behavior." Kayla's definition of difference, then, exceeded a simplistic

answer; she took the opportunity during this writing prompt to elucidate how her positive

feelings about difference produced an active role when she interacted with her students.

Anna also indicated a positive definition of difference: "Difference is why we

learn. If we were all the same and had the same background knowledge, there would be

no one to learn from and no reason to learn." By far, Anna's answer was longer and

more detailed than any of the other participants. She cited examples in the school culture

that prohibited an individualized and full appreciation of difference. She especially paid

attention to curricular choices like teaching Shakespeare or Chaucer and promotion of

what she called an "assembly line" mentality. Such comments may have stemmed from

Anna's lived subjectivity as a bisexual woman, a marker she often discussed in personal

writings and during the interview process. Another possible reason was her disgust with

the extensive testing dictated by district, state, and federal mandates. She often

complained of how little time she had to teach material that could investigate difference.

Anna's interview confirmed her positive disposition to difference, but unlike Kayla, she

had a difficult time finding specific ways to address difference in her classroom.

Mimi's definition, although shorter than Kayla and Anna's, was also positive, and like the other two women discussed above, she integrated herself into the definition saying difference "…means variety. Within that context, I place myself as just another part of the variety. Differences aren't bad, in fact in my class, they are welcome, and almost every day the students are exposed to another difference between themselves and the world." The word "variety" proved a telling contrast to Kayla's definition, since Kayla saw difference in contrast to the dominant culture. Anna contended that difference was inherent in the human race, and she believed it was human nature to categorize people. But Mimi's definition suggested that everyone was different including herself. These three beginning teachers seemed to define difference in way that suggested positive implications for the classroom. Likewise, each seemed to believe that they were an active part of difference in the classroom: Kayla encouraged free expression and corrected hate speak, Anna questioned the curriculum that valued difference only on a "surface level," and Mimi suggested that her entire class, including herself, needed to be exposed to difference on a daily basis.

Three other participants, Becky, Marie, and Sandra, offered definitions that sounded like they came from a textbook. These women had succinct definitions of difference, and they all focused on categories of difference: "people, places, things" and "age, sex, religion, ethnicity, or any number of personality traits." During their interviews, both Becky and Sandra added that learning styles might be another category of difference. Although each woman's definition appeared to be politically neutral on paper, when certain wording was deconstructed, a different perspective emerged. For example, in addition to her categorizing difference, Becky suggested a that difference

"separates them or distinguishes them…from one another. Difference sets things apart."

The use of "them" from "one another" seemed to indicate that difference was something separated from her. Whereas Kayla, Anna, and Mimi placed themselves within the definition of difference, Becky was outside. Marie's wording was also interesting, "My definition of difference: being unlike something or someone else, traits that distinguish you from something/someone else." By using the second person, Marie also seemed to project difference away from her and onto the imagined other. Sandra suggested much the same when she acknowledged difference as separating an "individual from the norm or majority of a population." In each of these situations, the theme of neutrality appeared on the surface, but with a deeper consideration of the textual clues suggested by pronoun usage like "them" and "you," it appeared that a political statement was made in absentia—difference was something *others experienced*.

Connie's definition of difference was greatly unlike the other participants. Her verbatim response was, "The way I would define difference is that there are three different types of students that I teach to. Those who can, those who can't, and those who won't. The majority of my students fall in the category of those who won't. They won't do the work because they just don't care. Those who can, do the work and turn it in on time and are making a C or above. Those who can't which are maybe 10% at best are the ones who truly struggle with material and need extra help." With such a dissimilar response, I examined the transcript of our discussion to see if those feelings were repeated. Indeed they were. When I asked about the atmosphere of her class and how she envisioned changing it for the next year, Connie reiterated the above sentiments by once again mentioning, "those who can, those who can't and those who won't." Her

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future plans considered ways in which she could control those "who won't." Although the other participants clearly mentioned racial, ethnic, or religious differences, Connie rarely spoke in terms of any difference beyond those who did not valuable the educational climate within her classroom.

Connie seemed to view difference in terms of the level of willingness to adhere to the traditional guiding principals of education. Some of her students had the ability to perform and some did not (labeled as "those who can" and "those who can't). Connie appeared to value, to some degree, each of those groups whether they were like her, "those who can" or deserved her attention, "those who can't." Students unwilling to adhere to her classroom rules and/or unwilling to perform up to her standards—"those who won't"—took the majority of her time. Her frustration seemed evident in her verbatim response to the writing stem and subsequent interview statements. Connie's very different definition could be read in a variety of ways. Although I labeled it here as a negative/frustrating theme, it could be contextualized to the particular time in which she answered the question. Yet, two months elapsed between her writing response and the interview. Due to the similarity of statements, it appeared that this perceived difference was one she had internalized during her first year of teaching.

Participants' perceptions of their roles regarding difference. In conjunction with the writing prompt about her definition of difference, each English/language arts teacher answered this question, "How do you place yourself (personally and/or professionally) in the context of difference?" The purpose of this writing prompt was twofold. I was interested in how the definition of difference was connected to the actual role and/or behavior of these English/language arts teachers, and I was also interested in how they

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would discuss the personal/professional split implied in the question. After clustering their responses, four themes emerged.

Two women, Kayla and Marie, discussed their place as members of what Kayla called "the dominant culture" and what Marie labeled "the majority, not the minority." Both also mention how they felt "keenly aware" (Marie's comment) of the differences between them and their students. Kayla, for example, wrote about a "horrific" shock "when I realized, walking down the hallway and meeting the eyes of loitering students, that I was not trusted. I cannot adequately describe the sense of alienation I felt as I met or avoided their gazes. The startling recognition of myself as 'other' and 'marginalized' and 'authority' was unsettling." Kayla admitted such feelings to her students and then began, in her own words, to teach about "tolerance, difference, power, and systemic prejudice." Marie thought about her place in the majority differently. After indicating that she was keenly aware of her different status, she commented, "It is interesting to me how minority groups make up their own identities to be able to better relate to one another and not feel 'different.'" Within this theme of seeing majority/minority status, Kayla seemed to use this understanding to begin a discussion. Marie, on the other hand, seemed less inclined to enter into a dialogue with her students; rather, she kept her insights to herself.

Mimi and Sandra's answers to the context prompt focused more on their roles as teachers. Mimi, who actively discussed being part of a variety of difference, saw her role in terms of exposing her students to "difference between themselves and the world." Using a variety of stories, articles, photographs, and art from diverse cultures, she hoped to make them comfortable with difference they would no doubt find outside the small

town in which they lived. Although Sandra taught in a much more diverse setting, she saw her role very similarly, saying, "A classroom is nothing but a conglomeration of various differences all trying to co-exist for a specified period of time. My job, professionally speaking, is to make sure that this co-existence is peaceful and productive for all involved." These two participants seemed to find possibilities within the context of difference.

Becky and Connie's answers were far different than the other women. In fact, their answers focused completely on their students and not themselves. Becky said, "Difference in the context of the classroom might refer to the students—the amount by which they are not the same." She mentioned the variety of things that set them apart, but it seemed as though they were set apart from one another, not from her. Connie, on the other hand, specified how her students differed greatly from her: "I came from a middle class family who demanded that you treated adults with respect and you strived to do your best." These comments were reinforced during our discussion. She mentioned, "Parents pull up with the rap music blaring as loud, dropping their kids off. You can tell the apple doesn't fall far from the tree." For Connie, the context of difference extended outside of the classroom—both her own and her student's personal ideologies seemed to create the context of difference.

Anna's response differed from all of the others. She related the majority of it to her own feeling that "I never fit into any group growing up. I guess that's why I've always considered being different as a good thing." She continued, however, that her personal life, being bisexual, created "awkward positions" for her professional life. Anna related a specific event from her classroom where a student indicated that he heard how

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to take care of the "gay problem." All the gays should be quarantined in San Francisco so they could not breed. Anna's response to the situation was, "I feel like I'm on the outside because no one else seems to be outraged like I am…Difference can be liberating but it can also be the most isolating thing in the world." Anna discussed the conflict between personal and professional lives to an extent not reached by the other participants. Given that she was the only one to claim an identity of difference (sexual orientation), her responses could possibly stem from a much different lived subjectivity than the other participants.

Toward an understanding of the language of difference. Using feminist poststructural theory about language, this section considered some possible interpretations of the ways in which these seven English/language arts teachers discussed difference throughout their personal writings and subsequent interviews. Accepting Weedon's (2004) assertion that "The subject that speaks is the subject that is spoken" (p. 12), the language analyzed for this study could help better understand social meaning and the power of subjectivity (Weedon, 1997). Hence the language studied above presented another way to understand the lived subjectivities described in chapter four while providing insight into the discourses described below.

Phenomenon of Difference Via Discourse Analysis

As described in chapter four, this study applied feminist poststructuralist theories relating to discourse. Discourse analysis was used to better understand relationships between varied fields; these discursive fields were often in competition yet gave "meaning to the world and of organizing social institutions and processes" (Weedon, 1997, p. 34). Although emotional responses became evident in the two previous

categories of subjectivity and language of difference, they were more intense as competing discourses became public. Each participant related experiences and explained perceptions that drove her pedagogical practices. As a result, my two research questions, "How do beginning English/language arts teachers experience difference?" and "How do their emotions about difference influence their pedagogy?" became intertwined. As Beavis (2001) discovered, teaching subjectivities were "intimately" linked to construction of the subject. The seven English/language arts teachers enacted this construction. Two separate aspects emerged while analyzing data: intra/interpersonal discourses produced emotional responses from the teachers and curricular discourses either acknowledged or denied students' emotions.

Participants' experience with difference: Intra/interpersonal discourse analysis. One discourse that emerged during data analysis was an intrapersonal discourse on difference. This was purposefully discussed first since it became apparent that this discourse articulated each intern's perception of difference; then, to some degree, this discourse affected their experiences within the school/classroom setting. The intrapersonal discourse on difference, which intersected with both the interpersonal discourse and pedagogical discourse listed below, stemmed from what Gee (1992) called the "saying-writing-doing-being-believing-valuing" method of interaction with a social situation (as cited in Miller & Norris, 2007, p. 29). Likewise, it followed from Zembylas (2000), who defined intrapersonal as operating on the "personal/individual level" (p. 161). Therefore, the intrapersonal discourse was often seen through autobiographical statements that, although often unintentional, explained certain perceptions of difference. All of the participants, with the exception of Kayla, noted what I termed in chapter one as

a disrupting force. Becky saw this as a "shock." These disruptions of self began with

some kind of dissonance between their personal educational backgrounds and those of

their students. The following excerpts illustrated such a disruption.

Anna:
> I really loved having creative projects, but I was in Advanced English classes. I don't know what normal English teachers do.

