Teacher Cognitions in Relation to Pedagogical Practices and Transformative Learning for Purposes of Pre-service Teacher Education

Robin Reginald Bell
Hamline University, rbell02@hamline.edu

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This dissertation for the Education Doctorate degree by

Robin Bell

has been approved by a dissertation committee composed of the following members:

Committee Chair

Reader

Reader

Date
Teacher Cognitions in Relation to Pedagogical Practices and Transformative Learning for
Purposes of Pre-service Teacher Education

Robin Bell

MEd, University of Minnesota, 2002
BA, California State University—Long Beach, 1978

Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Education

Hamlin University
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Dedication

This dissertation is lovingly dedicated to all who never stopped supporting, guiding, encouraging, and praying for me throughout this doctoral process. To my adult children: Kimberly, Nicole, Robin and Brandon, I thank you for all of the love and encouragement you have offered. To my uncle, Clyde, I thank you for your timely phone calls of encouragement. I want you to know how deeply I appreciate your call on the day of my synthesis presentation, which was the day after Clara passed away. Your call gave me courage and strength to show up for that presentation. To my aunts, Illa and Izeta, I thank you for all of the “I love you nephew Rob” affirmations you offered. You both were the cheerleaders for my continued momentum to move forward. To my parents, William and Itasca, I can’t thank you enough or fully express how much I appreciate all the help and support you poured out to me in times of need, especially during the first year of my loss. To my grandchildren: Bryce, Nicole, Hezekiah and Justin, at some point, when you are old enough to understand, you will see that my completion of this doctorate was in part to fulfill a dream of mine, but also to be a role model for you and show you that you can do anything if you ask God to help you set your mind to it—even as a “grand-pop”. To my brother, Brian, for calling me Doctor Bell before I completed this journey. To my dear wife, Clara, told me years ago to pursue this dream because she believed in me. The day before she passed during my third year in the program she told me I better finish this doctorate. When times got hard and I was feeling down about her not being here on this side of heaven, I thought about her encouraging words and dug deep and took another step.
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I love you.
I thank you.
I dedicate this to you.
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# Table of Contents

Chapter One: Introduction to the Study ........................................................................ 1
- Statement of the Problem ......................................................................................... 2
- Significance of the Research Question/s ................................................................. 3
- Researcher’s Educational Vision and Philosophy ..................................................... 5
- Journey to the Research Question ........................................................................... 7
- Summary .................................................................................................................. 10

Chapter Two: Literature Review .................................................................................. 12
- Purpose ..................................................................................................................... 12
- Structure .................................................................................................................. 12
- Situated Narrative of Research ................................................................................ 13
- Culturally Mediated Cognition ............................................................................... 15
- Philosophies on Education ..................................................................................... 17
- Multicultural Education ......................................................................................... 20
- African American Studies Movement ..................................................................... 24
- Multicultural Education as a Movement ................................................................. 25
- Critical Multicultural Education as Social Justice Ideology ................................... 27
- Multicultural Education as a Philosophical Stance on the Purpose of Education .................................................................................................................. 28
Teacher Cognitions about Human Learning .......................................................... 30

Human Theories on Learning—A Non-dualist Worldview .................................. 33

Sociocultural Studies on Teaching  
and Learning Situated in a Social Context .......................................................... 34

Sociocultural Approaches on Learning as an Interpretive Lens  
to Understand Teacher Cognitions in Relation to  
Practice in a University Classroom ......................................................................... 37

Transformative Learning: A Sociocultural Constructivist Perspective ................. 38

Transformative Learning in a University Classroom .................................................. 39

Pedagogies that Foster Transformative Learning .................................................. 41

Summary ................................................................................................................. 43

Chapter Three: Methodology .................................................................................. 45

Rationale for Single Case Study ............................................................................. 46

Research Site and Participant .................................................................................. 47

The Researcher and the Research ............................................................................ 47

Methods and Approaches ....................................................................................... 49

Data Collection ....................................................................................................... 50

Triangulation ............................................................................................................ 51

Pre-observation Interview ....................................................................................... 54

Classroom Lesson Observation .............................................................................. 56

Stimulated-recall (SR) Interview ........................................................................... 57

Documents-in-use .................................................................................................... 59
Summary .......................................................................................................................................... 119

Chapter Six: Discussion and Conclusion .................................................................................... 121

Reflections on the Primary Research Question ................................................................. 122

Reflections on the Secondary Research Questions ........................................................... 125

Recommendations for Future Research .............................................................................. 128

Recommendations for Improvements in Pre-service Teacher Education ....................... 130

Limitations of the Study ........................................................................................................... 131

Final Thoughts of the Researcher ............................................................................................ 132

Impact of Dominant Culture on Teacher Voice on Teaching and Learning .................... 133

Alternative Vision of Pre-service Teacher Preparation ....................................................... 134

List of Tables ............................................................................................................................. xi

List of Figures ............................................................................................................................ xii

REFERENCES ............................................................................................................................ 137

APPENDIX A ............................................................................................................................. 149

APPENDIX B ............................................................................................................................. 152
List of Tables

<table>
<thead>
<tr>
<th>Table 1.</th>
<th>Conceptual and historical perspectives on multicultural education</th>
<th>26</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table 2.</td>
<td>Transformative teaching practices as classroom activities</td>
<td>41</td>
</tr>
<tr>
<td>Table 3.</td>
<td>General overview of matching research questions with data collection process</td>
<td>53</td>
</tr>
<tr>
<td>Table 4.</td>
<td>Coding methods</td>
<td>64</td>
</tr>
<tr>
<td>Table 5.</td>
<td>Teacher voices and perspectives</td>
<td>120</td>
</tr>
<tr>
<td>Figure</td>
<td>Description</td>
<td>Page</td>
</tr>
<tr>
<td>----------</td>
<td>------------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Figure 1</td>
<td>Conceptual framework and thematic categories related to research questions</td>
<td>14</td>
</tr>
<tr>
<td>Figure 2</td>
<td>Teaching cognitions as a cultural construct</td>
<td>17</td>
</tr>
<tr>
<td>Figure 3</td>
<td>Relationship between educational philosophy, theory and teaching practice in a university classroom</td>
<td>17</td>
</tr>
<tr>
<td>Figure 4</td>
<td>Culture as a mediating means in teacher cognition and its relation to practice</td>
<td>36</td>
</tr>
<tr>
<td>Figure 5</td>
<td>A holistic/integrated approach to transformative teaching for social justice</td>
<td>39</td>
</tr>
<tr>
<td>Figure 6</td>
<td>Multiple methods of data collection used in the study</td>
<td>50</td>
</tr>
<tr>
<td>Figure 7</td>
<td>Convergence(s) of multiple sources of evidence</td>
<td>52</td>
</tr>
<tr>
<td>Figure 8</td>
<td>Illustration of the pre-observation protocol used in this study</td>
<td>55</td>
</tr>
<tr>
<td>Figure 9</td>
<td>Data analysis activities circular overview</td>
<td>62</td>
</tr>
<tr>
<td>Figure 10</td>
<td>Primary components of data analysis activities</td>
<td>63</td>
</tr>
<tr>
<td>Figure 11</td>
<td>Academic document analysis questions</td>
<td>68</td>
</tr>
<tr>
<td>Figure 12</td>
<td>A sociocultural studies approach to learning in context</td>
<td>75</td>
</tr>
<tr>
<td>Figure 13</td>
<td>Empowerment theme, emic category from literature review</td>
<td>96</td>
</tr>
</tbody>
</table>
Abstract

This study purpose is to explore the connection of teacher beliefs, knowledge about education, teaching, and learning in relation to classroom practice of university academics, who use transformative pedagogies to teach education courses on diversity, social justice and equity. The study is built on the assumption that teaching is a cultural construct (Hollins, 2011b). Second, the study is built on the assumption that human learning is a multi-dimensional and complex process mediated through culture and situated in a particular institutional setting (Wertsch et al., 1995).

The study attempts to accomplish this aim through an interpretive, qualitative evaluation of one, African-American university professor’s ideological beliefs and the socialization of these beliefs on education, human learning, knowledge and its relationship to teaching in his classroom. He is situated in a conservative, Protestant, liberal arts institution and is goaled to prepare pre-service teachers to teach students from varying cultures and ethnicities that differ from their own.

To allow the discourse of power and privilege to go unchallenged and unshaped in teacher education programs for pre-service teachers will not support the learning of diverse and underserved students (Hollins, 2011b). The education process of preparing the next generation of pre-service teachers is complex. . . such complexity requires teacher educators to develop programs that will create habits of mind that replace the dominant social discourse of power and privilege in teacher learning. In addition, to change the social discourse, teacher education programs must focus on education research and practice in teacher preparation that explores all voices, not just the dominant
voices of research on teacher education, even if it means examining hard questions about one’s own personal perspective on these issues.
CHAPTER ONE

Introduction to the Study

This study explores the connection of teacher beliefs, knowledge about education, teaching, and learning in relation to classroom practice of university academics, who use transformative pedagogies to teach education courses on diversity, social justice and equity. The study is built on the assumption that teaching is a cultural construct (Hollins, 2011a). Second, the study is built on the assumption that human learning is a multi-dimensional and complex process mediated through culture and situated in a particular institutional setting (Wertsch, Del Rio & Alvarez, 1995).

The scope of the study attempts to resolve this researcher’s passionate search for a learning theory that offers a comprehensive and holistic narrative on the cultural nature of human learning and socially contextualized teaching (Hollins, 2011a; Kincheloe, Slattery, & Steinberg, 2000; Roghoff, 2003; Lave & Wenger, 1991; Wertsch, et al., 1995). My search led me to ask the following research questions.

Primary research question:

1. How does one teacher’s conceptual framework on teaching and learning inform their practice and the context for learning in their classrooms?

Secondary research questions:

2. How does one teacher describe their teacher beliefs, knowledge and learning processes in relation to the actual teaching practice?

3. What is the alignment, if any, between a teacher’s philosophy of education and perspectives on learning in practice?
What is the relationship between one teachers understanding of their teacher cognitions in practice and the conditions for creating a transformative learning experience?

These research questions support the overall purpose of this study: to gain insight into the relationship between teacher beliefs, knowledge, and practice. Second, to explore how these relationships inform one’s view on learning to create culturally appropriate conditions for transformative learning. More simply, the study addresses how a deliberatively constructed philosophy of education that supports a comprehensive learning theory can help teachers design pedagogical practices that foster a transformative learning community that involves students learning about injustices and inequities in society and remedies (Hollins, 2011a).

The study attempts to accomplish this aim through an interpretive, qualitative evaluation of one, African-American university professor’s ideological beliefs and the socialization of these beliefs on education, human learning, knowledge and its relationship to teaching in his classroom. He is situated in a conservative, Protestant, liberal arts institution and is goaled to prepare pre-service teachers to teach students from varying cultures and ethnicities that differ from their own.

**Statement of the Problem**

Ukpokodu (2009) in the last three decades describes how teachers and their students differ remarkably in terms of race, ethnicity, gender, class, language, and backgrounds. Ukpokodu (2009) and Yancey (2010) both note that during the last three decades teacher education and Protestant religious education have required diversity courses that are designed to help prospective teachers and youth pastors develop the
knowledge, skill, and dispositions needed for successfully working with our nation’s diverse student population. Several researchers (Howard, 2006; Ladson-Billings, 1996; Ukpokodu, 2002; Yancey, 2010) also state that there is considerable evidence suggesting the diversity courses designed to prepare these prospective teachers and youth pastors to work effectively with increasing diverse population use approaches that have not produced the desired outcomes. In fact some research suggest that these approaches can cause learners to exhibit resistance and defensiveness that negate their ability to experience transformative learning (Howard, 2006; Ladson-Billings, 1996; Ukpokodu, 2009; Yancey, 2010).

Yancey (2010)—in his research to explore the racial climate on Protestant colleges and universities in hopes to increase racial diversity—contends that faculty is the key to developing a more positive racial atmosphere. While a strong body of evidence regarding effective practices in diversity courses does not yet exist, there is some evidence that suggests students respond positively to courses on diversity and social justice issues with teachers that use culturally responsive teaching (Yancey, 2010).

While the road is not clear, institutions of higher learning preparing prospective teachers and youth pastors to successfully work with a multicultural and diverse student population must identify the elements of a learning environment that engage learners around these issues. Note: This study does not address the role and contextual influences of societal and institutional conditions in conservative Protestant liberal arts education. Instead, it approaches the issue from the perspective of the influence and relationship between teacher’s ideological beliefs on education, teaching and learning in classroom practice.
Significance of the Research Question/s

It is imperative that 21st century teacher education addresses the unique challenges and opportunities facing transformative teaching practices in the decades ahead, especially as the United States continues to experience greater demographic diversity. Clearly, an obvious goal of Protestant teacher education in the 21st century is to prepare teachers/youth pastors to teach culturally and linguistically diverse students.

Historically, most of the research on relationships of teaching beliefs, knowledge and practices of university academics focuses on espoused beliefs and not educational philosophies and learning theories in use (Kane, Sandretto, & Heath, 2002). Furthermore, little is found in the research literature about how and why teachers do the things they do in their classrooms, or about how to help them make the best decision for their students (Marble, Finley, & Ferguson, 2000). In addition, far too little is known about how successful teachers frame and approach transformative learning practices generally—therefore, even less is known in regards to transformative learning practices within socially contextualized settings.

At the university where I work, approximately 85% of students come from white, middle class backgrounds who commonly view themselves as cultureless, do not value diversity, and are socialized to conservative ideologies. Yet these are the prospective teachers and youth pastors preparing to work in an increasingly diverse population. This research is therefore significant for two reasons. One, it provides a holistic narrative on philosophical beliefs, knowledge, and practice to address issues of race, inequity, and diversity related to education. Second, it challenges the dominant discourse on:

• educational philosophy,
• the nature of knowledge and racialized knowledge construction;
• dualistic perspectives on transformative learning theory and cognition;
• and research methods on teaching beliefs.

Finally, this research can provide additional body information, knowledge, and perspectives on learning that serve as helpful to university academics who want to more deeply understand their practice in the classroom, as well as encourage student reflection on assumptions, beliefs, and dispositions that influence how to effectively teach in the progressively diverse United States.