Becky:
> In high school I was in A.P. classes, so I was surrounded by the same 30 kids that were like all perfectionists.

Connie:
> I've always been good at school. My family teases me that I'll be in school forever.

Marie:
> I grew up with a very cultural mix of people, but the difference is that it is a magnate school so all the kids applied to get in, so if you were a discipline problem, you were kicked out and someone took your place.

Mimi:
> They talk about smoking and drinking and having sex. I remember being fourteen and still watching "Full House."

Sandra:
> Not doing my homework was never an option…For me to have students… who are habitual about not turning in work, I just can't fathom it.

It appeared that the intrapersonal discourse began with the stark contrast between the

novice teacher's background and that of her students. This was not limited to those

participants in highly diverse schools. Both Becky and Mimi, who came from schools

similar to those in which they taught, also experienced this dissonance.

Kayla's intrapersonal discourse was different than those specified above. Being

the oldest participant may have affected how she perceived herself from this perspective.

When discussing educational systems from her personal experience, Kayla intimated that

her own educational background was marked by rebellion on her part. Although

exceptionally capable of doing the work, she opted not to actively engage in high school.

Perhaps as a result of her negative experiences in high school, Kayla often drew on her

own sixteen year old daughter's experiences in high school. They seemed to guide her

understanding of the contemporary classroom. Despite her different background, Kayla

also discussed a shock related to her intrapersonal discourse that may have articulated her

practices:

> One of the most horrific shocks of my first-year teaching experience was when
> I realized, walking down the hallway and meeting the eyes of loitering
> students, that I was not trusted. I cannot adequately describe the sense of
> alienation I felt as I met or avoided their gazes. The startling recognition of
> myself as "other" and "marginalized" and "authority" was unsettling. I felt
> dis-eased.

Hence Kayla's shock at being perceived as an unwelcome authority figure disrupted

Kayla's perception of herself. Like many of the other participants, this shock seemingly

affected Kayla's interactions with her students.

Once again, this common experience of dissonance or what two individuals

labeled as a "shock" began intrapersonal introspection. Each participant then focused on

other aspects of herself, and these often referred to perceptions of difference between self

and students and/or self and school environment.

Anna:
> Being bisexual makes my personal life completely separate from my
> professional life. I've never been "closeted" and I don't feel like I
> should be right now.

Becky:
> There were no African American teachers at my school. There might
> be some people with Native American in them. When I was in high
> school he was the head of the multicultural club which was only
> Black kids, and we were only like 3% Black. Yeah, I think it makes
> a difference, but the thing about it is that there's so few Black kids
> there. The one ratio they have is kind of met.

Connie:

> I will be honest with you. When I began at [named the first high school she attended], we had one half Black person. And he left, that was it. At [named the second high school she attended], we did have some Black people, but my impressions when I was there were that the Black girls were very mean and they stuck together and they were very mean. But you have to remember that I was a scared kid back then. The Black kids here call the white kids "whiggers" because they act Black…It's almost like I'm teaching to mostly Black students, you know?

Kayla:

> My own daughter says, "We know when a teacher doesn't have it under control and it could go over." And that's a scary feeling to this sense of a social obligation. On my website, I just wrote that yesterday, "demand your education, you have a right to their very finest." And, you also have a responsibility socially.

Marie:

> If I hadn't gone to [named the magnate high school she attended] or traveled so much, I may not have had that desire to be culturally sensitive as much…But since I grew up with a lot of them, I feel like most of my students enjoy me and we interact really well, regardless of their cultural background.

Mimi:

> When I was in high school there wasn't any African American students in the entire school. Now I have a Black child…This is the truth: when I was two years old, I had a Black baby doll, a big cloth doll, as big as me. I've always had this thing for Black babies…call it racist of me because I'm so attracted to it because it's different than me, I don't know.

Sandra:

> I have parents that are pretty respectful of others. My mom can be judgmental, but my dad is very, a very religious man, and he also is very generous, very caring, very concerned for people. He's humble. I think he's had a vast impact on that. I also think that a lot of teachers growing up…she vowed really liked teaching the dead white men as far as poetry, but at the same time I knew that she respected us and our opinions. We were allowed to express them no matter what they were.

These comments helped to locate an intrapersonal discourse for each beginning

English/language arts teacher. During data analysis of this discourse, it became evident

that the intrapersonal had a direct affect on the interpersonal experiences of the participants. Separation of the two resulted in an unfilled understanding of the experience; therefore, after discussion of specific interpersonal experiences noted by these women, time was spent discussing the interdependence of these two discourses.

The experiences below marked an interpersonal discourse, what Zembylas (2000) termed as a relationship with others, and one that was defined by interaction between the participant and her students. All of these examples were selected because they did not directly relate to a curricular event. In essence, each interpersonal discourse described below occurred during the school day and within the school setting, but it had not directly resulted from an assignment particular to the English/language arts curriculum. Those will be described in the section entitled "Participants' Experience with Difference: Curricular Discourse Analysis." This separation was purposeful in that it resulted in a central finding of this study: the intersection of personal and private in the classroom happened in a variety of ways. By explaining this phenomenon through two different discourses, this thesis was proved.

Each participant cited an interaction with a student or students that developed into an interpersonal experience that was important to each woman in some way. This "importance" was based on a variety of factors: the participant's emphasis on the event or emphatic way of describing it, the strong emotions related during the telling, and/or the repeated reference to the event or its antecedents.

Anna:
> Recently we've been having a battle in my junior class about appropriate language and how calling each other faggot is not appropriate nor is it funny. After I just finished lecturing that class, one of my freshmen comes in telling how First Sergeant, the ROTC instructor, has figured out how to fix the "gay problem." Apparently the sergeant told his students they

should quarantine the gays into San Francisco, make sure the girls stay on one side of the bay and the boys on the other so they don't breed, and then just let them die out. I told the student that I wouldn't tolerate things like that being said in my classroom.

Becky:

I've had "one of those" this year [speaking of a student who is particularly difficult to motivate]… I still haven't reached him…He's African American. . I think his mom's is Puerto Rican. His father is African American. He has more problems than any of this. It's not the motivation, it's not the goals. He was into sports. He is 6'3'' as a sophomore, he's 16. African American, big guy…he could play a lot of different sports at this school. He was in all of the sports. He could have been the star. He shows late to practice. He doesn't show up at games. He doesn't bring his stuff. He doesn't pass his classes. So eventually he got kicked off, not for failing classes—they were going to work on that with him. But he just wouldn't, he didn't have the motivation to stick with those things. The parents don't care…There is no parental support. I think it has a lot to do with the home. His parents are divorced and his dad lives [in another town]. I don't think he has anyone pushing it. There is no accountability for him at all. He's kind of floating out there own his own. But there's something more internal. To be so deeply unmotivated, even to play basketball, something you like, when you excel, when everyone is begging you to do it, to be a star. Still, nothing. He never says, "I'm depressed." I see him laughing with people. He has friends. There's something in there…I think it's a combination of a lot of factors— socio economic, yeah, it's a lot of those things. There's something within him. He's missing something.

Connie:

I've gotten accustomed to their ways and the ways of speaking. Of course I still correct them, just like I would anybody else. I'll be honest. It's been a challenge for me, definitely, because they have a different lifestyle, totally different lifestyle. You can tell that some have been brought up in a house and been taught respect. And you can tell some, especially after meeting some of their parents, it was like one of those baby having baby situations. Parents pull up with the rap music blaring as loud, dropping their kids off. You can tell the apple doesn't fall far from the tree. I talked to them on the phone, and you can tell where the lack of respect has come from. They go home and cuss out their parents. They talk that way to their mom and dad, and so that's frustrating.

Kayla:

[I asked Kayla about an incident she told me about earlier regarding an Asian student who came to collect for a school-wide charity drive.] She came in and was collecting, and she had a very thick accent. A

couple of [white] boys started imitating her…I heard "fortune cookie." I heard Chinese menu items. And, oh, I know, one boy kept going "what? what?" Making her repeat it, but he said it to me too, so I don't think it was just the accent. I said that was unacceptable. I don't allow hate speak…I thought it had ended until 10 minutes later I see giggling again over there. I thought they had gone on to a different type of joke, but apparently they hadn't. The only reason I know is because one of my African American women students stayed after class in tears. She asked, "Do you know about that student who came in?" Of course I didn't; she's not my student. Apparently she had been in refuge camps in Vietnam. She just had neither parent. She was adopted. Just really, really disturbing history. This student said, "[This school] doesn't do anything about this." 'Cause I said I was going to do something about it. I'm taking care of this. This won't happen any more. I didn't know how to handle it. I didn't handle it correctly. Somehow I thought if I confronted it repeatedly, I would make it worse for this young woman who came into my room. I thought maybe she didn't catch it because of the language barrier. But this student said, "This school never does anything about it, so go right ahead. You can do it, but nothing is going to change. Those guys are always going to be racist." She felt this real kindred oppression.

Marie:

In my second hour, I have three Hispanic girls, and I don't really know what happened, but this semester they have copped major attitudes with me. I don't know what happened, but something happened and they just won't do their work. Two are almost failing because they don't like me. They don't like how I treat them. That definitely raises questions on how can I better relate to those students because I don't come from their background. I'm not familiar with their culture.

Mimi:

…One day, I wasn't there which was probably a good thing that I wasn't, Natasha was in her current events class and a student I had last trimester in my writing class and barely passed—he had a 59.8%. They were talking about interracial relationships. Everyone was like, "Who cares…" This one kid told everyone that he had black people in his family and they were hanging from his family tree. He said that to Natasha. Everyone stopped and looked at her like she was supposed to say something. I thought, how could they do that to her. Like she's supposed to speak for the entire race. She came and told me. I went and found him. I yelled at him so much in the middle of the hallway. He tried to tell me he wasn't racist and he was just trying to be funny. I asked him what was funny about it? The next day Natasha asked him how they could be hanging from his family tree when there were no branches. (Laughs) I think he did not understand!

Sandra:

I think that they understand as a teacher I respect all of them, that they all have something to add when we are talking about what was your favorite holiday memory or what is your biggest holiday tradition…I ask them if you can't relate to Easter, what is your biggest holiday tradition? We talked about it…I said, "Wow, isn't it interesting that we all come from such different backgrounds, but we all pretty much have the same family values as being able to have traditions with our families and things like that. I think it works pretty peacefully, and I think it is productive. I don't really think they see the color barrier as much as I did growing and I know my parents do.

Each of these passages related to interpersonal discourses that marked an important event during their first year of teaching. Alone they may not seem noteworthy, but when they were connected to the intrapersonal discourses cited above, an interesting phenomenon developed. At the intersection of each discourse, emotional responses emerged that drove a pedagogical practice. The illustrations below noted the pattern of each intersection.

Figure 1: Anna's Intrapersonal and Interpersonal Discourse Analysis

Intrapersonal Discourse

Interpersonal Discourse

Bisexuality; Closeted

Emotions:
Fear and Frustration

Student comment: fixing the gay problem

Ensuing Pedagogical Practices:
Withdrawal

"Pushing the issue makes me a target."

"The thing that really bothers me is that I can't tell my students who have outted themselves to me that they have an ally."
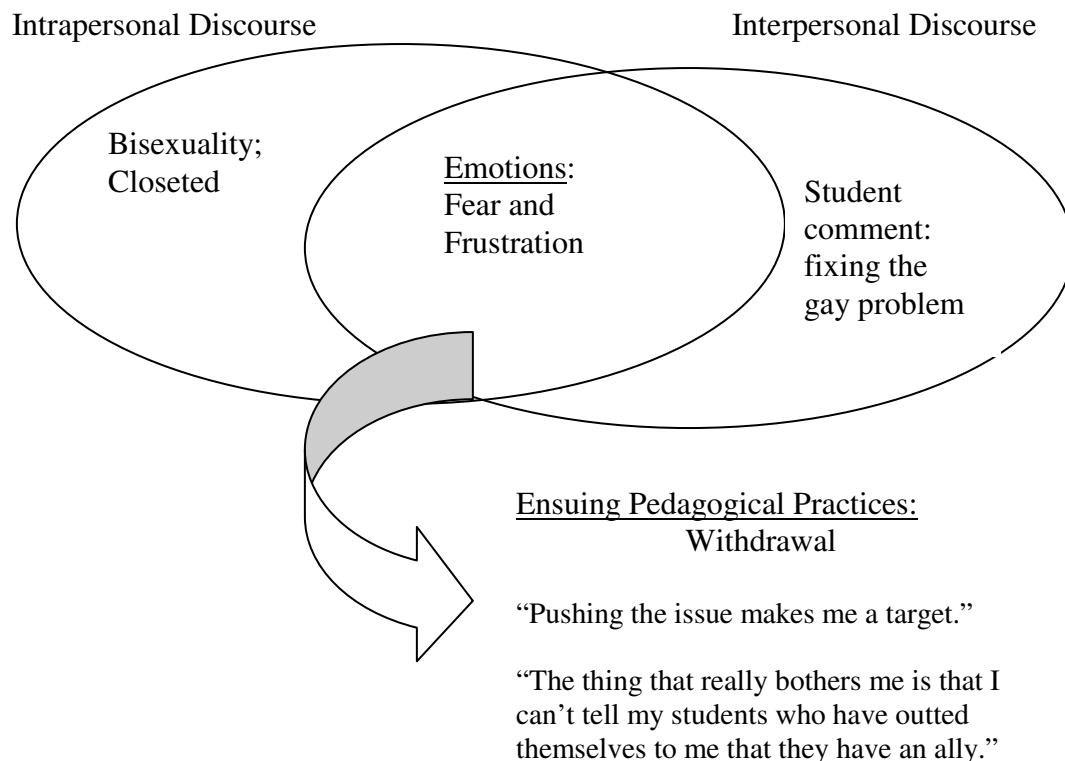
Through the analysis of Anna's intrapersonal and interpersonal discourses, it appeared that the emotions of fear and frustration directed her withdrawal of discussing gay, lesbian, and transgendered issues. She was worried that the students might key her car, and that the administrators, who self-identified themselves as conservative Christians, might fire her. As noted above, Anna had a positive definition of difference, but her conflict between her personal subjectivity and perceived nonacceptance in her professional subjectivity limited her ability to explore such a dynamic with her students.

Figure 2: Becky's Intrapersonal and Interpersonal Discourse Analysis

Intrapersonal Discourse   Interpersonal Discourse

Attended white majority school

Emotions: Frustration, Failure

African Am. student unmotivated, "missing something"

Ensuing Pedagogical Practices:
Withdrawal
"I just stopped waking him up."

"I tried everything."

"We tried calling the parents. They didn't care."
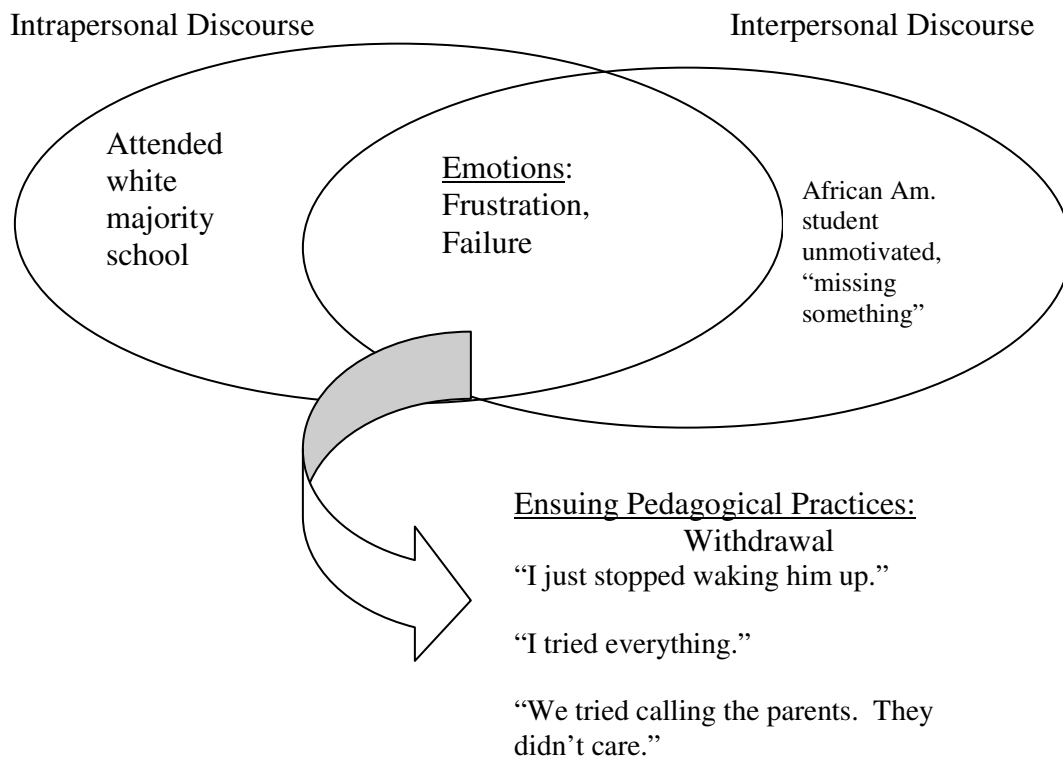
Through the analysis of Becky's intrapersonal and interpersonal discourses, it appeared that she was at first committed to helping this student, but when none of her ideas met with success, she stopped trying and assumed something was missing in him. Becky did not seem to understand how her own intrapersonal discourse of being a highly successful

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student who attended white majority school may have articulated the ways in which she

approached this student. Although she described his racial difference, she did not see it

as a factor in his lack of motivation.

Figure 3: Connie's Intrapersonal and Interpersonal Discourse Analysis

Intrapersonal Discourse   Interpersonal Discourse

Few interactions
with African
Am. students;
"Black girls
were mean."

Emotions:
"Frustration"
"Disappointment"
"Anger"

"They" have
a different
lifestyle; lack
of respect

Ensuing Pedagogical Practices:
Confrontation/Punishment
"There is never a day that goes by here
that I don't raise my voice."
"I have these spelling words I'll have
them write…Then I have to move on to
after-school detention, call their
parents…I should be up her teaching.."

Unlike Anna's and Becky's practice of withdrawal, the intersection of Connie's

intrapersonal and interpersonal discourses produced frustration, disappointment, and fear

that caused her to confront the dissonance through punishments like making the students

write spelling words multiple times or assigning after-school detention. She also

mentioned her frustration with one administrator that she felt was not very supportive of

Connie's discipline issues. Connie often contrasted her own values and those she tried to

instill in her son with those of her students. Instead of withdrawing as Anna and Becky,

she opted to confront the difference in punitive ways.

Figure 4: Kayla's Intrapersonal and Interpersonal Discourse Analysis

Intrapersonal Discourse

Interpersonal Discourse

Obligation to control students; social responsibilities

Emotions:
"Horrible"
"Mortified"

White students harass Asian student

Ensuing Pedagogical Practices:
Confrontation
"They were eventually punished because they were mad at me and…remained nasty towards me."
"I want to facilitate an environment for all students, where all students are heard, and yet I've got such a vast spectrum of behaviors."

Like Connie, Kayla's emotional responses seemed to dictate her pedagogical practice of confrontation. Kayla alerted the administration regarding the incident but was frustrated that their first response was to call in the Vietnamese girl who had been harassed. Although the boys were eventually punished, Kayla, unlike Connie, used the incident as a way to readdress her classroom style. She understood from her daughter's assertion that teachers must keep control within a classroom, but she chose to do this is what she called a "schoolhome" way: "I try to offer choices and reward kindness. I am a member of the class, not the authority. I am careful and deliberate with language. I am more interested in the philosophical conversation about 'care' than that of 'respect.'" Confrontation for Kayla seemed to spark an interest in the philosophical choices of pedagogical practices.

Figure 5: Marie's Intrapersonal and Interpersonal Discourse Analysis

Intrapersonal Discourse   Interpersonal Discourse

Desire to be
culturally
sensitive;
experience with
diverse cultures
and settings

Emotions:
Frustration
Sadness
Surprise

Hispanic girls
shut down;
seem to not
like her

Ensuing Pedagogical Practices:
Withdrawal
"I definitely want to read about how you
respond to people from different
cultures."
"I'm trying to survive until the end of the
year…I really enjoy the school
environment, and I'm giving teaching
another year. I could see myself being a
school counselor or librarian, along those
lines."

Once again, withdrawal seemed to be the reaction to an experience with difference.

Although Marie had a more culturally diverse background and more experiences with

diversity, she was confounded by these girls' reactions to her. Marie discussed how the

class in which these girls were assigned "upset me on a daily basis" and that they "don't

care. That's what is so heart-wrenching about it." Marie's sense of withdrawal extended

far beyond the other participants; she questioned whether teaching was in fact appropriate

for her. Although she agreed to return to this same school for the following school year,

she made no promises beyond that.