**Researcher’s Educational Vision and Philosophy**

My understanding on the nature of teaching and learning is influenced by all of my vocations, including being an ELCA Lutheran pastor in urban Milwaukee and Minneapolis between 2004 and 2014. As an ELCA pastor my theological assumptions about God, human beings, and community informed my praxis in diverse urban communities. My current vocation as a faculty member in higher education led to the realization that an overlooked aspect in my pedagogical development was the importance of a teacher’s educational vision and theoretical perspective on learning.

This realization also led me to understand how my educational vision and theoretical perspective on learning are the interpretive tools necessary for me to make changes in my understanding and practice of learning and teaching. The first step in using these tools was to examine my own ideological assumptions, belief systems, and knowledge on learning; this self-examination led to the identification of my research topic and the selection of the research design used in this study.
I am a faculty member of a Protestant, conservative liberal arts university who teaches in the sociology, intercultural studies, and theology departments, preparing students to teach and minister in culturally diverse urban communities. These students are European Americans, mostly middle-class from the upper Midwest, who view themselves as cultureless and are socialized to conservative ideologies that inform their learning perspective.

During my nine years (2005–2014) teaching at this university many student alumni have expressed to me how they are underprepared to teach pre-K-12 students who are culturally and linguistically diverse. Based on conversation with my former students it became clear to me that many of them—working in pre-K-12 public schools and serving as youth pastors—were not prepared to engage a youth population that is ethnically and linguistically different from their own because of their educational vision and theories on learning. This realization caused me to reflect deeply on my educational vision.

The aim of my educational vision is to improve the quality of the learning experience by creating a community of learners who participate in dialogue about their ideological beliefs and knowledge on education, teaching, and learning, to cultivate a classroom teaching community that discusses openly issues of race, culture, and identity.

In this study, I have pursued my passion to create a transformative learning experience in my classroom. Foundational to the idea of transformative learning is the assumption that the purpose of learning is to effect change in the learner (Dewey, 1933; Mezirow & Associates, 2000). As John Dewey (1933) explains, transformative learning is when a person comes to see some aspect of being in the world differently, in a new
way; when she/he constructs new meaning and values this meaning in their everyday lives.

Like Dewey my long-term goal is to understand teaching so that I too can effect change in the learner (Dewey, 1933; Mezirow & Associates, 2000). For me, this means challenging my students to examine and reflect on their philosophical assumptions, ideological beliefs on education and the nature of their knowledge and its relationship to their educational vision and classroom praxis. My own journey to the research topic is important to understand as it informed the development of the research questions, the research design, and the lenses through which the analyses came. During the analyses, my own journey will be used to reflect on how it is the same and different from that of the participant in this study.

**Journey to the Research Question**

In the fall of 2008, after completion of my first year in the Ed.D program, I committed to finding ways to create a learning environment that addressed issues on social justice, equity, and diversity in each of my courses with undergraduate and graduate students—who come from different ideological and cultural backgrounds then my own. At the same time, as part of my doctoral program, I enrolled in an independent study on social activism, an oral history in America 1921-1964, with an emphasis on Myles Horton and other civil rights activists. Together my professor and I designed a course of study that provided me with an opportunity to:

- explore the teaching practice of Myles Horton,
- examine The Highlander Research and Educational Center as a context for transformative learning, and
• understand how education fosters individual growth and social change.

As a result of this independent study was the realization that Myles Horton’s educational philosophy and perspective on teaching and learning emerged out of his biographical and historical narrative and the same was true for me. This realization caused me to spend a great deal of time reflecting on my own social justice stance, in regards to education and my ability to create a learning context for social justice teaching. I realized that my lived experiences growing up during the civil rights and student movements in the sixties have influenced, significantly, what I believe is the purpose of education and its role in improving living conditions in society.

During the independent study, my professor and I had conversations on the work of Piaget and his cognitive learning theory. These conversations caused me to reflect on two major questions: (1) what learning theory would support my social justice and ideological assumptions on education? And (2) which learning theories might help me with developing curriculum and designing a context for transformative learning with undergraduate students? Most importantly, I discovered my agreement with Horton’s (1998) idea that “education is what happens to the other person, not what comes out of the mouth of the educator…. you have to start where people are because growth is going to be from there, not from some abstraction…. my job is to try to provide opportunities for people to grow” (pp. 130-133).

During the holiday break before the spring semester of 2009, I decided to apply my learning from the independent study in my Spring 2009 theological studies course on community and culture. This process was difficult because I had not yet identified, nor developed my own theoretical construct on learning to inform the course design process.
This changed upon participating in a learning community while at Hamline University, guided by a faculty committed to “constructivist theory on learning” which informed their teaching practice. This faculty of the Ed.D program co-created a learning community that helped me to examine my values and framework through:

- a sociocultural and constructivist pedagogy in the classroom;
- created a transformative learning community through
- co-constructing knowledge together as community of learners; mediated
- through a co-facilitating teaching model; using
- dialogue, narrative and reflective writing, group projects, sharing our stories; to
- demonstrate a commitment to teaching for social justice and equity.

Participating in this learning experience with a community of learners has helped me make connections between learning theory and teaching practice situated in a particular social context for learning.

As a member of the Hamline Ed.D learning community, I was able to observe my Ed.D teacher’s classroom practice and how it directly supported a vision of equity, community learning, constructing knowledge, and practicing thoughtful inquiry and reflection. My experiences within this community changed my perspective on learning and helped me see the value of having a relational and social perspective on learning to recreate it among my own students. Finally, I became more committed to developing my learning theory, educational philosophy and in turn, informing my teaching practice on how to create a transformative context among a community of learners.

I am Robin, the researcher in this study. I am also father, grandfather, and living through the new lens of widower, while completing this dissertation. I have other
identities as well—some are geographical, biographical, vocational, ethnic, racial, gender, class, and religious. Sometimes these identities are in conflict with who I am becoming. This research emerges out of the unfinished narrative of who Robin is becoming as a person.

**Summary**

In this chapter, a study overview was provided, including: study background, purpose, scope and research questions. A statement of the problem was provided for further study context and was followed by research significance. The remainder of the chapter was devoted to unveiling the researcher’s own ideologies and cognitions, and the role these have played in the study’s conceptual framework and development.

Chapter Two, will provide a thorough and detailed review of the literature pertaining to other research addressing teacher beliefs and thinking that underlie practice in the classroom. It was my intent with the review and use of the literature to establish connections between existing knowledge, education research, and teacher education research to address the research problem. Second, the review acknowledges that both knowledge and research are culturally mediated and historically situated: to ignore this would suggest that my research is an exercise in folly.

Chapter Three is an explanation of my research design, methodology, data collection and philosophical assumptions that informed the research study and analyses. I also discuss my selection of the single case study participant and provide rationale for my use of a qualitative research approach and the methods therein: Pre-observation, SR-interview, Classroom Observation, Documents-in-use and Analytical Memos.
Both Chapters Four and Five are devoted to presenting my research findings. I extensively compare the study participant’s teacher beliefs and knowledge with his practice. I cross-reference reviewed literature findings with study findings, identifying the participant’s consistencies and inconsistencies between theory and practice along the way.

Chapter Six is culminating in nature, providing a statement of my major learning in relation to the research questions. I revisit the literature reviewed to validate and support research findings. I identify implications of the research and make very clear recommendations for future study in light of this study’s de/limitations. I end with final thoughts around the state of our pre-service teaching approach.
CHAPTER TWO

Literature Review

Purpose

The purpose of this literature review is to explore what is known about teacher cognition (also referred to as teacher beliefs and knowledge) and its relationship to practice. This is in support of the overall study purpose: (1) to gain insight into the relationship between teacher beliefs, knowledge, and practice; and (2) to explore how these relationships inform one’s view on learning to create culturally appropriate conditions for transformative learning. This review explores six bodies of literature related to teacher beliefs, knowledge, and its relationship to teaching practice. Specifically emphasized is research on university teachers’ beliefs and knowledge regarding classroom practice.

Structure

First, the review explores culturally mediated cognition as a major component of theoretical framework to address the issues of race, culture, and diversity. Next, the role of teachers’ philosophical beliefs on education in classroom practice is addressed. The third segment reviews literature on multicultural education from a historical perspective, to compare scope, dimensions, and approaches, noting differences, overlap, and interrelation. (Note: Multicultural education is the core philosophical belief system of my educational stance, which is used in this study.) Fourth, the multicultural segment is followed by literature on teacher cognitions from a dualistic and non-dualistic philosophical perspective to address the issue of knowledge construction are compared and contrasted. Fifth, the literature from socio-cultural studies on learning is examined as
a framework for understanding the relationships of teacher beliefs, knowledge, and practice. Finally, the review of the literature ends with an overview of transformative pedagogies, to explore what conditions university teachers use to create a social context for transformative learning experiences in their classroom practice.

**Situated Narrative of Research**

The literature review is situated in a historical narrative of freedom and liberation, which is a part of the Social Justice Movements of the 20th century. The focus is on the African American Studies movement, which is the antecedent to the multicultural education movement. It is important for the reader to note that the political, economic, and social culture during this time supported the construction of race ideology that emerged from theorists and researchers across the disciplines of education, psychology, and sociology. Such ideology has opened the door to racial, ethnic inequity and discrimination, each of which has played significant roles in contouring the U.S. landscape (Ladson-Billings, 1996). Racial, ethnic, gender and class inequities continue to influence current theory and research on teachers’ cognition related to the social discourse and culture within classroom practice.

The scholarship from this movement is a major source of my philosophical stance on education and the foundation of my research paradigm, which informed my theoretical and thematic perspectives for this qualitative research inquiry. The conceptual framework and thematic categories of my research questions are illustrated in Figure 1.
Figure 1. Conceptual framework and thematic categories related to research questions.

All research identified in this literature review, is used to more deeply understand and shape this dissertation’s qualitative research study. The study is on one African-American male university teacher’s beliefs and knowledge about teaching and learning and its relation to his classroom practice in a required course on Equity and Diversity for pre-service student teachers in a conservative Protestant liberal arts university. As the researcher, I bring a sociocultural studies stance on teacher cognitions and its relationship to teaching practice, and understand knowledge as a cultural product. Second, I combine a sociocultural perspective on learning, grounded in a social justice ideology, to address the heart of my research interest, cultural difference and equity in the classroom.
Culturally Mediated Cognition

Hollins (2011b) contends educational research must address the multiplex and disputed role of culture in education. She also assumes that teaching is a cultural concept. Similarly, in describing the role of culture in education from a historical perspective, Cole (2010) points out:

Education, I believe, is intimately linked to the human capacity and need to live in a cultural environment. But in the process of education, the social, the economic, the psychological, and the cultural are so complexly interwoven that a serious attempt to understand the challenges of contemporary education cannot be properly undertaking in isolation. It requires analysis in historical, economic, social, and political, as well as cultural context. (p. 1)

Swidler (1986) is in line with this thinking. She insists that culture is central to the social and communicative nature of interactive cognitions embedded in the learning process that takes place through classroom practices. To Cole (2010) and Swidler’s (1986) point, the complexity of the relationship between culture, cognitions and practice is vast. But there are real, graspable connectors between the three.

Across Cole (2010), Hollins (2011a), Swidler (1986), Borg (2009), there are many common findings regarding the nature of teacher cognition/s and the relationship to what teachers practice. The following lists eight of these, as compiled by Phipps and Borg (as cited by Borg, 2009):

1. Teachers’ cognition can be powerfully influenced by their own experience as learners;
2. these cognitions influence what and how teachers learn during teacher education;
3. they act as a filter through which teachers interpret new information and experience;
4. they may outweigh the effects of teacher education in influencing what teachers do in the classroom;
5. they can be deep-rooted and resistant to change;
6. they can exert a persistent long-term influence on teachers’ instructional practices;
7. they are, at the same time, not always reflected in what teachers do in the classroom;
8. they interact bi-directionally with experience (i.e. beliefs influence practices but practices can also lead to changes in beliefs).

The importance of these eight common relators is the implication that teachers’ cognitions greatly influence the development of teachers’ pedagogical philosophy and approach. It also highlights how culture influences a teacher’s view of learning and teaching.

This particular portion of the research review, was formative in my understanding of the role human culture plays in teaching cognitions of teachers. This formative understanding is illustrated in Figure 2.
Figure 2. Teaching cognitions as a cultural construct.

The next section of the literature is focused on the philosophical assumptions of teachers’ beliefs about the purpose of education. Specifically, how social justice ideology addresses the racial and ethnic inequities related to the race problem in America.

Philosophies on Education

Scott, Chovanec, and Young’s (1994) exploration of teachers’ philosophies on education, reveals how philosophies influence teaching methods and strategies used in the classroom. This influence, according to the authors, is because one’s philosophy of education becomes what one assumes and, or believes to be true about teaching practice, learning, teacher role, students and the many socio-cultural variables that shape the contextual nature of a classroom. Both Scott et al. (1994) and Hollins (2011a) describe how one’s philosophical stance influences one’s perspective on learning and the design of the learning experience. Hollins (2011a) contends it is necessary for teachers to deliberately construct their philosophical perspective on education, with the intent to take
a moral stance, and a commitment to undergird their theoretical perspective on learning in developing meaningful teaching practices. Figure 3 is a visual elaboration of the interrelationship and connectedness of a teacher’s philosophy on education, and their view of learning on their praxis. A major assumption of this research study is that one’s educational philosophy drives the development of their teaching practice, which was also true for the research participant.

Figure 3. Relationship between educational philosophy, theory and teaching practice in a university classroom.

Scott et al. (1994), suggest there are four metaphysical worldview philosophies, which focus on the nature of reality (i.e. attempt to find unity with experience and thought), that are often applied to the field of education. When applied to the field of education these metaphysical worldview philosophies are referred to as educational philosophies that focus on the nature of knowledge (i.e. epistemology) and how human
beings come to know. Cohen (1999) explains that these metaphysical worldview philosophies can also be thought of as theories of learning:

1. Perennialism - the aim of education is to ensure students acquire understandings about the great ideas of Western civilization.

2. Essentialism - belief there is a common core of knowledge that needs to be transmitted to students in a systematic, disciplined way.

3. Progressivism - belief that education should focus on the whole child, rather than on the content of the teacher.

4. Reconstructionism/critical theory - a philosophy that emphasizes the addressing of social questions and a quest to create a better society and worldwide democracy.