Figure 6: Mimi's Intrapersonal and Interpersonal Discourse Analysis

Intrapersonal Discourse   Interpersonal Discourse

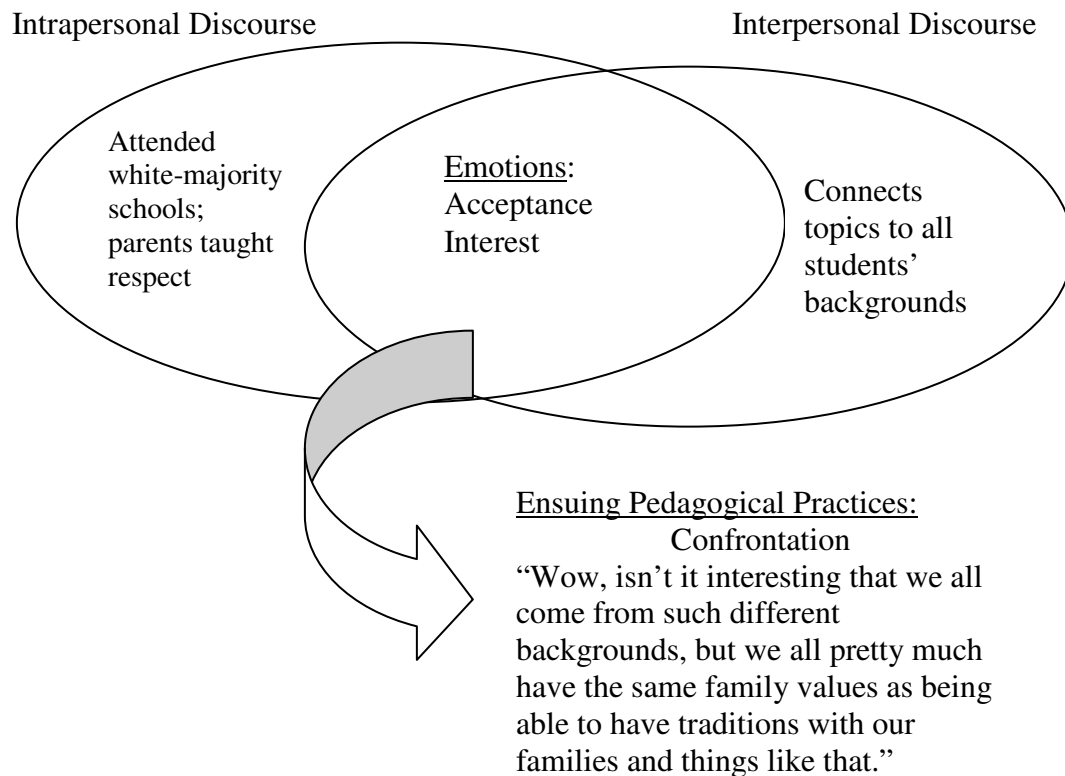Always had a "thing" for Black babies; Foster parents an African Am. student

Emotions: "Rage"

White student made derogatory comment to her foster child

Ensuing Pedagogical Practices:
Confrontation
"I went and found him. I yelled at him so much in the middle of the hallway. He tried to tell me he wasn't racist and he was just trying to be funny. I asked him what was funny about it."

Like Connie and Kayla, Mimi's emotional response to the situation compelled her to

confront the situation, yet she did not choose to use the administration for she felt that

they would treat it "the same way as cussing in class or saying something inappropriate."

Instead, Mimi seemed to take this very personal experience and use it as an impetus for

the way she approached her student's hate talk: "They got this new thing where they call

everything gay that they don't like. I tell them that it's disrespectful, but they don't

understand. Whenever they say something like that, I stop the class…I'm not so

politically correct that you can't say anything, but you can't be disrespectful. This is

English class. If you don't like something, you should be able to verbalize it in better

words that 'That's gay.' I say, 'Maybe we should get a dictionary and find a word that

describes this better.' So I make them do that. They hate it. But they don't say it here."

This same philosophy was evident in Mimi's "Agent of Change" writing assignment that

asked students to write about a situation where they were treated unfairly and then had to

consider how it might feel to be someone "discriminated against every day because of

their nationality, the color of their skin, or their religion." Mimi used this assignment to

ask students, "What can you do to be an agent of change?"

Figure 7: Sandra's Intrapersonal and Interpersonal Discourse Analysis

Intrapersonal Discourse   Interpersonal Discourse

Attended
white-majority
schools;
parents taught
respect

Emotions:
Acceptance
Interest

Connects
topics to all
students'
backgrounds

Ensuing Pedagogical Practices:
Confrontation
"Wow, isn't it interesting that we all
come from such different
backgrounds, but we all pretty much
have the same family values as being
able to have traditions with our
families and things like that."

Sandra's practice of openly discussing difference with her students showed a different

type of practice stemming from the emotional intersection of her intrapersonal and

interpersonal discourses. She acknowledged that the classroom—herself included—was

"a conglomeration of various differences all trying to co-exist…" When I asked how this

related to teaching in general, she said that teachers should "be understanding and be

intelligent enough to do the research background if you are planning an assignment that

deals with a religious aspect. If you are talking about religious symbols, you have to incorporate all of them." Sandra seemed to take her positive impression of difference and use it to guide her interactions within the classroom.

The intersection between personal and public discourses resulted in two primary discursive practices among these beginning English/language arts teachers: withdrawal or confrontation. Within those two categories, there was variance. Anna's withdrawal, caused by her fear, seemed to permeate many aspects of her classroom experience. Becky's withdrawal, on the other hand, may have applied to working with an African American male student, but when she dealt with her "redneck" students, she was far more confrontational. Yet Marie's withdrawal was still different. It seemed to stem more from her surprise and sadness; in fact, she was the only one to mention leaving the teaching profession. Those four participants who confronted difference in some way also had variance within this discursive practice. Connie's confrontation propelled her into action, and she used punitive methods to deal with the difference between herself and her students. Kayla and Mimi each cited a situation that upset them, but they used the instance to change their pedagogy to discuss difference within their classroom. Finally, Sandra was willing to discuss difference, especially religious difference, in a straight-forward way. Not unlike the previous two sections that studied the participants' lived subjectivities and deconstructed the language of difference, this section showed that these women's experiences were somewhat alike while clearly different at the same time. Most importantly, these positions were temporal—marked by a moment. Overtime, what would change? To further understand the complexities of these women's first year of teaching, the following section considered the curricular practices of each beginning

English/language arts teacher as she experienced difference through the subject matter of her specific field.

Participants' experience with difference: Curricular discourse analysis.
In chapter two, the review of literature, Lee (2000) questioned how issues of diversity were specific within the field of English education. This section addressed that issue. Given these women's lived subjectivities, their language of difference, and their discursive practices which stemmed from the intersection of intrapersonal and interpersonal discourses, I wondered how curricular discourses influenced their pedagogy. Likewise, had they experienced an emotional reaction to them? With the exception of Anna, each of these women indicated a large amount of freedom when it came to curriculum. As I asked for examples of that freedom, each of them cited instances that related to the teaching of literature. Although English/language arts curriculum was often defined in terms of three areas—literature, composition, and language—all of the participants seemed most interested in teaching literature. In fact, Becky commented, "Literature is the place where I know they will succeed because *I will* get them reading. Literature is something you want."

To best discuss the ways in which these women experienced difference and emotion via curricular practices, I employed several phenomenological methods suggested by Creswell (2001). After studying each woman's description of her experiences with curriculum during her first year of teaching English/language arts, I clustered the statements into groups of meaning. Two central themes emerged. Four participants actively acknowledged their students emotional reactions to literature and then implemented pedagogy to match those needs. Three participants, however,

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overlooked a connection between literature and emotion and employed a pedagogy generated by those perceptions. These discursive practices used impressions gleaned from the work of English/language arts scholar Louise Rosenblatt. She believed that emotion played a role in the discussion of literature and argued that teachers must consider the background and motives of emotion, especially as they related to the complexity "of attitudes and values in which they fit" (1995, p. 145). These "human implications" (Rosenblatt, 1995, p. 121) proved vital to the larger issue of power within the classroom, a topic discussed in chapter six.

Participants that acknowledged students' emotional reactions to literature. In their discussion of literature, difference, and emotion, Anna, Kayla, Mimi, and Sandra discussed how their perceptions of their students' emotions affected their pedagogy. Anna, who indicated that she had very little freedom with what she could teach, questioned how Shakespeare and *The Canterbury Tales* could relate given the highly diverse student demographic. She indicated "Students with varying background relate to these pieces in different ways." Such was the case with her unit on Harper Lee's *To Kill a Mockingbird*, a novel that focused on the plight of an African American man wrongly accused of raping a white woman. Told through the eyes of a young white girl, the story concentrated on her father's quest to free this man during the very racist era of 1930s Alabama. According to Anna, many students objected to the novel's use of "nigger." Some African American males found it offensive whereas others "thought it was cool to say nigger in class and get away with it." Then Anna noticed something that seemed to surprise her, "What I found amazing was the kids, after the African American boys said he was offended by it, they wouldn't say it any more." When I asked Anna what feelings

she had about the situation, she responded, "I am proud of them for speaking up. I was proud of the other kids for admitting their discomfort or being responsive to his discomfort." Later in the interview, I asked Anna to name a literature selection she would like to teach. She believed that Gwendolyn Brooks' "We Real Cool" would be a good choice, but then indicated, "The way to get them involved is to connect to them, but if you connect to one group, then you lose the others." Both these examples demonstrated her willingness to notice her students' emotional responses and then determine the best way to employ a pedagogy that would address those needs.

Kayla's experience with literature also recognized her students' emotional reactions. Throughout the data gathering process, Kayla often discussed her unit on Fredrick Douglass' slave narrative. Instead of only reading the textbook excerpt, Kayla read the entire narrative aloud to her students. Kayla described the class reaction thusly, "I talked about the sleeping, but not really sleeping…When I would stop and ask a question, their heads would pop up. Clearly they weren't sleeping. But I think it was painful." In a personal journal entry shared with me, Kayla furthered explained,

> In spite of the warnings and the discussion of language, power, and abuse, when I read the "n-word" it was like a live wire. For Douglass, profanity is a crime listed with whipping, raping, and enslaving. It felt criminal, and I will never use that word again in my class. I wanted so much to be true to the text (and we SHOULD be appalled), but I cannot use that word without giving it power. I will tell this to my junior class tomorrow.

This excerpt indicated that Kayla was willing to address these issues with her students, and such a motivation appeared driven by her consideration of what Roseblatt (1995) termed the motives of emotion and the complexity of attitudes that often appeared when literature was taught.