According to Cohen (1999), when viewed as theories of learning one must consider how their philosophical orientation influences the instructional nature of their teaching practice. These theories of learning can also be referred to as approaches to learning and grouped into two categories. Cohen (1999) categorizes the first two approaches of educational philosophies (Perennialism/Essentialism) as focused on the nature of knowledge (i.e. information processing and behaviorism), or as transmissive, in that information is given to the learners. The third and fourth approaches are categorized as cognitive/constructivism, in that the learner has to make meaning from personal experiences in the world.

Having established the idea that teachers’ philosophical perspectives on education influence their teaching practice, Scott et al. (1994) explored what this meant in the working lives of teachers. The major impact on teacher work, according to these authors,
is the need for teachers to practice negotiation between their philosophical beliefs on education and their teaching practice. They also point out the two-way transmission of influence: teachers’ beliefs influence their practice in the classroom and the classroom as a social context of learning influence the teachers’ beliefs and teaching practices. A major outcome of Scott et al.’s (1994) research is that it can be used to help faculty in higher education make explicit, that which is implicit (i.e. uncontested assumptions that influence how a faculty member thinks about classroom activity and respond to particular situations in their classrooms). Scott et al. (1994) provides university teachers with the following reflection questions when attempting to make explicit philosophies on teaching, implicit:

- What is the aim of education?
- What is the nature of human beings and one’s view of learners?
- What is the role of teacher and instructional strategies that originates from one’s particular philosophy of education?

Given the importance that Scott et al. (1994) and others place on the intersection of higher education teacher philosophy and the actions they produce, it is not surprising that they call for more research on teachers’ reflective practice in higher education. For these authors, the research on teacher reflective practice is needed because teacher beliefs serve an important function in the ways teachers teach.

**Multicultural Education**

In addition to a teacher’s general philosophical beliefs, this research assumes that multicultural education as a philosophical perspective must also be considered when exploring a teacher’s instructional practices. Easton-Brooks (2012) views multicultural
education as a philosophical perspective on education that takes into consideration the influences of culture and history. Easton-Brooks believes the human conceptualization of constructing knowledge must take into consideration the influences of culture and history. Note: As the researcher, my biographical and narrative self is deeply connected to this sociocultural historical narrative, and plays a role in my own educational vision and cognitions.

In this section, the review of the research literature explores the issue of historical, cultural and institutional influences of a racialized society and its relationship to an academic community’s ideological stance on how they view human nature. An assumption of this research study is that how an individual views the meaning of human nature will influence their professional practice, including their classroom practices. Therefore, the purpose of this section is to explore: (1) how the multicultural education movement emerged and (2) the role African American scholarship played in its emergence; (3) how the emergence effected a historical and transformative reconstruction of knowledge about race (Banks, 1996) and (4) potential implications for insight on culturally mediated cognition, culturally mediated instruction, and culturally valued knowledge in curriculum content (Hollins, 2008).

African American scholars of focus include: George Washington Williams (1882-1883); W. E. B. DuBois (1935); and Carter G. Woodson (1922). Specific emphasis is placed on how these scholars viewed the ubiquitous role of race ideology woven in the fabric of American society and the need for scholarship and research to construct a social justice ideology to transform America’s racialized and inequitable educational system.
Scholarship and research during the early 20th century in America constructed knowledge about race that redefined the meaning of human nature. Banks (1996) provides a brief historical and contextual background to uncover links between the role of race ideology woven in the fabric of American society and African Americans, multi-ethnic education and transformative teaching. Banks (2004) identifies three historical epochs that are antecedent to the multicultural movement of the 1960s. The first historical epoch was the early African American studies movements of the 1920s and 1930s. The second, was the scholarship of the Intergroup Education Movement and Ethnic Studies movements during the 1940s and 1950s, and finally the third was the Civil Rights Movement of the 1960s.

The review of this scholarship was instrumental in helping me identify the epistemological issues related to the research problem, specifically a need for a counter philosophical perspective to address:

- contextualizing education grounded in a social justice ideology,
- the complexities of human cultural differences and its capacity to construct knowledge;
- the historical reality of using an ideology of power, domination and control to socializing, marginalize and dehumanize other human beings and
- the power of socialization and identity formation in the everyday practices in our educational systems from pre-school through graduate school (Hollins, 2011b).

According to Banks (1996), the first historical epoch—the early African American scholarship of the 1920s and 1930s—continued the research and scholarship of
George Washington Williams (1882-1883). He challenged mainstream academic knowledge and expanded the historical and literary canon (Banks, 1996). The white scholarly community and wider society ignored this scholarship and this historical bias is linked directly to the current multicultural movement and its advocacy for educational equity. Banks (1996) notes how the scholars of this first epoch took strong positions on justice and equality and posed questions on racial theory in their scholarly writings to the mainstream scholars and theorist. The first epoch of scholars believed the best way to counter the knowledge construction and racial formation that was prevailing in the social, cultural, and political context about African Americans was to use the most respected Western empirical paradigm at the time, scientific research.

Banks (1996) describes how by using the western empirical paradigm Carter G. Woodson (1882-1883) made a significant contribution to the field of education and history. He notes that Carter G. Woodson used different sources of cultural knowledge based on African American philosophical assumptions on education to address the cultural nature of humanity. Woodson’s educational theories, articulated in the Mis-Education of the Negro (1933), challenged paradigms on which Western education is based and offered an alternative approach to the education of African Americans. Woodson’s historical scholarship and African American epistemological perspectives, became the development of a transformative approach to scholarship in the fields of education and history.

These historical accounts of early multicultural education were a powerful reminder to this researcher of the moral imperative theorists and researchers have to reflect and examine personal philosophical assumptions. Packer (2011), encourages
qualitative approaches of research that address sensitivity to human life in a way traditional research does not and cannot—such as in this study—because they have the power to change dominant attitudes on teaching and learning. In light of this, the next section will explore the impact of the African American Studies movement on multicultural education.

**African American Studies Movement**

Banks (2004) conceptualizes multicultural education as a historical movement of human freedom and liberation that can be traced back to the early African American scholarship of W. E. B. DuBois (1935) and Carter G. Woodson (1933). DuBois (1935) and Woodson (1933) challenged the traditional knowledge construction of race during two significant epochs during the 1920-1950s. It was essential for these scholars to examine the philosophical assumptions of an education system, which was shaped by powerful social-political and economic forces of racial hatred and inequity toward American citizens of different ethnic and social economic backgrounds. Banks (1996) notes,

> the views of race that individuals and academic organizations articulated and describe were not independently invented by them, but were deeply embedded in the fabric of everyday American life and endorsed by our political, economic, political, and structured institutions of the society in which individuals were socialized. (p. 67)

This worldview “deeply embedded in the fabric of everyday life” (p. 67) reflects the social context and the social and political interest/s of its creator. A fundamental
assumption of this research is that such a worldview, so deeply interwoven into everyday life, will in fact influence teacher beliefs and knowledge as well (Banks, 2004, p. 67).

Bank’s (1996) historical narrative of multicultural education begins with people of color, but broadens to be an interdisciplinary field that intersects race, class, genders and is transformative in its perspective. Banks (1996) contends that the historical-cultural and conceptual framework of multicultural education is a broader scope than focusing on people of color. Among key multicultural education researchers (Cochran-Smith, 2004; Gay, 2000; Gorski, 2009; Grant & Sleeter, 2006; Nieto, 2004; Rios & Stanton, 2011) this broader intersection of thought is unique to Banks.

The next section will discuss multicultural education as a historical-cultural movement for educational equity and social justice and its connections to the research topic.

**Multicultural Education as a Movement**

Banks (2004) contends that within the last two decades scholars and researchers of the multicultural movement have developed a high level of consensus regarding the goal of multicultural education. According to Banks (2004) that goal is to reform the educational system to ensure that students from diverse racial, ethnic, and social-class groups experience educational equality. Many of the multicultural researchers and practitioners (Banks, 2004; Cochran-Smith, 2004; Gay, 2000; Gorski, 2009; Grant & Sleeter, 2006; Nieto, 2004; Rios & Stanton, 2011) included in this review of literature agree on the need to understand teaching as a socio-political activity and teacher education/learning as a political matter.
The work of these researchers helped me understand the significance of having political clarity around my own perspective on teaching and learning related to the broader socio-political context of higher education. Developing my own political clarity required creating a historical typology to frame multicultural education as a socio-political movement. This movement is linked to the freedom/liberation, multi-ethnic and intercultural movements during the 20th century, which continue today as a multicultural education movement for educational equity and social justice in our educational system.

It important to note this movement is situated in the broader socio-political context of America’s race and discrimination narrative (see Table 1).

Table 1. Conceptual and Historical Perspectives on Multicultural Education.
This typological framing of multicultural education and its influence in transformative education, provided an important philosophical and theoretical frame of reference for the conceptualization of this study. A critical-transformative framework on multicultural education is used to situate the current study within this literature review’s body of research and theory. My rationale for using a critical-transformative perspective to frame multicultural education is described in the next section.

**Critical Multicultural Education as Social Justice Ideology**

Ukpokodu (2009) understands multicultural education as a philosophical stance for social justice education. Ukpokodu sees the aim of social justice education as challenging and resisting the hegemonic ideologies in curriculum to uncover and confront educational inequities in K-16 American public school systems. This critical conceptualization and approach to multicultural education is similar to the social reconstructive position of Grant and Sleeter (2006). These authors see a connection between the social reconstructive position and the mission of the multicultural education movement to “use schooling . . . to help shape a future America that is more equal, democratic and does not demand conformity to one cultural norm” (Sleeter, 1996, p. 63).

Building on Grant and Sleeter (2006) is Cochran-Smith (2004) whose notion that teaching is a political activity that operates from the premise that our educational system is not a neutral system, but has been constructed to perpetuate structural inequalities that are embedded in the social, organizational, and financial arrangements of our schools and schooling.

Conceptualizing teaching as a political problem, Cochran-Smith (2004) views the context for learning as being shaped by four elements:
- the community
- the teacher’s role as an educator-activist
- a political consciousness
- an ideological commitment to diminishing the inequities of American life.

Cochran-Smith’s (2006) conceptualization of teaching reflects concerns of early African American scholars regarding racial inequities and injustice; the same inequities noted by Banks (1996) at the beginning of the 20th century, which gave rise to the multicultural education movement in the late 20th century.

**Multicultural Education as a Philosophical Stance on the Purpose of Education**

Despite the differing conceptualizations of multicultural education, Gorski (2010) describes how at their roots critical multicultural scholars share similar principles that focus on teachers, students, and the context for learning within the larger socio-political and economic context. In this dissertation, two definitions of multicultural education are used to address two key issues within the research study: (1) the relationship between teacher philosophical assumptions and ideological beliefs on education and their pedagogical practice and (2) the situated social context for learning in a racialized and inequitable educational system in which this practice occurs.

The first definition:

. . . a progressive approach for transforming education that holistically critiques and responds to discriminatory policies and practices in education. It is grounded in ideals of social justice, education equity, critical pedagogy, and a dedication to providing educational experiences in which all students reach their full potential as learners and as socially aware and active beings, locally, nationally, and
globally. Multicultural education acknowledges that schools are essential to laying the foundation for the transformation of society and the elimination of justice. (Gorski, 2010, pp. 1-2)

Gorski’s (2010) definition on multicultural education makes a strong case for understanding multicultural education as an institutional process of social change within schools systems. Building on Gorski’s (2010) philosophical assumptions about multicultural education is Nieto’s (2004) contextual emphasis of multicultural education, and this serves as the study’s second definition: “as embedded in a sociopolitical context and as antiracist and basic education for all students that permeate all areas of schooling, and that is characterized by a commitment to social justice and critical approaches to learning” (p. xviii).

Nieto’s (2004) definition combines a philosophical view on education with critical approaches to learning. The definitions of both Nieto (2004) and Gorski (2010) are reflective of the ongoing historical narrative and social discourse on freedom, liberation and social justice ideology. According to Banks (1996) these definitions support a vision for multicultural education as a way of transforming education processes at the institutional level and school practices in our communities in America.

As an extension of their philosophical concept of education, Grant (1992) defines multicultural education as a philosophical concept built upon the ideas of freedom, justice, equality, equity, and human dignity. These philosophical assumptions on education and social justice ideology lay the foundation of the study’s primary research question: how does one teacher’s conceptual framework on teaching and learning inform his practice and the context for learning in his classroom? Nonetheless, researchers
across multicultural education study, do not uniformly explain how their philosophical assumptions on education inform their learning theory. This neglect allows critics to view multicultural education as an idea, without theoretical underpinnings on learning (Grant, Elsbree, & Fondrie, 2004). To this point in the review of research literature, the historical-cultural discussion has focused on situating the body of research in the historical context of the social justice movements of freedom and liberation that are related to the philosophical concept of multicultural education. The following discussion highlights the importance of having a clearly articulated philosophical vision about the purpose of education and its relationship to human nature in the larger society and how it benefits individuals and groups (Hollins, 2011a).

**Teacher Cognitions about Human Learning**

The purpose of this section is to explain how different views on human learning differ in their philosophical assumptions regarding the construction of knowledge and its implications on developing a comprehensive human learning theory. It is a theoretical discussion addressing the role of a learning theory as an interpretive lens to make sense of one’s teaching practice, so that researchers and teachers can develop holistic approaches to classroom practice and learning outcomes. The first half of this section explores key ideas related to knowledge construction and its relationship to our views on learning from a dualistic perspective related to knowledge construction. The second half of this section compares and contrast this relationship between knowledge construction and learning from a non-dualistic perspective. Addressed first is a summary of key ideas in the research literature regarding how socio-cultural and constructivist theories on
learning can serve as an interpretive tool to make sense of one’s view on learning and its relation to a teacher’s classroom practice.

According to Packer (2011), constructivist theories are one way of theorizing cognitive development. He contends that constructivist theories have their roots in Piaget and focus on the active learner, interacting with the environment as an independent learner or with other learners. Piaget (as cited by Packer, 2011) situates his work in a tradition that spans Descartes to Kant. Packer (2011) describes how Kant believed that humans experience the world as objective and certain. Piaget took from Kant this basic insight and added a developmental dimension to describe human learning. Kant and Piaget both seemed to believe that there are universal cognitive structures that shape our reality of the world, but for Piaget, these cognitive structures develop to give form to empirical data through sensation and give rise to new conceptualization (Packer, 2011).

Cobb and Phillips (as cited by Packer & Goicoechea, 2000) note how constructivist theories are grounded in epistemological assumptions, while Packer (2011) highlights how less attention is given to their ontological assumptions. For example, Von Glaserfeld (1985) stated that constructivists intentionally avoid saying anything about ontology. Packer (2011) contends that Kant and Piaget employed a dualistic ontological worldview, or ontology of two realms: a subject and an object as independent world. In their worldview, the human individual is an epistemic person who is unchanged by the construction of knowledge with others (Piaget, 1970/1988).

This worldview and its underlying philosophical assumptions on the nature of being human in the world with others seem to suggest the individual is without culture in a world without context and is disconnected from other human beings. It is important to
note that Kant and Piaget’s philosophical worldview (as cited by Packer, 2011) is prevalent among pre-service/student teachers who are preparing to teach in increasingly culturally diverse classrooms.

Kant and Piaget’s philosophical worldview, when coupled with Bank’s (1996) idea that an individual’s worldview is “deeply embedded in the fabric of everyday life’ (p. 67), bears great implications on student teachers and their future practice. If student teachers believe that the “individual is without culture in a world without context and is disconnected from other human beings” as suggested by Kant and Piaget (Packer, 2011) how can they teach in a way that confronts the institutional racism faced by their students of color or prepare their majority students to confront instructional racism or support a learning environment reflective of the United States constitution?

It is my understanding as researcher, that the United States’ constitution legally protects economic, ethnic, political, racial, religious, and social diversity as a citizen’s rights to be different. Yet, diversity in human learning theory to develop diverse teaching approaches for a diverse educational system remains problematic. Packer and Goiciechea (2000) note that Kant’s dualism, which Piaget followed, poses all sorts of problems for a coherent theory of human knowledge, learning, and action. Dewey (1933, 1922) states:

…the identification of the mind with self, and the setting up of the self as something independent and self-sufficient, created such a gulf between the knowing mind and the world that it became a question how knowledge was possible at all . . . [And] when knowledge is regarded as originating and developing within an individual, the ties which bind the mental life of one to that of his fellows are ignored and denied. (pp. 293, 297).
This raises profound questions for one’s teaching practice. What is the impact on classroom practice if a teacher does not believe that the cultural nature of human development influences how knowledge is constructed and mediated with another human? Not to mention how do teachers make sense of human learning without culture and context? The next section describes a holistic theory on human learning that takes into consideration the cultural nature of human beings.

**Human Theories on Learning—A Non-dualist Worldview**

The conceptualization of constructing knowledge, in this study, is based on a non-dualist ontology similar to the one described by Packer and Goicechea (2000). These authors highlight that when knowledge is only regarded as originating and developing within the individual, and ignores the interconnectedness of being in the world with others, it raises the question of how the construction of knowledge is possible. Dewey (as cited by Packer, 2011) noted that identification of the mind with self and understanding self as something independent and self-sufficient creates a gulf between the knowing mind and the world. My reason for taking a sociocultural and constructivist stance on learning is that a constructivist perspective tends to the cultural nature of human mental activity as an individual person, while the sociocultural perspective of mental activity places it in a micro and macro cultural-historical context (Packer & Goicechea 2000; Windschitl, 2002).

Packer and Goicechea (2000) suggest that the difference between constructivist and social-cultural learning rest on ontological assumptions about what it means to become a person in the world with others. They offer a non-dualistic ontology that reconciles constructivist and socio-cultural accounts of human learning by identifying six
key themes tracing back to its historical roots expressed by Marx (1977), Hegel (1977) and Vygotsky (1978). The six themes are:

- the person is constructed,
- in a social context,
- formed through practical activity
- and formed in relationships of desire and recognition,
- that can spit the person,
- and motivating the search for identity.

Packer and Goicechea’s (2000) describe how an ontological consideration of the knower becoming a human person in the world with others is often ignored in one’s view of teaching and learning.

The discussion in this section has focused on the philosophical assumptions of a dualistic image of human beings that has dominated western conceptualization of teacher cognitions and its relation to practice in the classroom setting. This view seems to ignore the influence of human nature and the historical, institutional, and cultural context in relation to the teaching and learning process (Wertsch, Del Rio & Alvarez, 1995). The next sections is a discussion of key ideas from the research literature on situated learning, a socio-cultural studies perspective that locates teaching and learning in the lived experience of interactions in a classroom.

**Sociocultural Studies on Teaching and Learning Situated in a Social Context**

Rogoff (1990) asserts that cognition is human activity and the mediating means that employ it exist in the everyday world, in complex cultural, institutional, and historical settings. These settings inevitably shape the cultural tools that are invoked in
carrying human action. Hollins (2008) supports Rogoff (1990), and this researcher’s view that culturally mediated cognition is a relationship between cognitive development and the cultural context in which it is embedded. This is the framework applied in this research study to understand a teacher’s belief and knowledge in practice with students who are culturally different in a conservative Protestant liberal arts university.

Hollins (2011) contends that teachers’ ideological stances and their lack of understanding about the role of culture in schools, informs their view on curriculum, learning, pedagogy and the social context for learning in school. Similarly, Nieto (1999) who understands culture as problematic because of its multiple meanings, attempted to define culture:

- dynamic - it influences one another;
- multifaceted - is not simply ethnicity, but has to do with difference of one’s socio-location, experience and social class;
- embedded in context that is invariably influenced by the environment in which it exists;
- influenced by social, economic, and political factors;
- created and socially constructed;
- learned;
- dialectical;
- and linked to language, thinking, and learning (Nieto, 1999, pp. 48-49).

Using Nieto’s (1999) understanding of culture as the foundation of my own socio-cultural theoretical framework on culture and learning, means I understand their inseparable relationship as human nature and human action. I understand culturally mediated
cognition as internal (information processing) and external cultural activity (socially constructed learning experiences) as the foundation for explaining and understanding teacher cognition/s and its relation to practice, which is situated in a social context for learning (see Figure 4).

![Figure 4](image)

**Figure 4.** Culture as a mediating means in teacher cognition and its relation to practice.

This particular review of the literature informs the study’s assumption that how a teacher understands human culture will influence how they conceptualize learning, and explain their teacher cognitions and teaching practice when reflecting on how they teach for diversity and equity in a required course.

This section has focused on culture, mediation, and cognition, which are major themes of a socio-cultural studies approach used by scholars who theorize about human learning. It has been pointed out how a sociocultural approach focuses on explaining the interrelationship of human mental activity as individual development, social interaction,
and a cultural activity (Rogoff, 1995). The next section of the literature review is focused on the centrality of a sociocultural perspective on human learning and its relationship to teaching practice.

**Sociocultural Approaches on Learning as an Interpretive Lens to Understand Teacher Cognitions in Relation to Practice in a University Classroom**

Hollins (2010) contends that how teachers make sense of their teaching and learning process in their classroom practice depends on the perspective employed. Wertsch et al. (1995) points out that the goal of sociocultural studies research is to interpret and clarify interrelatedness between cognitive activity and the cultural, institutional, and historical situations this learning occurs in. One of the fundamental claims of sociocultural studies research is that its proper focus on human action has much to offer to help us understand the psychological dimension of human action in teaching practice (Wertsch et al., 1995).

For this research study, like Wertsch et al. (1995), I have chosen a sociocultural and constructivist framework on human learning originating in Vygotsky to interpret a teacher’s cognitions in social practice as a complex sociocultural process situated in the context of higher education.

This section has provided support from the research literature about the importance of using a sociocultural perspective on learning as an essential tool in interpreting the relationship between a teacher’s cognition as a human cultural and mediated activity. Viewing teacher cognition as a culturally mediated activity that is shaped by many sociocultural and political variables, also leads to the assumption that it can influence the teaching and learning process and the social context in which it occurs.
Rogoff and Lave (1984) describes that learning to teach is a process embedded in the cultural, social and cognitive histories of teachers and students. The final part of the review of the literature will address the relationships of teacher beliefs, knowledge, and transformative classroom practice.

**Transformative Learning: A Sociocultural Constructivist Perspective**

Lave and Wenger (1991) in their work *Situated Learning: Legitimate Peripheral Participation* greatly impacted this study’s framing of conceptualized learning. These authors place emphasis on the whole person, who is social and relational in character, cultural in nature, and situated in history and systems. Lave and Wenger (1991) propose that learning is a process of human participation in communities of practice, a participation that is initially peripheral and engaging, with complexity. Their focus is on the relationship between learning and the social situation in which it occurs. Their research raises questions related to what kinds of social engagements/arrangements provide the proper context for learning to take place. The concept of situated learning and the idea of co-participation in the learning process became the conceptual framework used to understand and interpret the narrative of my research study, teacher beliefs on teaching and learning in relation to practice as well as, contextualizing teaching and learning.

Werstsch, et al. (1995) and Hollins (2008) also contribute to this growing body of research. Based on this particular reviewed body of research regarding situated learning, I built the following framework on transformative learning to guide my research inquiry with a critical perspective on how to create a context in the classroom for transformative learning to take place (see Figure 5).
The discussion to this point has focused on two different perspectives on transformative learning. It has been pointed out that, teachers’ philosophical assumptions on education and their notion of knowing in teaching and learning lay the foundation for developing a framework on transformative learning. Secondly, teachers’ core assumptions on learning are related to their vision for education and the connecting assumptions on the role of knowledge construction. The final part of this section furthers the discussion on how to create a context for a transformative learning experience in a higher education classroom.

**Transformative Learning in a University Classroom**

Ukpokodu (2009) contends that teachers who are European American, middle class, “who view themselves as cultureless, culturally encapsulated, socialized to conservative ideologies and mind frames” (p. 1) need to confront their beliefs and values. She contends that teachers with this kind of mindset will need to change their
perspectives to engage in effective, culturally responsive teaching. In her research on transformative learning, Ukpokodu (2009) is concerned with how learners critically reflect on their perspectives and experience. Dewey (1933), Mezirow (1997) and Vygotski (1978) believe teacher knowledge, beliefs and how they integrate new knowledge will reflect on their perspective and action.

Ukpokodu (2009) has contributed to research on creating a culturally appropriated social context for transformative learning in ways that are humanizing, dialogical, and responsive in a multicultural education course. Building on Hollins’ (2008) notion of culturally mediated cognition, Ukopokodu’s (2009) research offers insight on how to facilitate application of culturally mediated instruction, and culturally valued knowledge in curriculum content. Her study reveals that transformative teaching approaches may offer promise to help students change their current habits of mind and points of view, see Table 2.
Table 2. Transformative teaching practices as classroom activities.

<table>
<thead>
<tr>
<th>Creating conditions for transformative learning</th>
<th>Curricular Approaches</th>
<th>Structured learning processes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical self-reflection</td>
<td>Experiential learning activities</td>
<td>Powerful narratives</td>
</tr>
<tr>
<td>Authentic conversations within a supportive community of learners</td>
<td>Engaging with unfamiliar cultures through internships, service learning, applied research</td>
<td>Discussion of role, culture, self, other worldview realities</td>
</tr>
<tr>
<td>Exploration of experiences through cognitive and emotional learning outcomes</td>
<td>Projects</td>
<td>Use tools of transformative learning to enhance cultural awareness, engage in visual or written document and to provide experience suggestions for an alternative way of looking at the world and life realities</td>
</tr>
<tr>
<td>Compassionate teacher as instructor, facilitator, leader, learner guiding the process of transformation</td>
<td>Holistic, affective, and spiritual processes to express different ways of knowing and understanding-(c.g. culturally responsive teaching, contemplative practice)</td>
<td>Focus on instructional design based on affective realm of emotions and other non-cognitive aspects of transformative learning</td>
</tr>
</tbody>
</table>

**Pedagogies that Foster Transformative Learning**

Van Manen (2002) uses pedagogy to describe a teacher’s “relation with the person, as a togetherness, a relationship of practical action in the social world of school learning” (pp. 30-31). Hollins (2011a), refers to pedagogy practice as “designed
curriculum and activities based on the developmental needs of the learner, which are informed by a particular learning theory, an educational vision, and a commitment to teaching practices that contribute to academic, personal, and social growth” (p. 400). Kincheloe (2004) understands transformative pedagogy as grounded in an educational vision of social justice and equity.

These philosophical visions on education have informed this research study’s definition of transformative pedagogy as:

- subversive activity (Postman & Weingartner, 1969);
- a critical constructivist theory on learning (Kincheloe, 2004)
- understands and challenges dominant perspectives, ideologies, knowledge construction and the status quo (Banks, 2004; Ukpokodu, 2009);
- developing a community of learners (Watkins, 2005);
- creating a context for students and professors to engage in dialogic relationships as co-learners valuing one another’s knowledge (McLaren, 1998; Shor, 1992);
- using diverse ways of seeing the world (divergent from the dominant) and making meaning (Ladson-Billings, 1996; Kincheloe, 2004);
- encouraging students to pose problems to examine the world critically from a sociocultural studies approach (Freire, 1970; Shor, 1992; Kincheloe, 2004);
- learning how to socially negotiate meaning through activities in a community of learners (Lave & Wenger, 1991) and
- committing to alleviating injustice and inequities in schools and communities (Nieto, 1999; Kincheloe, 2004).
It is my position that a sociocultural and constructivist study on situated cognition may offer a broader interpretive lens to develop holistic curricular approaches, as well as strategies for transformative learning in higher education classroom practice.

**Summary**

The study of teacher cognitions has largely been a study of teachers’ espoused beliefs and knowledge on teaching and learning, disconnected from teaching practice. This view is dualistic, often with a focus on individual cognition problem orientation. This literature review identifies research that contests such perspectives and instead offers a view on teacher cognition as understood from the sociocultural and constructivist perspective (e.g. culturally mediated cognition, situated cognition, and interactive cognitions). My view is that this perspective will open the inquiry to richer insights into the meaning of teacher cognitions in relation to classroom practice. First, because sociocultural studies on cognition have offered a new way to understand what it means to learn; secondly, it is important to study how historically western views of knowledge can create a racialized education system of inequity.