To a small extent, Mimi's interaction with emotion and literature differed from that of Anna and Kayla. In her case, Mimi's own identification with emotion propelled her to offer a space where her students' emotions were allowed. During our conversation, Mimi spent much time describing her poetry unit. Free to teach whatever she wanted, Mimi chose to do an Internet search using the words "tolerance, poetry." One poem she found from that search was mentioned five times during our discussion. "Woman Martyr" by Agi Mishol began with this stanza

> You are only twenty
> and your first pregnancy is an exploding bomb.
> Under your broad skirt you are pregnant with dynamite
> and metal shavings. This is how you walk in the market,
> ticking among the people, you, Andaleeb Takatkah. (2003, p. 1)

This poem resonated with Mimi for a personal reason. During her first year of teaching, her boyfriend was deployed to the Middle East, an event that had great influence on her personally and professionally. She missed a week of school to visit him prior to his departure. It appeared that because she showed an emotional connection to this poem, her students made their own emotions known through their own poetry. Mimi explained, "Right now in poetry I have this girl…we butt heads a lot…but lately she's been coming to class with a pencil and paper…She said, 'I wrote a poem I want to show you.' Whether she knows it or not, she is telling me things. But the most important thing is that she's getting out those things." By first acknowledging her own personal connection to poetry and then accepting the emotional reaction of her students, Mimi effectively engaged her students in the poetry process.

Sandra was another participant who directly recognized the importance of emotion and pedagogy. About her unit studying Martin Luther King, Jr. and Robert Kennedy, Sandra wrote

> [E]motions are essential to a classroom. For example, right now, we're reading two small biographies, one about Martin Luther King, Jr. and one about Robert Kennedy. Now, I could approach this from a strictly biographical point of view. However, I choose to show videos from the time period and speeches from other figures of the civil rights period of the 1960s. With out this sort of emotional context, the biographies would not have near as much meaning. Of course, this is only my opinion. But, when we're reading about the Montgomery bus boycott, they KNOW how these people felt, not because they only read about it, but because they read it, heard it and saw it.

This type of background study proved important to other units as well, and Sandra indicated that background for *Number the Stars*, a novel by Lois Lowry set during the Holocaust, was "pretty powerful for them as well." Sandra felt that "English is a personal subject," and her pedagogical choices seemed ready to acknowledge her students' emotional connection to literature.

Participants that overlooked students' emotional reactions to literature. Three of these beginning English/language arts teachers did not actively acknowledge their students' emotional reactions to literature, and their subsequent discursive practices indicated different pedagogical practices than those used by Anna, Kayla, Mimi, and Sandra. For example, Becky focused much of her conversation about literature curriculum around her use of a graphic novel by Marjane Strapi entitled *Persepolis*. Becky described it this way, "It is about an Iran girl. She tells it from her point of view as a child from about eight years old until she was about 14. It's during the Islamic Revolution of 1979." Becky also mentioned one line from the text that was very important to her, "Those who won't read are not different than those who can't." This

was an important message for Becky because she picked this graphic novel purposefully: "One reason I picked it…I am in a rural school, maybe 'redneck' if you will, let's use that term. They were not excited about reading it." In fact, although the author referenced Iran "like a thousand times," Becky's white-majority students still called it "Iraq stuff." Becky did not acknowledge any reason why the students reacted in this fashion. Despite her belief that "Literature is something you want," she never addressed what Rosenblatt (1995) called the human implications inherent in literature study. Although she had discussion questions that focused on the important issues of the text, they did not seem to adequately engage her students past their biases about the Middle East, what Becky called the "big difference" between the Persians and Arabs. Perhaps discussing their emotional response to difference would have allowed them to recognize the difference among people living in that part of the world.

Marie's interaction with emotional aspects of literature was similar. On several occasions during our discussion, Marie referred to her unit that studied Harper Lee's *To Kill a Mockingbird*. Not unlike Anna's experience, Marie's students were very upset with the use of what she termed the "'n' word." After she actually said "nigger" instead of the "n" word, her "more hot-headed Black boys…were like, 'What? I can't believe you said that!'" Marie addressed the issue by telling her students, "This word is just coming out because first of all it was just used in the culture. It is degrading but Harper Lee is trying to make a point." This message, according to Marie, was worth the wait, for she felt that Lee's passionate language spoke to "the themes of courage and bravery." In essence, Marie felt that these ultimate themes were more significant than the use of this derogatory term. Yet one African American student kept talking about how he felt about

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the word, and Marie eventually "had to kick him out [of class]." After that, "He just didn't say anything." Earlier Marie had discussed the typical English teacher's passion for the subject matter, and her passion was clearly marked during her emphasis of the inspiring themes of *To Kill a Mockingbird*, a favorite novel of hers. It appeared, however, that some of her students did not share her passion. Instead they seemed genuinely offended by the language used. Instead of acknowledging their emotional responses, Marie disallowed such passion and removed one student from class.

Both Becky and Marie engaged in a literature instruction that discussed difference in some way. Although Connie discussed literature instruction far more than any other aspect of her English/language arts classroom, she did not comment on any issues of diversity connected to the literature. Given her highly diverse demographic, this seemed odd. All of the titles she specified, *The Count of Monte Cristo*, "Thank You M'am," and "The Monsters on Maple Street," were cited without a connection to difference. This had not been the case with the other teachers in this study. Given that the two short stories appeared in an interactive reader that asked students to connect the story to their lives in some way, Connie's pedagogy seemed to purposefully avoid her students' diverse backgrounds. Instead, Connie's dialogue focused on the summarizing and predicting aspects of literature instruction. Likewise, she noted the importance of terminology needed "to build up their vocabulary." Therefore, Connie's withdrawal from issues of difference that could have derived from the literature removed her from discussing her students' emotional reactions. During the entire data gathering process, in fact, any emotions mentioned focused on her, not her students. By disregarding difference in her

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classroom, Connie seemed to overlook an aspect that may have helped her level of frustration.

Conclusion

This chapter extended the findings begun in chapter four; specifically, three new areas—deconstruction of the language of difference, intrapersonal/interpersonal discourses, and curricular practices—furthered the understanding of how these beginning English/language arts teachers experienced difference and emotion. The section describing the language of difference found that some participants had positive, negative or "textbook" definitions of difference, yet their perception of their roles as a teacher differed and seemed to be contextualized based on several aspects of their personal/public personas. The discourse analysis performed while analyzing the intrapersonal and interpersonal discourses showed that these women's emotions caused either withdrawal or confrontation as a pedagogical practice. Finally, consideration of curricular discourses showed that literature was the primary vehicle to discuss difference, but not all participants used literature study to recognize their students' emotional reactions to difference.

All four of these areas developed an understanding of both the perceptions and experiences of these seven novice teachers. As this study employed a critical ethnographic stance, I used the lived experiences of these women and my theoretical framework to better understand the "asymmetrical" power relations of these women (see Quantz, 1992). Now that my findings have been cited, the next chapter focused on issues of power that may be evident in the complex experiences of beginning English/language arts teachers.

Chapter 6: Conclusions and Implications

Introduction

This dissertation began with this excerpt from Maxine Green's *The Dialectic of Freedom* (1988):

> We may have reached a moment in our history when teaching and
> learning, if they are to happen meaningfully, must happen on the verge.
> Confronting a void, confronting nothingness, we may be able to
> empower the young to create and re-create a common world—and, in
> cherishing it, in renewing it, discover what it signifies to be free." (p. 23)

After reflecting on my own teaching experiences, I found that the Cartesian duality that separated my personal and public lives was often constructed by educational traditions grounded in what Houser (2006) called the mechanistic nature of modernity. I felt disempowered. Not unlike Taylor (2006) after she left the ministry, I discovered a sense of freedom when I stopped teaching. The ensuing years as a graduate student allowed me a freedom to confront that void and discover a postmodern turn that helped to create a new understanding of teaching on what Green (1988) called "the verge" (p. 23). This chapter addressed teaching on the verge. First, I discussed conclusions that arose from my findings, and these paid special attention to the critical aspect of this study; in particular, I was concerned with issues of power that may have affected the perceptions and experiences of these seven participants. This chapter also indicated some implications to the field of English education in particular and the field of education in general. As a feminist teacher educator, I ascribed to what Lather (1991) called the demands of postmodernism—radical reflection. In essence, how could these finding have implications for the ways in which I perceive teacher education? Additionally, how would these conclusions influence my methodological practices? Both parts referred to

the previous literature review as a way to build a series of arguments regarding difference and emotion in the classroom.

Before I specified several conclusions regarding the findings of this study, I offered a concise summary of the four areas of data analysis. The following chart did not completely illustrate the complexity of my findings but served as a way to visualize the previous two chapters.

Table 1: Summary of Findings

Participant Name	Lived Subjectivity; Metaphor	Definition of Difference	Intra/Inter Discursive Practice	Acknowledged Student Emotion
Anna	Conflicted personal/public; community	Positive	Withdrawal	Yes
Becky	Focused on Public; teacher	Textbook/ Neutral	Withdrawal	No
Connie	Focused on self; teacher	Negative	Confrontation/ Punishment	No
Kayla	Blurred personal/public; community	Positive	Confrontation	Yes
Marie	Conflicted personal/public; student	Textbook/ neutral	Withdrawal	No
Mimi	Blurred personal/private; community	Positive	Confrontation	Yes
Sandra	Blurred personal/private; community	Textbook/ neutral	Confrontation	Yes

Blending the methodology of phenomenology with a feminist poststructural lens, each category of findings (i.e., lived subjectivity, definition of difference, intra/inter discourse analysis, and acknowledgement of student emotion) could be analyzed separately, but I believed that a holistic approach worked against mechanistic theorizing; therefore, this analysis engaged in a critical pedagogy, one that described the ways in which hegemony appeared in those spaces when the public and private were separated and "lived out in our daily interactions" (Boler, 1999, p. 7). Greene (1988) discussed hegemony in terms of its quiet, seductive, and disguised way that could make people "acquiescent to power without…realizing it" (p. 133). By holistically analyzing the discrete categories summarized in Table 1, a correlation emerged between the lived subjectivities/discursive practices of each participant and her level of understanding about educational hegemony.

Conclusion One: Blurring the Personal and Public

This first conclusion contended that blurring one's personal and private lives led to a fuller classroom experience for both the teacher and her students. This was evidenced by the perceptions and experiences of three participants: Kayla, Mimi, and Sandra. Holistic analysis of these three women's experiences showed very similar experiences. With the exception of Sandra's "neutral" definition of difference, each perceived her role as a teacher in a similar way. Specifically, all three of these women tended to blur their private/public personas, saw their classrooms in terms of community-centered space, positively confronted the conflict between their intra/inter personal discourses, and focused on their students' emotional needs during the discussion of literature. While this analysis acknowledged that each woman approached these

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categories uniquely, there was a very similar result in each circumstance: a higher level of understanding of hegemonic practices within the educational space.