It is believed that the African-American scholarship and research of the early 20th century were transformative milestones in the history of our emerging educational K-16 system. These historical milestones show extraordinary efforts made by African American scholars to create an oppositional paradigm, an educational vision of social justice and equity in response to a racialized vision of educational inequity. Although the early 20th century presented a challenge for African American scholarship, it is believed that this historical time set the foreground for the emergence of the multicultural education movement in the 1960s. This educational movement continues to participate in
a larger social justice and equity movement in the 21st century—to prepare the next generation of teachers and students for socially-contextualized, transformational education, in a racialized system of educational inequity.

This research study, as continued in subsequent chapters, is an attempt to bring clarity and contribute to this discussion. In Chapter three, the design of the study is described along with the methodology used to understand a teacher’s cognitions on teaching and learning, in relation to his practice and creating a transformative learning experience in a university classroom.
CHAPTER THREE

Methodology

This chapter provides a rationale for and description of the qualitative research paradigm and design. This includes: data collection procedures, instrument selection/development, data analysis procedures and addresses the primary research question used in this study.

A qualitative research design, according to Packer (2011) and Warren (2008) is guided by the researcher’s belief system, which is exactly what happened while developing this research design. My beliefs, knowledge, and thinking and its relation to classroom practice influenced all aspects of the research design and were congruent with a qualitative-interpretive approach to answer the following research questions:

Primary research question:

1. How does one teacher’s conceptual framework on teaching and learning inform their practice and the context for learning in their classrooms?

The secondary research questions:

2. How does one teacher describe their teacher beliefs, knowledge and learning processes in relation to the actual teaching practice?

3. What is the alignment, if any, between a teacher’s philosophy of education and perspectives on learning in practice?

4. What is the relationship between one teachers understanding of their teacher cognitions in practice and the conditions for creating a transformative learning experience?
Both Parker and Warren describe how qualitative research demands that the researcher is clear about their beliefs and assumptions, because it will shape the research design of the study (Packer, 2011; Warren, 2008). Building on these authors, Kincheloe (2004, 2005) contends that addressing ontological and epistemological issues related to teaching and learning is necessary if researchers are to understand teacher knowledge construction in pedagogical practice.

**Rational for Single Case Study**

My primary research question emerged out of my commitment to critically understand and learn how to teach and create transformative learning experiences with undergraduate students. I decided to study a professor (further referred to as teacher, participant and, or interviewee depending on data method) who is male, situated in a conservative, Protestant, liberal arts university. For practical reasons, I wanted to understand his beliefs and knowledge on teaching and learning and its relation to classroom practice that supports transformative learning experiences. After a few conversations with my dissertation chair regarding my desire to investigate a particular teacher, it become obvious to me that a case study qualitative research approach best met my goals.

Stake (1995) defines a case as an integrated system, an object with working parts and has boundaries. I chose an African American teacher as the subject of this case study because his teaching practices and classroom activities are situated within a conservative Protestant higher education system. Stake (1995) explains when a researcher uses a case to understand the context and specific issues, the case is referred to as an instrumental case study. Like Stake (1995), I used an instrumental approach to the case study for two
reasons. Firstly, I wanted to understand the relationship between one African American male teacher’s beliefs, knowledge and practice within a conservative, Protestant, liberal arts university. Secondly, I wanted to understand how his teacher beliefs and knowledge addressed issues of race, culture, and ethnicity in his classroom practice.

Research Site and Participant

I chose to study one teacher at a private, conservative Protestant liberal arts university with slightly more than 3,000 students and (at the time of the research) over eight years of teaching experience in this context. The university has a science and arts core curriculum with required credits of biblical studies. The teacher chosen for this study was 35 years of age, an African American male, who has a PhD in education and has an interest in this study’s research topic. In the fall of 2013, when the research was conducted, this teacher worked in the education department. His specialties include/d issues in education and developing cultural competence. His research interests include/d culturally responsive instruction, diversity, equity in schools, and change in racial climate. All data for this research study was related to the participant teaching a multicultural education course designed to prepare teacher candidates to teach for diversity.

The Researcher and the Research

My first step in determining the research paradigm was to address my own epistemological and ontological questions on human learning. First, what are my assumptions about the knowing human? Finally, what are my assumptions about the relationship between the “knowing human” and the “known”? Like Packer and Goicoechea (2000), I take an ontological stance on human learning to address these
questions. I understand human cognition as culturally mediated with an emphasis on identity development through participating within a community. This ontological and epistemological stance informed my decision to use a constructivist and sociocultural conceptual framework to understand teaching cognitions in classroom practice for this research study.

The second step I took was to use this framework to select appropriate methods of research. In this study I used interviews, observations, documents, and audio/visual material in conducting a qualitative, single case research study. Denzin and Lincoln (2011) emphasize that behind these methods is a personal biographical researcher, “who speaks from a particular class, gender, racial, cultural and ethnic community perspective” (p. 21). Being explicit about my personal biography as a researcher is critical for understanding the research design, interpretive practice and methods of data collection and analysis.

I am a male researcher of African and Lakota ethnicity, who represents the social construct of blackness in a racist society in the United States. I grew up with an American, blue collar, Midwestern, middle class, Protestant ideology. The events of the civil rights movement and assassinations of Malcolm X, Dr. Martin Luther King, John and Robert Kennedy, all continue to challenge me to rethink how I ought to see the world of education we have created in America. Thus, as a multicultural person, my research design is based on multiple paradigms and perspectives, to guide the data collection and interpretative practice (Denzin & Lincoln, 2011). In the remaining paragraphs my reasons for choosing multiple approaches to collect and analyze data are explained.
Methods and Approaches

Hollins (2011a) has argued “teaching is a complex and multi-dimensional process that requires deep knowledge and understanding in a wide range of areas and the ability to synthesize, integrated, and apply this knowledge in different situations, with a wide diversity of groups and individuals” (p. 395). As an African American male, teaching at a conservative, Protestant, liberal arts university, there are many variables embedded in the practice of teaching which require me to reflect on my own teaching practice from multiple perspectives. Since teaching is a complex process connected to sociocultural, racial, ethnic, class inequities, cognitive and political realities that shape a classroom context for learning, it made sense to gather data from multiple sources to provide a comprehensive perspective.

Supporting my decision to use multiple sources of data were Guba and Lincoln (1994), who stated that qualitative research does not have a distinct set of methods or practices. The lack of distinct methods or practices provided me the option of collecting data using multi-methods and at the same time supported my assumption that more than one approach and strategy is necessary to understand the complex phenomenon of teaching. I used multiple interpretive practices or methods because these different methods can provide important insights and knowledge. My research goal was similar to Easton-Brooks (2012) who used multiple research methods to explore questions in order to gain a clearer understanding of the situation or a relationship between variables. The data sources for this qualitative study were taken from interviews combined with observations, audio and visual material and documents to gain clearer understanding of a
teacher’s beliefs and knowledge (teacher theory) in action (teacher practice). The multiple methods of data collection used in my research design are illustrated in Figure 6.

Figure 6. Multiple methods of data collection used in the study.

Figure 6 illustrates the multiple sources of data collected that are frequently used in a qualitative research single case study. In the next section I discuss my rationale for choosing a single-case approach for my qualitative research project.

Data Collection

Creswell (2005) describes the data collection process as “a circle of interrelated activities that include but go beyond collecting data aimed at gathering information to answer emerging research questions” (pp.117-118). There were many steps and phases associated with my data collection activities that presented a challenge to organization and management. Visualizing the different phases of my data collection was helpful in
staying mindful of the activities associated with the process and preparation of data management.

Stake (1995) offered sound advice on having a plan to allocate time for the observational write-ups, interview field notes and transcribing of interviews. My data collection plan was instrumental in helping me monitor my time spent on tasks, issues, and data sources. It was also critical to have a filing system to store and retrieve information from my many different sources of evidence selected for this qualitative research single case study.

**Triangulation**

Yin (2009) contends the major strength of case study data collection is the opportunity to use many different sources of evidence to address a wide range of issues related to the case. In this single case study, multiple sources of evidence were used to construct a complete story of the complex relationships between what a teacher knows and what a teacher does. The use of multiple data sources for triangulation is a strength of the data collection in this case study. Patton (2001) discusses using four types of triangulation:

1. Data Sources
2. Different Evaluators
3. Perspectives to the same data
4. Methods

In this case study I used three types of triangulation as suggested by Patton (2001), triangulation from multiple sources of data, theoretical perspectives and methods to
address validity issues. While multiple sources of data strengthen validity, this approach was time consuming and difficult to manage. Figure 7 illustrates this triangulation of data from multiple sources of evidence (adapted from Yin, 2009).

*Creswell (2007)* suggests all forms of qualitative data might be grouped into four basic types of evidence: interviews, observations, documents, and audio-visual materials. I used all four types of data to explore and understand the complexity of a teacher’s beliefs and thoughts in action. *Rapley (2007)* notes that transcripts, field notes, analytical memos and already existing data-documents in use are understood as researcher generated. A major source of data collected in this single case study was based on written accounts of what I heard, saw, experienced, and thought pertaining to my research questions connected to this case study in the form of field notes, transcripts, and analytic
memos. The relationship between research questions, data collection tools and sources of data used in this case study are summarized in Table 3.

### Table 3. General overview of matching research questions with data collection process.

<table>
<thead>
<tr>
<th>Data Collection and Sequence</th>
<th>Purpose</th>
<th>Data Forms (types of information)</th>
<th>Primary and Emergent Research Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-observation In-depth interview #1 (45-60 minutes)</td>
<td>To understand in depth a teacher’s knowledge, beliefs, in relation to teaching practice in conservative Protestant liberal arts university.</td>
<td>Interview #1 notes Transcribed interview #1</td>
<td>How do teachers describe their beliefs, knowledge, and thinking about teaching practice? How do teachers describe their learning perspective and its relationship if any to the context of learning? How do teachers describe improving teaching practice for transformative learning experience?</td>
</tr>
<tr>
<td>Teacher-lesson Observation combined with Viewing of video tape of teacher observation and Stimulated Recall (SR) Interview #2</td>
<td>To gather rich data, explore and understand the complex phenomenon of teaching in a sociocultural and sociopolitical context. To focus attention on the relationship between philosophy of education and learning theory associated with pedagogical practices and learning outcomes. To provide teacher with the opportunity to reflect deeply about his philosophical and theoretical stance on teaching and learning applied to curriculum and learning experience.</td>
<td>Field notes (descriptive and reflective) Video tape notes (descriptive and reflective) Interview #2 notes Interview # 2 jottings Transcribed #2 interview</td>
<td>How does teacher apply knowledge of learners, learning, pedagogy, and “craft knowledge in action” with curriculum and context to create transformative learning experiences? How do teachers describe their beliefs, knowledge, and thinking in teaching practice?</td>
</tr>
<tr>
<td>Documents in use</td>
<td>To explore, gather rich data and understand how teacher applies teaching philosophy and learning perspective to use of existing documents (e.g., curriculum) in teaching practice . . . use as supportive material for SR interview.</td>
<td>Notes</td>
<td>How does teacher apply pedagogical knowledge to curriculum and context to create transformative learning experiences?</td>
</tr>
<tr>
<td>Analytic Memos</td>
<td>To document and reflect on the coding process, code choices; how the process of inquiry is taking shape; and the use as supportive material for data analysis (Saldana, 2013).</td>
<td>Reflective thoughts, insights, Reflexive</td>
<td>Emergent patterns, categories and subcategories, themes and concepts in my data that may lead toward theory</td>
</tr>
</tbody>
</table>
The following sections provide an overview of each specific data collection method used in this single case qualitative study. They explain the development and importance of each method.

**Pre-observation Interview**

Guest, Namey, and Mitchell (2013), defined in-depth interviewing as a “conversation designed to elicit depth on a topic of interest” (p.113). I chose in-depth interviewing because of its conversational and open-ended style to create a dialogue with my study participant to explore meaning behind his perspective. Kvale and Brinkmann (2009) discussed how the purpose of an interview can be used to clarify the participant’s conceptual framework on a given topic; such a purpose supported my goal of seeking to identify teacher beliefs and thoughts related to practice in the classroom.

Rubin and Rubin (2012) recommended the creation of a general, conversational protocol of open-ended questions, written in advance. In this study, a pre-observation interview protocol of open-ended questions was written in advance. The advantage of having it written out in advance was to remind me of what main questions to ask.

Pre-observation interview protocol is a particular tool that allows for flexibility with structure so that the interviewer can elicit the rich data that speaks to their research questions (Rubin & Rubin, 2012). I chose this tool because it facilitated a conversational interviewing technique that is consistent with an interpretative constructivist research paradigm used in this research study. The purpose of using this particular interview protocol was to create a particular type of experience where the participant’s social world is made explicit. The questions prepared in advance are listed in Figure 8.
Focus Area: Understanding the link between teachers educational and personal life

Q: Can you tell me about the experiences that shaped your view of learning?
Q: How would you describe these learning experiences? What did you experience?

Transition: Let’s talk for a bit about your teacher beliefs and knowledge about teaching.

Focus Area: Understanding connections between teacher’s beliefs, knowledge, and thinking about teaching and teaching practice (pedagogical content knowledge)

Q: Can you tell me about the teachers who shaped your view of teaching? How did you become a teacher?
Q: Who are the theorists that have influenced your thinking about teaching? What is your view of teaching?
Q: Do you see any connection between learning theory and teaching practice?

Transition: Let’s talk about how your teaching beliefs and knowledge informs your decision making process to create a context for learning with your students.

Focus Area: Understanding how teacher’s conceptual framework, about teacher beliefs in practice influence context for learning in the classroom (contextual content knowledge)

Q: How does your view of teaching and learning shape classroom activity with your students?
Q: What is it like to teach in this classroom?
Q: Could you describe for my as much as possible the social structure of your classroom?

Transition: So you have been teaching for _____ years in higher education. Let’s talk about how your beliefs, knowledge, and thinking about teaching influence the development of your teaching practice at the university level.

Focus Area: Understanding teacher’s knowledge about teaching and learning and the conditions for creating a transformative learning experience in a Protestant liberal arts university (subject matter knowledge)

Q: What are your teaching and learning goals as a teacher?
Q: Do you see your students as being any different after being with you? How are these things learned or how do your students become that way?

Figure 8. Illustration of the pre-observation protocol used in this study.

Figure 8 illustrates the main and follow-up questions used to structure the pre-observation interview. The main research questions of this study provided focus and structure to the conversations. In conducting the actual in-depth interview I used what Rubin and Rubin (2012) describe as follow-up questions to explore concepts and themes. Probing questions were also used to focus on the issues that speak to the research questions and
keep the conversation on target with the participant to provide depth and detail. The pre-observation interview protocol was 60 minutes long and took place in the office of the participant. Interview notes were taken immediately after the interview to help reconstruct a written account with a focus on key ideas. The interview was taped, transcribed, and coding strategies were used in the data analysis process (Saldana, 2013).

Classroom Lesson Observation

Yin (2009) contends that a case study should take place in the natural setting of the case to create an opportunity for direct observation. The use of teacher observation in this study provided contextual and behavioral data acknowledges the natural setting of the case and to investigate the interactions and situatedness of the teaching and learning process.

The strategy for collecting data from teacher observation was to visit the participant’s classroom once after the pre-observation interview. Initial field notes in the form of jottings were taken during the observation using an observational guide (Stake, 1995). The observation was of one classroom lesson and entailed 65 minutes of recording, during the sixth week of the Fall 2013 semester.

Immediately after the teacher observation, I wrote down a first round of extensive field notes from my initial notes. Then, I closely read this first round of descriptive field notes and made a second round of extended descriptive and interpretive field notes focusing on the teacher’s beliefs, knowledge, and thinking in practice to prepare a systematic analysis from these descriptive field notes. The purpose of writing field notes for this study was to get concrete descriptions of teacher discourse and teaching practice relevant to what occurred at the setting and its meaning for the participant (Emerson,
Fretz, & Shaw, 1995). Writing field notes from this teacher observation provided me with data on how best to describe the teacher’s practice (observable behavior) and verbatim teacher discourse related to the research questions and conceptual framework of this study. The intellectual goal of this study as Emerson et al. (1995) note, is “getting the data down” to deepen my learning and understanding of the link between the participant’s beliefs, knowledge of learning, and pedagogical knowledge with classroom activities, social interaction, and sociocultural context for learning.

Like Kane, Sandretto and Heath (2002), my research design was developed to capture both what the teacher said about his teaching and to observe the teaching practice directly. The research plan also included the use of video material from the teacher observation combined with stimulated recall-interview and is discussed next.

**Stimulated-recall (SR) Interview**

SR is a useful methodology in teacher cognition research, which is concerned with understanding what teachers believe, know, and think about education, teaching, learning, and is the primary focus of my inquiry (Calderhead, 1981; Mead & McMeniman, 1991, 1992; Scepen, Alelterman, & Van Keer, 2007). These authors agree that SR is an effective technique for gaining profound insight into the implicit beliefs and theories of teachers, and the relationships between beliefs and action. Reitano (2005) notes, “stimulated recall interviewing has been shown to be an effective tool to make elicitation of knowledge-in-action or interaction cognitions” (p. 382).

The SR interview was conducted one week after the teacher lesson observation was video recorded and used a loosely structured interview strategy recommended by Kane et al., (2002). Kane et al., (2002) suggest before conducting the interview and
viewing the videotape of the classroom-lesson in tandem, the participant is invited to: comment on their learning objectives and intentions for use of classroom activities, identify which ideas, beliefs, or theories influenced their curriculum design and teaching approach. In this single case study I followed their advice. This strategy, along with using the SR session guide, helped the participant recall his thinking about teaching and learning when viewing the selected episodes from the classroom-lesson observation of his teaching pedagogy. I also made the decision to limit viewing of the videotaped lesson during the stimulated recall interview to 15 minutes per lesson.

As recommended by Kane et al. (2002), a loosely structured interview strategy was used during the classroom observation. The participant was sent the interview protocol in advance though additional questions emerged during the interview to clarify participant’s response (See Appendix A ). The use of a loosely structured interview strategy was designed to encourage the teacher to stop the videotape of his lesson during the interview at any point and comment on what he was doing in the lesson, as well as his thinking process behind his actions. We viewed two, 10-minute episodes. Together we made a decision to view one of the episodes for the stimulated recall interview. I made a recommendation to the participant, that he initiate stopping the tape at any point when he saw himself making a decision, and comment on why he decided to do what he did—in other words, make his theorizing of teaching explicit and available for examination. I also stopped the videotape to ask follow-up and probing questions to explore the link between the teacher’s cognitions and practices situated in the context of an undergraduate classroom in a conservative protestant university. The entire video recall interview was
completed in 30 minutes. Another data collection tool used in this study was documents-in-use described in the next section.

**Documents-in-use**

In this research study, documents-in-use is equivalent to Rapely’s (2007) definition of documents, which are paper or computer based. Examples of documents-in-use in this study include web articles, lesson plans, feedback on assignments and syllabus. Warren (2010) distinguishes these documents from texts created through interviewing or observation because these documents arise without instigation from the researcher. In addition to enhancing the interview questions, the document-in-use data material provided suggestions on what to focus on during the teacher lesson observation and assisted in triangulation of data material being collected.

Like Stage and Manning (2003) note, the search for documents-in-use was guided by my research questions. A preliminary list of documents was compiled and presented to the participant to assist in the search for documents related to the research questions. This search was conducted in a systematic manner and open to discoveries throughout the data collection process.

Stage and Manning (2003) suggest cataloguing documents when they are collected so that they can be easily retrieved. I followed the advice of Stage and Manning (2003) and assigned codes to the documents that were used to track the document, its contents, and analytical statements associated with it in my analytical memos. In addition, I followed Miles and Huberman’s (1994) suggestion to create a form that indicated:

- the source of the document,
• date acquired,
• whom and where the document was acquired,
• name of the document,
• any event or contact associated with the document,
• analytic note about the importance of the document, and a
• brief summary of the document.

The final data source were analytic memos created by the researcher.

**Analytic Memos**

In the following quote, Saldana (2013) suggests the substance and form for analytic memos. “The form is like a researcher journal to document and reflect on my coding processes, code choices; how the process of inquiry is taking shape; and the emergent patterns, categories and subcategories, themes and concepts in my data – all possibly leading toward theory” (p. 41). In this study, my analytic memos were organized as a researcher journal. I used these analytic memos in a reflexive manner to take account of my attitude and mindset/s associated with the interpretation practice of what was being investigated. How each of the data sources was analyzed is the focus of the next section.

**Data Analysis: Approach Overview**

Miles and Huberman (1994) recognize that qualitative analysis involves data management and methods of analysis. This section focuses on the practicalities of a data management system and the methods of analysis used in this qualitative research single case study. This section ends with a description of the participant, research site,
limitations of the study, and the importance of reflexivity in the role of addressing analytical validity.

Miles and Huberman (1994) define data management pragmatically as the operations needed for a systematic, coherent process of data collection, storage, and retrieval. The development of the system described by Miles and Huberman (1994) was a critical aspect of this research design. The data management system used in this study was based on Miles and Huberman’s (1994) system of handling the volumes of data from interview transcripts, field notes, collected documents, and video/audio recordings.

Miles, Huberman, and Saldana (2013) also recommend creating a plan to organize data to ensure: (a) high-quality data is accessible; (b) documentation of what the analyses carried out and (c) retention of data and associated analyses after study is complete.

For this study, processing and organizing of the multiple sources of data collected were done manually. The data activities related to managing and analyzing data used in this single qualitative case study are illustrated in a circular manner (See Figure 9).
Figure 9. Data analysis activities circular overview

An analytic strategy recommended by Yin (2009) is a theoretical approach, which he defines as relying on the theoretical framework and research questions that shaped the design of the case study. I used this theoretical approach with my analytic strategy, because it helped me identify and select the kinds of data relevant to the study. In addition to the selection of an analytic strategy, actual coding is involved for data analyses. Charmaz (as cited by Saldana, 2013) describes coding as the “critical link” between data collection and explanation of meaning. In this single case study I applied multiple coding strategies to the different sources of evidence, to explain the meaning. The following sections describe the coding process used in this research design.

The Role of Coding and Categorizing in the Data Analysis Process

Guest et al. (2013) refer to coding as a systematic process of reading through textual data, identifying themes in the data, coding and categorizing those themes, and
then interpreting the patterns and content of those themes related to the purpose of the study. These data analysis activities described by Guest et al. (2013) were applied in my study, and are referred as first cycle of coding (coding descriptive data) and second cycle of coding—a deep reflection, analysis, and interpretation of data meaning. A third step of the data analysis process included a re-reading of the data. The three primary data analysis activities are illustrated below in Figure 10.

![Data Analysis Activities](image)

*Figure 10. Primary components of data analysis activities*

Saldana (2013) explains that cycle one is an initial coding process of analyzing text from codes to categories. It is a process of identifying and labeling descriptive text, a sorting out of text in preparation for deeper analysis that occurs in the second cycle of coding. Saldana (2013) goes on to explain that cycle two is a coding process that requires deeper analytic skills as: classifying, prioritizing, integrating, synthesizing,
abstracting, conceptualizing, and theory building. Table 4 displays these coding methods selected in the first and second cycle of coding and why they were used.

Table 4. Coding methods.

<table>
<thead>
<tr>
<th>Data Sources</th>
<th>First Cycle Coding Methods</th>
<th>Second Cycle Coding Methods</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-coding methods assigned to descriptive data chunks (Miles, Huberman, &amp; Saldana 2013)</td>
<td>-The focus is placed on transforming the summarized emergent descriptive data chunks into themes and explanations that are more conceptual and abstract (Miles, Huberman, &amp; Saldana 2013).</td>
</tr>
<tr>
<td>Documents –in-use</td>
<td><strong>Themeing the data</strong>-appropriate for qualitative studies exploring participants psychological world of beliefs, constructs (Saldana, 2013)</td>
<td><strong>Focused</strong> searches for the most frequent or significant codes to develop “the most salient categories” in the data corpus and “requires decisions about which initial codes make the most analytic sense (Charmaz, 2006).</td>
</tr>
<tr>
<td>Pre-observational interview transcript</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stimulated Recall Interview Transcript</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Classroom Observation Field Notes</td>
<td><strong>Descriptive</strong>-especially appropriate for beginning qualitative researchers learning how to code ethnographies and analytic memos (Saldana, 2013).</td>
<td><strong>Focused Coding</strong></td>
</tr>
<tr>
<td>Analytical Memo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Visual/Discourse Material</td>
<td><strong>Holistic</strong>-most applicable to what might be labeled self-standing units of data-vignettes or episodes-such as a 20 minute episode of a teachers’ lesson with classroom activity (Saldana, 2013).</td>
<td><strong>Focused Coding</strong></td>
</tr>
</tbody>
</table>

In this study, the second cycle of the coding process is actually a deeper analysis of identifying relationships among different categories and themes from my first cycle of categorizing and coding analysis. The focus of the second cycle of coding is to make
meaning in context and make connections through a process of reflection, which focuses on using emergent themes to make sense out of seemingly unrelated data from the first cycle’s coding. Given the goal—to understand a teacher’s beliefs and knowledge in practice—these coding methods for each cycle were used to provide a thematic analysis of the text.

Due to the complex nature and goals of this research study, different coding methods were used for different sources of data (i.e. interviews, classroom observation, existing documents in-use and video material) and are described in the following sections.

**Pre-observation Interview Analysis**

Saldana (2013) suggests thematic coding applications are appropriate for researchers exploring a participant’s psychological world of belief and constructs (p. 176). In this study, I used a thematic approach for the first cycle of coding based on the work of Calderhead (1981) and Hollins (2011a). These authors categorize teacher knowledge and beliefs by identifying a word or short phrase in the transcript as a code that indicated or summarized a salient attribute to describe the teacher’s exact meaning.

First, the taped interview was listened to for its fullness, richness, subtleties, and natural talk (Kwame-Ross, 2004). Then the tape was transcribed verbatim and then read. I read the transcripts a second time with a highlighter, highlighting any reference that the interviewee made related to my research question. What I was looking for in the first cycle of coding were thick descriptions of experience and understanding in the participant’s own words. These bodies of text were labeled with a code/category, drawn either from a list of “etic” codes or using “emic” from the text itself (Calderhead, 1996;
Hollins, 2011a). Once the text was coded/categorized, I chose the most relevant and significant codes/categories in providing insight and knowledge to specific research question/s (sometimes it was something repeated often, or the participant identified it as salient).

The second cycle of coding process occurred after all sources of data (interviews, observation documents in-use, and researcher journals) that were used in the first cycle. The purpose of the second cycle coding is an attempt to understand all sources of coded/categorized data related to research study by looking at relationships that connected teacher belief and knowledge with teacher practices within a classroom context into a coherent whole (Maxwell, 2005; Warren, 2012). The procedure for the coding method used with the data from classroom practice observation is addressed next.

**In-classroom Observation Analysis**

Like Gibbs (2007), the strategy used to analyze classroom observational field notes was to identify descriptive field notes as text of teacher discourse and practice that exemplified thematic idea(s), then linking them with a code for further analysis. Instead of creating text from transcript to analyze, text was created from various field notes from the classroom observation. Rewriting and reorganizing observational field notes in preparation for analysis was time consuming, creative, reflexive, and rigorous.

In this study, I chose a descriptive coding strategy in the first cycle to summarize my field notes into short phrases relevant to the study. Descriptive coding was also the most appropriate method to analyze basic topics/themes to assist with answering the research question. These topics and themes were developed further in the second cycle coding process for thematic analysis.
Stimulated-recall (SR) Interview Analysis

Video stimulated recall technique provided the kind of data (visual material) that allowed me to focus on what the teacher was saying and doing from the perspective of the participant. Special attention was given to the teacher’s belief and knowledge as discourse and its relation/s to classroom practice. Coded data from in-depth interview analysis and research questions were used to guide the SR interview session. This allowed me to stay focused on how this teacher describes and makes sense out of his beliefs about teaching and pedagogical thinking in practice.

Saldana (2013) suggests, rather than coding a documented set of visual (and verbal) data in the margin, an analytical memo about this field note sets focus on the visual-audio discourses. I used an analytical memo to document field notes from the SR interview session. These analytical memos provided visual and audio data that allowed me to create an inventory of topics for coding, categorizing, and further analysis.

Documents-in-use Analysis

According to Stage and Manning (2003), the aim of document analysis is to help describe and understand participants’ categories. The aim of document-in-use analysis in this study was to analyze documents-in-use created by the teacher and secondary sources used by the teacher to capture beliefs about education and teaching linked with his practice. In a study of classroom instruction, Tisdell (1993) examined the syllabus and feedback on written assignments seeking evidence related to assumptions of the role of the teacher and underlying purposes of the teaching-learning process, and the related importance of pedagogical methods. In this single case study, documents in-use analysis served to provide additional insight on what to look for in the classroom practice.
observation, what to listen for during the pre-observation and SR interviews as well as strengthen the triangulation of multiple sources of evidence related to my research questions.