Although Kayla initially grappled with her lived subjectivity and spent the first half of the year considering the ways she filled her "teacher shoes," the mural that she created with her students seemed to symbolize what she saw as an "idea of becoming." She, along with her students, was in a state of flux. This postmodern analysis was specific: "Some things are blurred and they love that. They know that. If you are trying to rigidly delineate things, you are going to experience a backlash." Hence Kayla saw difference as positive and allowed emotions to enter into the classroom. She confronted racial injustices on an interpersonal level or via the literature. By allowing her students their own personal readings and stories, she addressed the hegemonic practice of placing classroom participants in a teacher/student duality: "I want to maintain professionalism, but I also hear teachers constantly saying, 'You are not their friend.' Well, I am. In fact, I say, 'Hello, friend.' Because I am." Kayla's deconstruction of this hegemonic practice allowed her life stories to connect with her students: "I'm having them write fictional, semi-autobiographical, 'I just don't know where they came from' stories. I shared with them a story about growing up from my own experience…They just kept chatting after I told them the story…It was annoying. I said, 'Girls, please.' They said, 'We are just over here trying to figure you out.' I told them, 'Good luck with that!'" Ultimately, Kayla perceived her classroom atmosphere thusly, "I think the school outside of my classroom is coldly institutional enough. My classroom is like a big refrigerator on which I place your very best work. It's a safe place." This "schoolhome" space worked against what Kayla saw as institutional care dictated by litigious fear.

Like Kayla, Mimi also blurred her personal and public selves within her English/language arts classroom space. This was evidenced by her descriptions of her poetry unit. By personalizing her selections, she created a space where her students felt comfortable sharing their personal lives. Mimi's community-centered metaphor of the busy floor of the New York Stock Exchange eventually discussed what Jaggar (1989) termed emotional hegemony:

> If anyone doesn't put emotion into their job, they're probably not doing a very good one. I think about my lessons, dream about my kids, and stop people in the hall to check in on them. An extreme example of putting my emotions into my job is the fact that I became a foster mother to one of my students in the fourth month of school. For the most part, it's not hard to care about my kids and be strict at the same time. I am comfortable feeling empathy for a student, but that doesn't mean I'll lower my expectations.

Instead of enacting what Boler (1999) called an internalized feeling of inferiority relating to emotional hegemony, Mimi fully acknowledged the important role her emotions played in the planning and implementing of English/language arts pedagogy. Ultimately, she perceived her classroom as a rich environment for her students and said that in general her students are excited about school and "like the stories and activities I create for them." In particular, she felt that her comments on their original poems like "Beautiful. Wonderful emotions" allowed them to write differently because "they've never been allowed to do it" before.

Sandra provided the final example of a beginning English/language arts teacher who blurred her private/personal personas and experienced a richer classroom environment. She specifically mentioned

> I can understand how some women feel that they need to separate personalities. As a teacher, we're supposed to maintain order and discipline, but I feel that this is best achieved by being realistic with my kids. When I'm frustrated, I tell them. When I don't feel well, I tell them. When a personal story comes to mind that

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might seem relevant, I tell them. I try to be relatively transparent with my students. If I can't be that way with them, then I certainly can't expect them to be that way with me.

As a result, Sandra, like Mimi, actively engaged in a belief system that subverted what Jaggar (1989) described as emotional hegemony. Instead of relegating her emotions to the fringes of the classroom experience, Sandra actively used them to create a fuller classroom environment evidenced by her perception of her students' enjoyment of her class, "Mostly they enjoy being able to talk about issues and things…being able to share their own ideas, which they probably don't get a chance to in other classes…In here in their writing they get to write about what they think."

It appeared that all three of these women's willingness to blur their personal and private lives challenged the dualistic nature often seen in educational spaces. They confronted what Johnson (2004) called the metanarrative of the Cartesian duality. Likewise, their perceptions and experiences in general and in particular to issues of diversity supported DeStigter's (1998) contention, "If people can begin by emphasizing their connections with each other, they will be more likely to develop the motivation and disposition required to encounter difference as complementary rather than divisive" (p. 38). Only Kayla, however, actively entered into a dialogue with her students that met Trainor's (2005) imperative that language be used as a way to read the "emotional and political appeal of the various discourses about race…" (p. 162). Although some of the analysis of Kayla, Mimi, and Sandra focused on what Lee (2000) called the multiple roles an English/language arts teacher assumes each day, their experiences were particular to the subject of English/language arts given that their literature instruction and

understanding of educational hegemony met core values established by NCTE and cited by Boyd, et al. (2006):

> [T]eaching is a political act, and in our preparation of future teachers and citizens, teachers and teacher educators need to be advocates for and models of social justice and equity;

> [T]eachers and teacher educators must be wiling to cross traditional personal and professional boundaries in pursuit of social justice and equity;

> [T]eachers and teacher educators must recognize that students bring funds of knowledge to their learning communities and that teachers should incorporate students' knowledge and experiences into classroom practice…(pp. 331-332)

In general, Kayla, Mimi, and Sandra's experiences furthered Hargreaves (2000; 2001; 2005) and Zembylas' (2000; 2003; 2005a; 2005b) understanding of the importance of emotions in teachers' lives. Unlike the participants discussed elsewhere (Berlak & Moyenda, 1999; Carson & Johnston, 2000; McKenna, 1997; Merryfield 2001; Rosenberg, 1997), these women openly discussed difference and their emotional responses to it. As will be indicated in the implications section below, these three English/language arts teachers' experiences and perceptions could have important ramifications for teacher education.

Conclusion Two: Conflicted Personal and Public Lives

As evidenced by the analysis of their lived subjectivities, language of difference and discursive practices, two of these beginning English/language arts teachers experienced conflict between their personal and public lives. As a result, their first year of teaching seemed riddled with inconsistency and self-doubt. Although conflicted for different reasons—Anna's lived subjectivity often noted her sexual orientation while Marie cited her multicultural background—each withdrew from intersecting discourses. Neither articulated this conflict directly; rather, it was discovered by close analysis to the

Table 1, written answers, and discussion during the interview process. Emerging from this analysis were two important aspects of their experience—withdrawal from certain classroom interactions with students and an unarticulated understanding of hegemonic practices.

Anna's conflicted lived subjectivity seemed to derive from her "outsider" status. She talked about feeling compelled to remain in the closet. She cited fear as a main motivator and believed that the conservative ideologies of administrators and students would cause a backlash had she lived her true self. Her comment, "Difference can be liberating but it can also be the most isolating thing in the world" seemed to relate more to her, and this conflicted with her student-centered metaphor and her positive definition of difference. The metaphor stated that her class was "a small box packed with jumping beans." Likewise, difference appeared a positive aspect of her students: "Difference is why we learn. If we were all the same and had the same background knowledge, there would be no one to learn from and no reason to learn." Yet Anna's actual classroom interactions did not match her beliefs. When confronted with issues she could empathize with, the injustice of the language in *To Kill a Mockingbird*, she discussed a partial success:

> Laura:
> When they finally "got it," when Bob Ewell died, how did you know that?
> Anna:
> The fact that they picked their head up and actually started paying attention. So just classroom response, verbal response. Their essays did not show that…At the time, it was still pretty abysmal.

Although Anna acknowledged her students emotional response to this text, she never employed a pedagogy like those used by Kayla, Mimi, or Sandra. Instead, she resorted to worksheets and busy work that, according to her, bored her and her students.

In a similar fashion, Anna's understanding of hegemonic practices did not directly influence her pedagogy. Anna seemed quite aware of the injustices inherent in the educational system. When asked about how emotions play a role in teaching/classroom interactions, Anna replied

> Frustration. That's the emotion that comes to mind when we talk about educational experiences. I was frustrated as a student by what was going on in public education; I am now frustrated by the public school system as a teacher. You might think that the reasons for my frustrations have changed since I am on the other side of the desk, but really they haven't…The school system is a stagnate system that tries to remove individuals from the equation…While educational theories say that smaller classroom and a variety of teaching methods are better for the students, our government demands standardized tests be given in sterile environments. Student interests and even local area interests are ignored and erased in an attempt to gain uniformity. What is so great about uniformity?...The burden is handed down to the teachers. They are the ones that are expected to create a place for diversity and manage the energy of bored and frustrated individuals while they must silently fill-in bubble sheets for the 6th time that week. Then those teachers are to be graded upon the student's scores…Don't even get me started about the legislature and their mandatory but unfunded teacher raises. The frustration there mounts exponentially. Besides those frustrations are the frustrations of having students who don't see a point to academic achievement. They show up to my class after having been dragged in by court orders and the threat of jail time for their parents. When they show up, I can choose to spend my time fighting with them to keep them awake and try to make them participate, or I can try to work with the other students who then resent the fact that one or more students gets to sleep while they have to work.

Unlike Kayla, Mimi, and Sandra who seemed to take their political understanding of the educational system and infuse the curriculum with discussions of social inequity, Anna's understanding of inequity of power in education seemed to stay at the personal level. She only mentioned one time when she felt success discussing these issues:

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I had luck only in my 3rd period last semester. When we were talking about it, one of my students brought in a song, I don't know who it's by, it's rap, and it's got Georgia from Ray Charles mixed in with this rap about how George Bush has really screwed over the Katrina victims. Then there was a shirt that said, "WB" on it. Like the Warner Brothers label. But it said, "Warn a Brother." It said if the cops are coming, warn a brother. I told him that I thought it was funny. And painfully true. So we got discussion going that way. My fourth hour last semester was white. They didn't care. There was no way to get the discussion going. Third hour was primarily black. And Hispanic. White was the minority in that classroom. It was kind of nice.

Anna's first year seemed steeped in conflicts and unarticulated practices. She had a deep personal sense of inequity but seemed unsure how that could inform her public persona. As a result, those two remained at odds with one another.

Marie's first year took a very similar trajectory. Although she referenced her multicultural background often—she had attended schools where she was the minority and had traveled to Asia and the Middle East—this background did not help her negotiate the very diverse student body of her classroom. This seemed a surprise for Marie. As a result, she withdrew from her students and considered ways she could remain in the school setting without having to be in front of them. Hence Marie's conflicted experience resulted in giving the students worksheets and busywork and ignoring their emotional needs during discussions. Not only was her lived subjectivity deeply conflicted, but her interactions with her students were also at odds. Sometimes she withdrew; she pulled away from the Hispanic girls that seemed to hate her. At other moments, she confronted issues of difference, and in one case, removed a student from class after he questioned the language in *To Kill a Mockingbird*.

Marie mentioned discussion of issues of power with her students only once. After asking her students about social classes, Marie indicated, "Some of the kids had really insightful answers. I was really impressed. I actually wrote this down that one of the

girls in my first hour class said, 'People just think they're better than other people. I

don't think it's right.'" Marie called this "one of our best discussions." In fact, she

believed that none of her writing assignments sparked any kind of interest or response

equal to this one discussion. Marie felt that she need to read about "responding to people

from different cultures" and mentioned how a friend read Ruby Payne's book on poverty

and found it useful. Given her self-identified commitment to multicultural issues and

acknowledgement of her status as part of the dominant culture, Marie's failure to mention

inequity seemed steeped in her inability to blend her personal and public personas. At

one point she said, "…you come in here as some 5'3" little white girl, and there's this

6'7" huge Black guy. I get him outside and say, 'You can't do this to me.' Doesn't

exactly exude authority, but I feel as though my experiences [attending African

American-majority magnate schools] help me feel more comfortable around them. One

of my friends is kind of scared of black people, so I feel as though there's a level of

comfort with a lot of different cultures I wouldn't have." Throughout this excerpt, Marie

focused on herself far more than her students. It appeared that issues of power related to

her and not her students.