In this study, analysis of documents began with an adapted list of questions from Bullough, Jr. and Gitlin (2001), and Saldana (2013). This list was used as a guide to help me infer from academic documents-in-use (such as teacher prepared handouts, syllabus, and assignments) to capture the teacher’s perspectives on their beliefs and knowledge linked with practice (see Figure 11).

<table>
<thead>
<tr>
<th>Academic Document Analysis Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who wrote the content? Is the content adequate? Do you see any signs of hidden or null curriculum? Is a rationale or statement of philosophy included?</td>
</tr>
<tr>
<td>How is the text (curriculum, handout) organized thematically, topically, chronologically, logically, and psychologically [based on a conception with high students learn? Are goals and objectives included?</td>
</tr>
<tr>
<td>What does the teacher supposed to be doing when using the text? Is there a preferred teacher role?</td>
</tr>
<tr>
<td>What does the vocabulary and writing style that is related to the theoretical perspective and research questions of this single case study tell me about the teacher?</td>
</tr>
<tr>
<td>What do I infer is important to the teacher that is related to the theoretical perspective and research questions of this single case study tell me about the teacher?</td>
</tr>
<tr>
<td>What are the assumptions, beliefs, and values is the teacher/author communicating and how are they being communicated?</td>
</tr>
</tbody>
</table>

*Figure 11. Academic document analysis questions*

Data collected from all documents-in-use were initially analyzed using a holistic coding strategy in the first coding cycle to elicit themes and content related to teacher theory, belief, and knowledge in relation practice. During the second cycle of coding I used a focused approach to search and develop frequent or significant codes relevant to the research questions. These analytic methods were chosen to help raise awareness of how teacher academic documents (e.g. lesson plan, syllabus, web sites, and handouts)
were embedded in and may transform teacher beliefs and knowledge in actions (Rapley, 2007). The rationale for using analytic memos in the data analysis process is explained in the next section.

Analytical Memos

Saldana (2013) describes analytic memos as a place to “dump your brain” (p. 41) about the participant/s, phenomenon, or investigative process through a cycle of: thinking, writing and thinking even more, comparable to researcher journal entries. I used analytical memos in this study like a researcher’s journal, as a place to write down my thoughts and reflections about the participant, the many contextual variables related to the case, issues and relationship in understanding the case, and the research process. Second, like Saldana (2013) these reflective summaries were used to develop a first draft report about my single case study and serve as the basis for chapters four and five of this dissertation. The analytical memos were developed using the following topics proposed by Saldana (2013):

- How you personally relate to the participant and/or the phenomenon (case study)
- Your studies research question
- You code choices and their operational definitions
- Emergent patterns, categories, themes, concepts, and assertions
- The possible networks (links, connections, overlaps, flows) among the codes, patterns, categories, themes, concepts, and assertions
- An emergent or related existent theory
- Any problems with the study
The analytical memos in this study helped to bring together the different pieces of coded data and their relationships into a cluster related to a general concept about the study.

**Study Limitations**

This study seeks to report theory, themes, and meanings of one teacher’s belief, knowledge, and pedagogical thinking in practice, in a specific context. This study was not designed to try and understand all teachers or to generalize about teachers in higher education. Rather, it was intentionally designed to gain a deeper understanding of the way one specific teacher, at a specific type of higher education, thinks about and approaches their teaching practice as described by how they live and negotiate the everyday reality of their classrooms.

The core limitation of this study is exploring a complex topic in a relatively short period of time. First, the study was designed to observe classroom practice for only two days. This observation period limited the number of acquaintances and time to build trust between researcher and teacher. Second, the number of participants is too limited for broad generalizations. This means that I will not be able to compare and contrast these findings with another participant.

Thirdly, I am the principle researcher-investigator who collected, coded, and analyzed the multiple sources of data. Saldana (2013) makes reference to Sipe and Ghiso “. . . who note that, ‘all coding is a judgment call’ since we bring ‘our subjectivities, our
personalities, our predispositions (and) our quirk’s to the process” (pp. 482-483). This fact provides possibilities for researcher bias and limits the potential for the amount of data gathered. Fourth, the observation of the teacher’s cognitions in relation to practice was researched and analyzed in the context of one course, and did not extend to the participant’s remaining courses.

A final limitation of this study is regarding the document-in-use analysis. Stage and Manning (2005) contend, “the most significant drawback to documents as a source of evidence is that they are non-interactive and nonreactive; that is, where meanings can be immediately checked with an interview participant, documents remain silent” (p. 87). In using documents-in-use, I kept in mind as a researcher that no document is a literal recording of an event (Yin, 1994).

**Summary**

Themes emerged in my multiple method approach of reviewing, coding, categorizing and analyzing (Saldana, 2013) my participant’s responses to the pre-observation and SR-interview questions. This qualitative method took place in three stages: 1) process field notes, memos (i.e. research journals), 2) analyze documents-in-use, and 3) transcribe and analyze audio and video recordings.

The meanings that I attached to the fieldwork experiences were framed by implicit and tacit concepts. Thus, making the processing of field notes objectively problematic. Like Miles, Huberman, and Saldana (2014), I knew the words that I chose to document what I saw and heard could never be objective; they were deeply influenced by how they were interpreted by the participant and myself as the researcher.
Chapter Four is a presentation of my findings. This chapter describes and gives context to the conversations that form the body text in the subsequent two chapters. Chapter Four discusses findings from the pre-observation interview and documents-in-use specifically. Chapter Five will build on Chapter Four by discussing the remaining modes of data collection.
CHAPTER FOUR
Data Analysis of Teacher Voice—Part I

Introduction

Stake (1995) states that he “recognize[s] that case study is subjective, relying heavily on our previous experience and our sense of worth of things” (p. 134). Stake’s assumption is true in this single case study, as analysis is underpinned by my own beliefs, knowledge, and experiences as a teacher educator and now researcher. In the review of the literature, teacher beliefs and knowledge are collectively referred to as teacher cognition (Borg, 2006). However, teacher cognition is subdivided into culturally mediated cognition (Hollins, 2008), situated cognition (Leve & Wenger, 1991), and interactive cognition (Wertsch, Del-Rio, & Alavarez, 1995). To reduce the complexity of reporting within this chapter and preserve the reader’s following of thought, I will refer to:

- the teacher participant’s cognitions as teacher voice, and
- the teacher participant himself as, Tyler;
- classroom practice is understood as a system which includes teacher, learner, social context, role of the teacher, and classroom activities (Watkins, 2005).

Tyler is an African American male, who teaches a required course on equity and diversity in an undergraduate teacher education program in a conservative, Midwest, protestant liberal arts university. His teacher voice and classroom practice was most powerful when observed in the context of this particular sociocultural setting and must always be considered and understood by the reader within that context. In this study, Tyler’s teacher voice is defined as a narrative—a telling of how one becomes a kind of
teacher through relationships in the home, community, and one’s own participation in the K-16 school system. It is a contextualized story with multiple perspectives of how one finds meaning and purpose in the world through learning how to teach. For this researcher and purposes of this study, learning how to teach assumes working with and on behalf of pre-service teachers preparing them to teach in an educational system of inequity.

Qualitative interviews, documents-in-use, and classroom observations were used to understand Tyler’s teacher voice and how that is revealed through his actual teaching practice. Using the described data collection methods, this chapter reports the findings in relation to the primary research question: How does a teacher’s conceptual framework about education, learning and teaching inform their practice and influence the context for learning in their classrooms?

When analyzing interview data, Rubin and Rubin (2012) recommend a two-step process. According to these authors the first step is for the researcher to listen for themes and then, reflect on the themes to develop larger categories related to the research question. This was an appropriate approach given my interest in teacher beliefs and knowledge as a way of conceptualizing teacher voice. My first step in analyzing the pre-observation interview transcript was to develop themes related to learning, teaching and education. The use of these themes supported my goal of presenting Tyler’s teacher voice explicitly. It also provided an avenue to make connections between themes of education, teaching, and learning to enhance my understanding of his teacher voice in practice. To create the case study I listened, read, and closely observed Tyler, in attempts to interpret and understand the different aspects of his teacher voice.
Chapter Organization and Reader’s Guide

Chapter Four is a description of Tyler’s contextualized teacher voice, examined through a pre-observation, qualitative interview and documents-in-use. The theoretical organization of this chapter is based on the assumption that there are multiple ways of looking at the world (Hatch & Cunliffe, 2006), which produce different perspectives each with their own concepts and theories. The data analyses supported these multiple ways of looking at the world. Specifically, Tyler’s teacher voice is framed from three distinct perspectives. Each of these three perspectives embodies multiple beliefs and knowledge about education, knowledge, learning, and teaching in relation to practice. The organization of this chapter assumes a sociocultural framework of teaching developed by Lave and Wenger (1991). Their framework consists of the following three perspectives: the personal, social world, and the social practice. Figure 12 is a visual representation of Lave and Wenger’s (1991) view of the social practice of teaching.

Figure 12. A sociocultural studies approach to learning in context.
The following brief descriptions serve as a reader’s guide to make connections between the three perspectives of Lave and Wenger’s (1991) framework and the case study findings within this chapter.

**Personal Perspective.** In reading, pay attention to how Tyler’s personal voice emerges out of a social world of relationships in a racialized world of inequity. Also, pay attention to how Tyler’s personal voice evolves through engagement in classroom practice and his professional context.

**Social World Perspective.** Lave and Wenger (1991) propose the social world perspective is concerned about the sociocultural, political, and economic constructed character of the world that the individual lives in. This perspective was used to make explicit the part of Tyler’s teacher voice concerned about justice and equity that started to develop while living in his childhood home. A case will be made that the social world perspective created a way of making explicit Tyler’s contextualized classroom where the language of injustice and inequity is expressed as a white racial frame of privilege and rightness. Tyler’s contextualized classroom also includes his awareness of how a system of higher education interacts within political and economic systems that influence the teaching and learning process in his classroom.

**Social Practice Perspective.** The final part of Lave and Wenger’s (1991) framework, social practice perspective, contends that learning is understood as co-participation between the teacher and the learner and concerns the whole person acting in the world (Rogoff, 1995). In the findings, this perspective is expressed through classroom activities and discourse. To make this perspective explicit during the
classroom observation I focused on how Tyler’s students participated and engaged in learning activities to capture this perspective.

The perspectives of Lave and Wenger (1991) related to Tyler’s experiences in his home, neighborhood, and K-16 education system are illustrated in Figure 12. These different situated learning experiences influenced his beliefs and knowledge about issues and problems of teaching and learning that manifested in Tyler’s teacher voice. It was assumed that these prior experiences observed and processed by the researcher through the three perspectives, would help Tyler define and support his capacity to create a social context for preparing pre-service teachers to work within a racialized system of educational inequity.

To synthesize key aspects of the pre-observation transcript, the research design included the development of three major themes categorized as education, learning, and teaching, each with associated subthemes. When taken together, the themes and subthemes become a story about the nature of Tyler’s teacher voice—comprised from understanding gained during one, in-depth conversation that took place over a period of 15 weeks.

The next section is a narrative description of the educational themes and associated subthemes from the pre-observation interviews that are an integral part of Tyler’s teacher voice. The educational theme is organized using all three of the perspectives from Lave and Wenger’s (1991) framework: social world, social practice and personal perspective.
Teacher Voice from the Social World Perspective: as Evidenced in the Pre-observation Interview

Situated in Neighborhood. Evidence of the influence of the social world perspective on Tyler’s teacher voice was explicitly apparent when he talked about his student teaching experience as a sense of responsibility. According to Tyler “this is what I am supposed to do [being a teacher].” Tyler described in detail his student teaching experience that confirmed being a teacher as “his calling.”

My student teaching experience occurred in a high school right across from the third ward the Magnolia projects in New Orleans. Some of the class rooms had no air conditioning. Sometimes young ladies would bring their own toilet tissue. Some of the hallways smelled like urine. The yard outside did not have any grass. I had two eleventh grade English classes. I am 21 and I had one student who was 19. This was so hard, it was a hard experience but the students whipped me into shape. My last day, they threw me a surprise going away party telling me congratulations. I still have those pictures and stuff. I knew from those relationships—yeah this is what I am supposed to do.

The previous quote evidenced that Tyler’s “calling” has always been concerned with African American youth growing up and learning in hard social conditions. The same type of social conditions that Tyler experienced during his adolescent years as a student in an all-black K-8 grade school in Inglewood, California. Two educators in Tyler’s community, “Dr. and Mrs. Brady Johnson” had a vision for a “private school” to address a “need for African American families” that would be an alternative to the public school system. Tyler’s longstanding relationship with Dr. and Mrs. Brady Johnson has
become a part of his teacher voice composition. Their impact is captured in the following excerpt:

I went to an all-African American elementary-middle school, in Inglewood [CA]. . . it still exists [the school] . . . Dr. and Mrs. Brady Johnson whom I try to see every time I am in LA. He tried to get me to come back and succeed him, he was supposed to retire. He left a great legacy, they been doing it for decades, a husband and wife team, there from Mississippi. And they saw a need for African American families, it was a private school, and there were huge needs. Tyler’s own experience in the K-16 public school system are another sub-theme of education that indicates the presence of the social world perspective (Lave & Wenger, 1991) informing his teacher voice.

It was continually apparent in listening to Tyler’s teacher voice, that he clearly understands his world as lived through varying social lenses. “My scope” and “the wide scope” are metaphors used by Tyler during the interview to portray different places “South Central-LA” contrasted with “school building,” another place where learning occurred.

So my scope growing up in South Central LA growing up in a very rough environment . . . . gun shots, crack heads in the alley, that kind of stuff, in some of the places where I lived and growing up around those social pressures but then having the wide scope that I had was very unique for me. . . . learning doesn’t take place only in a school building . . . .

This teacher voice views learning as situated and culturally mediated, “specific to black folks in regards to an educational setting” in a “school building.” He made it
explicit that learning occurs in a social world outside of the classroom with different people from different cultural and ethnic backgrounds, “Latinos” and “Asians.” The language of this learning is different than “book information.” It is a language of learning through “narrative” discourse and connected to real issues of everyday life in a complicated world with other human beings. There is a relational and social world understanding and participation to this kind of learning. This is further illustrated in the following quote.