Both Anna and Marie showed evidence of a conflicted personal and public

subjectivity. Whereas they both believed their understanding of diversity was an

important characteristic brought into teaching, they never seemed to use that background

to create a fuller classroom experience for their students or to publicly address hegemonic

practices within the school setting. Both of these beginning English/language arts

teachers seemed unable to read the classroom as a text in order to create a space to

discuss complex and conflicting issues (VanDeWeghe & Reid, 2000). Each in her own

way, Anna and Marie could not full reject the Cartesian duality that may have limited

discussion of an unnamed issues in the English/language arts classroom (Johnson, 2004).

The critical empathy suggested by DeStigter (1999; 2001) appeared unrealized and

perhaps the sense of caring White (2003) suggested was undermined in each woman's

classroom. Unlike the experience of Amatucci (see Cook & Amatucci, 2006), neither

used her personal connection to diversity to "deepen and expand" (p. 239-240) her

multicultural pedagogy. Their conflicted identities affected their experience as Alsup

(2006) suggested, and as a result never came "to fruition" (p. 78). Anna and Marie's

emotional responses confirmed what Hargreaves (2000; 2001; 2005) and Zembylas

(2000; 2003; 2005a; 2005b) found—emotions articulated classroom practices. Yet their

emotional responses did not begin a deconstruction of history and ideology suggested by

Rosenberg (1997) and Merryfield (2001). In fact, none of the literature discussed

situations similar to Anna and Marie's. As a result, the conflicted nature of Anna and

Marie's personal and public personas indicated an important new way to study issues of

diversity within the field of English/language arts: What happens when white, middle

class women who acknowledged their places in the dominant culture and self-identified a

multicultural perspective were actually confronted with significantly diverse classrooms?

Did all withdraw or employ a conflicted pedagogy?

Conclusion Three: One-sided Lived Subjectivity

Unlike the blurred subjectivities of Kayla, Mimi, and Sandra or the conflicted

subjectivities of Anna and Marie, Becky and Connie seemed to experience a one-sided

subjectivity that articulated their classroom practices. Although each had very different

perceptions of the richness of their first year of teaching English/language arts, neither

seemed to fully address issues of power—emotional or not—often inherent in the educational system. As a result, some of their students' emotional reactions were denied and perhaps their discursive practices actually perpetuated hegemonic practices within the classroom. For each of these two women, the Cartesian duality seemed to dictate their perceptions of what an English/language arts classroom should entail.

Becky used a teacher-centered metaphor for her classroom, and many of her other writings and comments during the interview process showed her identification more with her "public" demands of teaching. She created a duality between her and her students as evidenced by her definition of difference: "Difference in the context of the classroom might refer to the students—the amount by which they are not the same." One student, an African American boy who was assigned to Becky's class both semesters, became an embodied example of this teacher/student "othering." This young man seemed to be the antithesis of Becky—highly unmotivated in contrast to her success in high school. Despite her best efforts as a detective, Becky was unable to find a way to reach him, although she tried a variety of things. Ultimately, she decided, "He's missing something." This duality also extended to some of her white students; Becky attended this school, but she still separated herself from the "redneck" kids that were similar to her demographically.

Given this enacted duality, it was surprising to notice that Becky felt highly successful during her first year of teaching. She described highly inventive activities like storyboarding and discussions that seemed to engage her students. I have no reason to doubt her perceptions. As mentioned in chapter four, Becky was an amazingly energetic and creative teacher. She never appeared to be outwardly prejudicial nor did she ever use

language that would be labeled hate speech. Instead, Becky seemed to engage in what Rosenberg (1997) labeled a "presence of absence" (p. 80) regarding issues of diversity and power. For example, she discussed the one African American teacher she tangentially knew as a student. He was the adviser for the multicultural club that was comprised only of African American students. Becky admitted that having an African American teacher for the 3% of Black students at the school was important, "but the thing about it is that there's so few black kids there. The one ratio they have is kind of met." But was meeting this ratio enough for those African American students? Delpit (1995) would argue that the culture of power in education often disregarded the non-majority students. She also believed that teachers must come to see their role in terms of perpetuating asymmetrical power relations. Becky never seemed to understand how this African American student's diverse background could have been significant in finding something to motivate him. Instead, she often employed a pedagogy that, although "goal-oriented" seemed to disregard difference.

Connie also enacted a one-sided lived subjectivity that disregarded the culture of power through an absence of presence. Like Becky, she presented a teacher-centered persona, often embracing the teacher/student duality. Her teacher-centered metaphor, "Some days it makes me feel like a nut, some days I don't" seemed to concentrate on how the classroom environment affected her alone. Connie ignored difference, yet she was teaching in a highly diverse school where over 50% of the student body was non-white. Throughout the entire data collection process, Connie only mentioned her students' diversity on these two occasions:

> I know it says that the white population is a lot more, but I tell you, I don't think it is.

The black kids here call the white kids "whiggers" because they act black. And I see that a lot. A lot. They listen to the same music, they try to dress the same, you know, and talk the same. It's almost like I'm teaching to mostly black students, you know?

Both of these formed a contrast between her white and black students: the white students were in her honors class and the African American students were in the regular track classes. The white students began acting like African American students were "whiggers." What seemed to drive this split was the difference Connie perceived between her background (loved school and respected adults) and their background (hated school and disrespected adults). But this contrast had not really considered the fact that her intrapersonal discourse regarding African Americans ("the black girls were very mean") and her interpersonal dealings with students who speak differently ("I still correct them") were at odds. Whereas Kayla, Mimi, and Sandra used differences to enhance their classroom and whereas Anna and Marie (and to an extent, Becky) at least noticed diversity in their classrooms, Connie was unable or unwilling to discuss how difference articulated her practices and, eventually, her sense of frustration noted at several places.

It appeared that Becky and Connie's presence of absence, what Rosenberg (1997) called a silence that indicated a reticence when discussing difference, closed the door to any acknowledgement or discussion of hegemonic practices. Yet Boler (1999) indicated that this silence still denoted a stance—one that marked ideological forces and disallowed open dialogue. It was evident that neither Becky nor Connie had "a greater understanding of the ways in which their own cultural values and assumptions affect their teaching" (DeStigter, 2001, p. 291). Likewise, the goals established by NCTE seemed unrealized; in other words, neither beginning teacher acknowledged the political aspect of

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teaching that modeled social justice and equity, attempted to bridge any kind of boundary

between herself and her students, nor recognized the importance of students'

backgrounds in the classroom (Boyd, et al, 2006). Instead, it appeared that their identity

was fixed, and they were unable to see how their identity development (or lack thereof)

allowed for stagnant "bodily enactment[s]" that disallowed understanding of "ideological

positions" (Alsup, 2006, p. 78).

McNay (1992) discussed feminism and Foucault and stated that he "counterposes

an ethics of the self to the government of individualism" (p. 179). Likewise, McNay

(1992) suggested that Foucault's sense of identity was connected to the quest for

"individual autonomy" and a better understanding of the "humanizing quality of social

existence" (p. 193). The findings cited above reflected these ideals and followed

Foucault's assertion, "Power is constructed and functions on the basis of particular

powers, myriad issues, myriad effects of power" (1980, p. 188). As such, each

conclusion reflected the dynamic role of power, and this clearer understanding of power

then articulated several implications for the field of teacher education.

Implications Derived from These Conclusions

This chapter described three different conclusions discovered through

phenomenological research methodology and postmodern philosophy. Specifically, these

seven beginning English/language arts teachers' perceptions and experiences showed:

1. Teachers willing to blur their personal and public personas tend to experience lived subjectivities that create community classroom environments that productively discuss difference, emotion, and hegemonic issues relating to power. These teachers are also more likely to positively confront issues of difference as they are experienced via interpersonal and/or curricular discourses.

2. Teachers with conflicted personal/private personas often experience lived

subjectivities riddled with frustration, fear, and/or sadness. Although they privately acknowledge asymmetrical power relationships apparent in their individual schools or specific classrooms, they are more likely to withdraw from conflict. This seemed particularly apparent as these conflicted teachers tried to negotiate their personal advocacy for multicultural issues with those raised by students from very different backgrounds.

3. Teachers with one-sided personas, in this case who identify more with their teacher persona, did not perceive any kind of importance given their students' diverse backgrounds. Although their discursive practices were different—one withdrew from the situation, one confronted it via disciplinary means—neither were will to acknowledge the culture of power (see Delpit, 1995) often inherent in public education. Instead, their absence of presence (see Boler, 1999 & Rosenberg, 1997) created a classroom environment where general pedagogy was employed for all students.

There were limitations to these findings. First, they were based on data collected during the last three months of the first year of teaching. These women's experiences were based in the field of English/language arts, and research in other disciplines could show different results. Likewise, an extended study over the entire year or the beginning of their second year could produce different results. However, by reading Table 1 horizontally, it appeared that the conclusions stated above were well-founded based on four areas of data analysis: lived subjectivities, deconstruction of language, intra/inter discourse analysis, and curricular discourse. Yet I could help but wonder what I would find if I interviewed each of these women at the end of their second year, third year, etc. Becky, Connie, and Sandra have taken jobs elsewhere and those new classrooms would no doubt create a different perspective on their part.

Although I engaged in critical qualitative research, I experienced what Lather (1991) called the uncertainty of postmodern research. As I neared the end of this writing process, I tried to perceive my findings as a beginning instead of an end. Lather (1991)

advocated for praxis in research. Simply put, the conclusions drawn above and the implications cited below should articulate my own teaching in some way.

First implication. One of the first implications of this study was an acknowledgement of the connection between teacher identity and pedagogical practices. Alsup (2006) discussed this in terms of identity construction affecting experience and depending on the experience. In other words, these teachers' lived subjectivities were markers for their identities. It did not matter if a teacher denied the Cartesian duality often embodied in public school teacher or she lived it, both affected how the classroom was experienced. This could have serious ramifications for the teacher's emotional health or that of her students. As a teacher educator, I will have to work with preservice teachers and help them see that identity matters—what they believe in matters. As some argued (Boler, 1999; Rosenberg, 1997), there were no neutral stances in education—even silence or withdraw denoted a political stance. Alsup (2006) suggested several activities at the conclusion of her text (for a full review see Beliveau, 2006). Likewise, Miller and Norris (2007) provided ways in which beginning teachers could understand the "rhizomatic loaded matrix" (p. 6) in which they live. Beliveau, Holzner, and Schmidt (forthcoming, 2008) also noted the importance of personal narrative and advocated for opportunity to share personal stories that interrogated how our pasts inform/deform our social justice practices.

Second implication. A second implication followed from the first and took the form of a warning. Teacher identity was not fixed. Rather, as Britzman (2000) suggested, normalizing the stories of participants often limited the fluidity of identity formation. For example, she concluded that the term "student teacher" was an oxymoron.

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Beginning teachers were both student and teacher, both experienced and inexperienced, and, more appropriately, a blend of many identities. Mimi proved the best example. During the course of this study, she cited several identities that contributed to her lived subjectivity: teacher, mother, daughter, learner, girlfriend, and cheerleader. Ten years from now, she might have several more added, some taken away. So while teacher educators need to show the importance of identity, they must not leave the impression that identity cannot continually evolve.

Third implication. As an extension of this last implication, I saw that merely labeling the majority of new teachers as white, middle class women (McFalls & Cobb-Roberts, 2001) under appreciated the unique qualities each woman brought to teaching. The findings of this study showed that this so-called homogenous group who grew up under very similar circumstances and attended the same teacher education program reacted in different ways when confronted with difference. Many (Berlak & Moyenda, 1999; Carson & Johnston, 2000; McKenna, 1997; Rosenberg, 1997) reported their findings by merely labeling the participants as either white or not. But this study showed that white women brought various beliefs with them. For example, Mimi, who grew up in a very small town and heard prejudicial language growing during that time, actively sought a pedagogy that challenged her students' long-held racism. Yet Anna and Marie, who cited a multicultural intrapersonal discourse, had difficulty negotiating this discourse when it intersected with the interpersonal discourse in the school setting. Once again, teacher educators must read their white classrooms as spaces marked by difference. This does advocate that their experiences being "different" in the white majority equated to the experiences of non-whites who were and continue to be victimized and erased by what

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Trinh (1987) called the "perverted logic" of difference. Rather, I believed that as a

teacher educator, I needed to interrogate the often-cited white, middle class woman

demographic often used in literature about difference and teaching.

Fourth implication. Another inference for teacher education related to what I

termed as "textbook" definitions of difference. Table 1 specified these as neutral, but I

interrogated that term. Becky, Marie, and Sandra's definitions of difference appeared to

follow a similar choreography:

Becky:
> Difference…is the amount by which things are not the same…what
> separates them or distinguishes them (people, places, things) from
> one another.

Marie:
> Being unlike something or someone else; traits that distinguish you
> from something/someone else.

Sandra:
> Any quality that separates an individual from the norm or the majority
> of a population. It can be based upon age, sex, religion, ethnicity,
> or any number of personality traits.

I derived a sense of apprehension from these answers. My own contemplation of

difference was arduous and full of conflict. I read diverse authors who presented

disparate philosophy. Trinh (1987) discussed difference in terms of "awkwardness or

incompleteness" (p. 6). Lorde (1983) believed difference was a "raw and powerful

connection from which our personal power is forged" (p. 99). Morrison (1992)

considered the metaphoric aspect of race that caused "social decay" (p. 63). Derrida

(1976) warned that "…difference between the full unities of the voice remains unheard.

And, the difference in the body of the inscription is also invisible" (p. 65). I worried that

the seemingly textbook/neutral/benign definitions of difference given by Becky, Marie,

and Sandra did not completely investigate the rich history of difference. My work as a

teacher educator must not merely create a "catch all" definition that does not fully realize the power of diversity.

Calls for Future Research Based on These Conclusions and Implications

Although this study left me with several implications regarding the preparation of future teachers, I also noticed that several new avenues of research stemmed from my findings. First, this study was limited to seven women as they finished their first year teaching in an English/language arts classroom. Had I studied them for a longer interval, the results could have provided additional insight. Likewise, had I also studied men, my conclusions could have been different. Future research into the ways emotion affected teacher pedagogy must study men. To some extend, Kayla, Mimi, and Sandra were able to diffuse the Cartesian dualities of teacher/student, rational/irrational, and intellect/emotion, but did their gender allow them a safer place to do so? Would the metanarratives of modernity influence men in a different way?

Another important extension of this research could study different aspects of the English/language arts classroom. During data analysis, it was evident that these women perceived literature study as a primary way to discuss difference in their classroom. How would the study of composition and/or language affect my findings? Perhaps a long-term study where English/language arts teachers recorded their perceptions about teaching literature, writing, and grammar would show that each area presents an opportunity for understanding difference and emotions.

Perhaps the most exciting new avenue for study presented to me referred to my conclusion about conflicted personas. As I entered this study, I was interested in how Anna and Marie's lived subjectivities would affect their classroom. I saw them as

potentially different in their attitude regarding diversity. I was surprised to see how they

were conflicted and frustrated and ultimately withdrew from teaching to some extent

(both referred to busy work as a way to control their classroom). Although I valued all of

my participants' experiences, I felt that Anna and Marie's perceptions of difference and

their resulting experiences with difference in the classroom provided an opportunity for

exciting research. DeStigter (1998) advocated for a "personal investment" (p. 26) in

order to see difference as "complementary rather than divisive" (p. 38). Both of these

women, I believed, entered the profession with this personal investment, yet they were

highly frustrated throughout their first year of teaching. Case studies of beginning

teachers who self-identified with difference and who taught in very diverse situations

could provide insight into the conflicts that emerged during this study.

Conclusion

This dissertation began with a reference to Barbara Brown Taylor's (2006)

discussion of public and private truth. As I listened to that interview driving home from

class one night, I never imagined the impact it would have on me. During this study, I

came to understand the ways in which I think dualistically. When I began thinking of my

public and private personas as a teacher, I felt that something was "wrong." This

dissertation became a way to work against my own mechanistic/modernistic tendencies.

Yet they still remained. Deborah Britzman (2000) believed "Postmodernism asks that we

think a thought that is not yet" (p. 32). These words empowered me to see my future as a

teacher educator/researcher in medias res, with no beginning or ending point. Hence I

believed that postmodernity provided "the verge" mentioned by Greene (1988). And, as

she contended, all teachers must create and re-create the educational space to validate the

meaningful experiences that emerged during this process. As the educational space continues to change, we are challenged to meet Greene's (1988) imperative that it be cherished, renewed, and discovered (rediscovered?). Freedom will come when we open our hearts to the promise of self and recognize that Palmer's (1998) questions, "[W]ho is the self that teaches? How does the quality of my selfhood form—or deform—the way I relate to my students, my subject, my colleagues, my world? How can educational institutions sustain and deepen the selfhood from which good teaching comes?" (p. 4) drive a large part of classroom practice. I do not take this challenge lightly; rather, I see this dissertation as an entrance into a new, more empowering world where freedom is not an end result but a way to embrace the beauty of this place we call the classroom.

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**INFORMATION SHEET FOR CONSENT
TO PARTICIPATE IN A RESEARCH STUDY**

Dear First Year English/Language Arts Teacher,

My name is Laura Bolf Beliveau, and I am a doctoral candidate in Instructional Leadership and Academic Curriculum at the University of the Oklahoma. I am requesting that you volunteer to participate in a research study titled "Exploring the Inner and Outer Worlds of Beginning Teachers: Emotions and Difference in the English Language Arts Classroom." You were selected as a possible participant because you are in the first year of teaching. Please read this information sheet and contact me to ask any questions that you may have before agreeing to take part in this study.

Purpose of the Research Study: The purpose of this study is to study the emotional responses beginning teachers experience during teaching, especially those related to the difference of their students (specifically the social, cultural or linguistic differences).

Procedures: If you agree to be in this study, you will be asked to do the following things: response to open-ended questions about your teaching experiences, participate in semi-structured interviews that may be audio taped, and attend focus groups that revisit those questions in a more public setting (with other participants). The open-ended questions may be asked via email and would only take 5-10 minutes to answer. The semi-structured interviews will be 45-60 minutes long and may be audio taped. Focus groups would take approximately 60 minutes. The entire data collection would be complete by August 15, 2007. Additionally, I may ask your permission to observe you in your classroom.

Risks and Benefits of Being in the Study: The study has no physical, psychological, or economic risks to you; however, if any unseen risks do emerge, the study would be terminated immediately. There are no direct benefits for your participation.

Compensation: You will not be compensated for your time and participation in this study.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not result in penalty or loss of benefits to which you are otherwise entitled. If you decide to participate, you are free not to answer any question or withdraw at any time.

Confidentiality: The records of this study will be kept private and your supervisor will not have access to your responses. In published reports, there will be no information included that will make it possible to identify you as a research participant. Research records will be stored securely. All audio-recorded tapes will be transcribed and erased after transcription. Your name will not appear on any materials, and electronic copies will be password protected. Likewise, hard copies of all materials will be kept in a secure, locked space. These materials will be kept until the completion of the project and subsequent reports of the study. Only approved researchers will have access to the records.

Contacts and Questions: The researcher(s) conducting this study can be contacted at the following email addresses/phone numbers:

Laura Bolf Beliveau (Principal Investigator)
laurabeliveau@ou.edu
405-325-1498

Michael Angelotti (Faculty Advisor)
mangelotti@ou.edu
405-325-1463

You are encouraged to contact the researcher(s) if you have any questions. If you have any questions about your rights as a research participant, you may contact the University of Oklahoma – Norman Campus Institutional Review Board (OU-NC IRB) at 405.325.8110 or irb@ou.edu.

Please keep this information sheet for your records. By completing and returning this questionnaire, I am agreeing to participate in this study.

Possible Questions for Semi-structured Interviews

1) Describe your current teaching placement.
2) How comfortable do you feel in your position?
3) How would you describe your role as teacher?
4) Describe your classroom environment.
5) Have you had any classroom management problem? Can you describe the situation and how you handled it?
6) Why do you think students "act out" in class?
7) How important is creating relationships with students? How would you characterize your relationship with your students?
8) With your first year of teaching halfway completed, how do you feel about it?
9) Has anything surprised you?
10) Thinking back to the beginning of school, what emotions did you experience those first few weeks? Now?

11) Research in our field indicates that diversity among student populations is on the rise. Is that reflected in your situation?
12) How might you define diversity? What differences do you notice between yourself and your students?
13) Some theorists believe that teachers are often discouraged from emotions in the classroom. Do you think this is true?
14) What occasions might emotions be censored in educational institutions?
15) Have you experienced an emotionally charged situation this year? If so, would you be willing to describe it?
16) Have you ever had to censor your private feelings during teaching? Would you be willing to describe the situation?
17) How do you think your students view you?
18) How do other staff members view you?