So now I got outside of everything that was specific to black folks in regards to an educational setting which gave me a foundation that I can thrive in any environment. So then also as you know learning doesn’t only take place in a school building growing up in south central LA and Long Beach growin up I am around Blacks, Latinos and Asians all the time, so all of our issues are similar. So I am learning not just about book information, I am learning about stories, narratives, peoples, human relationships, marriage across racial lines, . . . you know where people live, what are “good” healthy communities, gangs, crime, impoverished communities as well as struggling communities or middle income communities, so I am learning a lot and I am taking all of that stuff in. So, learning encompasses so much, to where wow I learned so many things inside and outside of class.

In spite of the different socially constructed conditions of life and work, Tyler learned to adjust and adapt to interact and participate. His participation in community invited Tyler to see and understand that learning has a social and relational aspect about the human condition. This insight became a way of seeing a world embedded in a system of
economic inequity often associated with race, gender and class. The social practice perspective represents the final perspective of the participant’s views on learning.

**Situated in Home.** Like literacy, the importance of dialogue showed up in Tyler’s social consciousness, a perspective that was fostered by his father and is explained in the following excerpt.

Literacy and strong dialogue, I say strong dialogue, I mean dialogue about social issues, consciousness about things that are happening around my neighborhood, around my community. These conversations were taking place with my father. This interactive learning activity through dialogue with his father helped Tyler as a young man develop a social awareness and communication skills to interact within a different social context, the community outside of his home, and the neighborhood community.

**Social Practice Perspective**

**Situated in the Home.** In this section on learning, Tyler’s teacher voice associates “experiential learning” with his lived experience through travels with his parents:

So learning encompasses so much, so I am saying book and experiential learning, which you already know I am a huge proponent of. Lots of exposure field trips, when I was a kid my parents took me to Maui with them, they took me to Mexico with them. When I was in eighth grade they took me to Washington D.C.

Tyler’s field trips with his parents occurred outside of his home and neighborhood and sociocultural context. These experiences helped Tyler construct knowledge and learning that is social and can occur in different places. Tyler understands this learning as experiential and it becomes part of his pedagogical practice with his pre-service teachers.
**Situated in K-16 School System.** In this section, Tyler described a category of teacher knowledge frequently absent and unnoticed from the core course work of teacher education programs. Tyler described learning from other scholars’ philosophical assumptions on education, and their influence on his approach to teaching. Tyler stated that “I started reading all of this liberating information” and “I started learning about other people.” In the following quote, Tyler described how his graduate studies, in preparing to become a teacher, “could have been greater” if his professors had connected the purpose of education, “in the aspect of history.”

Dr. W. E. B. Dubois, Carter G. Woodson, Booker T. Washington, Mary McCloud Bethune, George Washington Carver . . . critical pedagogy, . . . *Pedagogy of the oppressed*, Paulo Freire . . . I mean I started reading all of this liberating information in college . . . . When I started reading in the library when I was in college . . . Although my k-12 education was great, it could have been greater in the aspect of history and narratives of things who reflected who I am.

From this point forward in the interview Tyler began to describe how he identifies with an empowerment stance on education.

Tyler’s empowerment stance on education was first framed in the context of reflecting on curriculum in his schooling experience, “they [black scholars] tell us this in the history books [the traditional history books are full of gaps].” He committed to an empowering teaching practice, “I am going to teach… my view of teaching is empowering.” In the following quote Tyler provides additional elaboration on how he lives out his empowerment stance.
I started learning about Native American people’s journey, trail of tears, all of these different things. They didn’t tell us this in the history books. So after I was physically upset, I said you know what I am going to fill the gap. I am going to teach my view of teaching is empowering. Teaching should be empowering. Teaching should be liberating. Teaching should be challenging, it should be enjoyable.

Tyler’s passionate words are strong evidence that he is making a deliberate choice to connect his philosophical/ideological stand on education to develop classroom practices that contribute to improving academic and social growth in a particular way: “empowerment” education. Another aspect of the empowerment sub-theme of Tyler’s voice is related to curriculum design.

Tyler spoke about how his graduate level course/s on curriculum “. . . didn’t prepare me to teach class per se from a curriculum standpoint.” Tyler elaborates that his ideas about the nature of curriculum are tied to the idea that “my life was the curriculum” and understands curriculum with a critical lens, “enhanced it through learning about critical pedagogy.” Reflecting on the social perspective aspect of Tyler’s teacher voice raised an important related question:

- What theories of learning if any inform and support his emerging contextual and social foundations of philosophy of education?

Tyler told a story about learning situated in a pre-k through 16 school systems. He speaks to continually adjusting and adapting to his contexts, a “private catholic school” for example and a “wide range” of school learning.
... after the eighth grade I went to a private catholic high school kind of like [Tyler describes several local highly selective private Catholic High Schools]. So this is in regard to learning so there is black, Latino, Asian, and a small number of white students at the high school, [a] Catholic High School ... now I have a wide range. I have white teachers, Latino teachers, and I have Asian teachers, this is what most of our schools should look like.

Tyler describes school learning as social, cultural, and racial. It is a lens with multiple perspectives that informs Tyler’s teacher voice to see the sociocultural variables of culture and race in teaching and learning.

In the next excerpt, Tyler describes “experiential learning” as a particular way of situated learning. He uses this as a way to close the opportunity gap for his pre-service teachers, who have limited learning experience with others who are culturally different and from a different sociocultural location. Tyler draws on his participation in a teaching and learning practice he had while attending a private high school. It is this experience (participating in learning communities) where he emphasizes learning in activities. In the next excerpt Tyler describes experiential learning as he sees it.

The experience is experiential learning, not service learning ... Then the other 15 hours that they [his students] have to get is going to what I call learning in community events, panels, presentations. For example at a local community college they have something coming up called Native American Mascot. So they [his students] can go ... to that panel, go to that college, that forum and learn something ... Last week [a city in the upper Midwest] [the mayoral candidates] were talking about education—go to that and see what they are talking about and
come back and report. In another city [in the area] a college has a conference on educational equity . . . I always try to send them to free things.

Tyler’s teacher voice describes learning from a social practice perspective emphasizing participation in activities with other learners outside of the classroom. Learning occurs in a particular setting in a social world, interactive in character, where knowledge is socially mediated through the learning activity.

Tyler recalls how his teachers during adolescent years “modeled” what it means to be “smarter,” “intelligent,” and a “scholar” in a culturally responsive classroom where as a learner Tyler experienced interactions that were “. . . culturally relevant” and where Tyler was engaged with “culturally relevant material.”

So just the view of what it means to be smarter and intelligent or to be a scholar was modeled before me consistently. How they [his teachers] interacted with me, the discipline that was there, and how their interaction with me was culturally relevant. There was also cultural relevance with the material. So I saw myself connected in the material, which also made me want to learn.

After earning a PhD in education, Tyler took a job teaching in a private, conservative, Protestant Liberal Arts University—his current position. His teaching load includes a course on diversity and equity to prepare pre-service teachers to work in a diverse and multicultural world. In the following excerpts, Tyler describes his teacher beliefs about the role of race and identity (i.e. “white brothers,” ideology “white racial frame”) and socialization (i.e. “raised in a context”), and his commitment to “explain” this relationship between teacher beliefs and practice in the classroom.
you teach who you are . . . I want my white students to realize it’s who you are at the core [that] is bad or negative. I am saying some of your interactions, thought processes, unconscious biases-aggressions, micro-inequities come out because you are raised in a white racial frame and context and those things traditionally and historically have been harmful to people of color . . . . I am going to do a better job of explaining that because I do not want them to leave my class and many times they leave class feeling bad about themselves . . . I am ok the way that I am made it is just that the socialization has put some things in me and on me that I didn’t ask for, but they are indirectly harming kids of color and white poor kids. What is the waste and garbage I need to let go of and then what are the things I just need to fine tune.

Tyler continues to explain how racial identify influences his teacher voice in the next excerpt.

In the next quote Tyler described his role as a “facilitator leader” in the social structure” of his classroom. He addresses teaching for empowerment with the goal of empowering the pre-service students with whom he works through classroom activities such as “community building exercises” and “assessment assignments” to “engage” the students with the “material.”

I am just a facilitator a leader, but I am trying to serve them in a way that also empowers them especially when they ask me certain questions . . . . I try and make sure that my classroom is engaging as possible. So it is not lecture heavy as you have already observed. I try to make sure I also create opportunities to hear my students voices as much as possible. I want my students to know it is as much
their classroom as it is mine. I just happen to play a different role in the classroom.

In response to a follow-up question on his role as a facilitator-leader Tyler expanded on the nature of the social structure of his class. It is in this conversation that I noticed the importance Tyler places on trying “... to build on their [his students] previous knowledge” and how this represents a contextualized teaching approach to support his empowerment education stance. Tyler described his contextualized teaching approach in the following way:

The social structure of this class if I understand the question is: one, to empower them to be engaged with this material, I don’t want them to be passive I am not trying to lecture with all of the answers as if I am making a deposit. I try to build on their previous knowledge so that that increases their confidence. Two. Then I also during the first few weeks try a strategy to build community exercises and things increasing their comfort with one another, the material, and myself. Three, I also take a pre-assessment to gauge where they are with some of the topics and then I have a questionnaire on the back and one of the questions is how many African American male teachers have you had in your pre-k-12 education?

Tyler describes the complexity and difficulty of achieving empowerment outcomes of his educational vision. Implicit in his description is the challenge to co-create a context for empowerment learning from the perspective of “facilitator-leader.”
Teacher Voice from the Personal Perspective: as Evidenced in the Pre-observation Interview

**Situated in the Home.** Parents who lived during a time of lynching, Jim Crow laws, and segregation raised Tyler. They raised him, like many in the baby boomer generation, to value literacy. Literacy for his parents meant freedom, protection, and opportunity to live in a neighborhood you could afford and earn a quality education. My parents are not unlike Tyler’s, and similarly my parents and parents of people we knew emphasized book learning and academic knowledge as a means to become smart enough to earn a college education, gain meaningful employment and “become somebody.” The importance of literacy and its connection to self-esteem is described in the following excerpt where Tyler reflected (from the perspective of a now University Professor) on being raised in an African American home by parents who grew up in the Civil Rights era:

Well the first thing is the importance of literacy. And it was easy for me because I read well, so learning the material was easy for me. I always got good grades . . . And then my parents were constantly giving positive words of encouragement communicating your smart, you’re handsome, that kinda of stuff. You know I feel good about myself . . .

This interactive learning activity through reading with his parents helped Tyler as a young man develop communication skills and a social awareness to interact within a different social context from his own. They also supported and motivated him with fun experiences as “the incentive to get good grades.”
And you know my parents taught me how to read...throughout elementary years the incentive to get good grades was to go to toys r us. And it was easy for me because I read well, so learning the material was easy for me. I always got good grades.

Tyler describes the complexity of human learning in describing “learning to read” as “learning the material.” “. . . to get good grades was to go to toys r us . . . I always got good grades.” It was important for me as a researcher to note his parent’s purposeful connection between the learning activities of reading “material” with the human need of recognition (i.e. “incentive to get good grades”).

**Situated in the Neighborhood.** Tyler’s teacher voice, as reflected in the transcript of our pre-observation interview, supports the presence of community or “the neighborhood” as embedded in his teacher voice. It is the voice of a teacher whose community has taught him that learning is personal and socially situated. Learning is contextual, knowledge is practical, and Tyler learned he must pay attention to interpret the world of the neighborhood and its diverse relationships in order to adapt, adjust and make sense for his own self.

Several audio parts of the transcript caused me to reflect on how the voice of Tyler’s community and his teacher voice are melded together. For example, in the following excerpt, Tyler recalls understanding “smart” within the context of his community as a communication ability to understand, to interpret “concepts well” and to “explain to someone else.”

I guess what I mean is that I understand some basic concepts, and I can communicate those concepts well, I can explain those concepts to someone
else… I can hear what is not being said. I can read in between the lines, some things that might be there or not?

This “smartness” involved into being a “critical thinker,” the ability to read his social world (i.e. critical literacy), make appropriate choices and find his place in it (Wink, 1997). Tyler describes being a critical thinker in the following way:

You know, but the thing is I am a critical thinker . . . And so I knew there were cats that were crypts and bloods but they were smart. I knew cats that sold weed but were smart. So, so smart doesn’t necessarily mean that I have wisdom and make good decisions… So I am saying I can understand concepts and I can communicate well and you know, just have a good understanding of the world around me.

In addition to understanding the language of his biological family and that of his community, Tyler’s personal perspective also includes being fluent in another language, a language he must understand. This other language is that of the sociocultural and sociopolitical system of a particular liberal arts university where he works and the K-16 system where he was educated. Tyler understands this as an institutional perspective; a dominant voice that he interacts with in the education system.

Tyler began his teacher learning approach and style in a neighborhood tutoring program. In the following excerpt, Tyler explores teaching as something that he is “called to do in life.”

So my junior year, a brother from New Orleans he wanted to start a tutoring program with the Saint Bernard housing projects . . . who ask me to come on and be the first volunteer program coordinator. So I recruited students from Tulane,
University of New Orleans, Southern in New Orleans, and Dillard to come and tutor for these kids. That program ran in the second ward projects, expanded to three other cities. So this really confirmed for me- I am doing what I am called to do in my life.

Tyler describes his pre-service learning experience as a search for purpose and his place in the world. Tyler’s sociocultural world situated in a particular neighborhood offers him an opportunity to participate in the social practice of tutoring; and it sooner than later translated into teaching outside of the neighborhood. This discourse is different from that which takes place in his home and community and is described in the next section.

Situated in the K-16 School System. For Tyler, being a student and the process of learning in the K-16 school system was a positive experience. In the transcript of the pre-observation interview Tyler described his overall academic experiences as “good grades, encouragement, self-confidence, and scholarships.” This is further elaborated on in the following excerpt.

So from early on I had positive experiences with school learning. In seventh and eighth grades I went to a private Christian school, which was all African American. So my teachers from third grade to eighth grade were African American and . . . all my principals were African American . . . . So sixth grade when I graduated I got two scholarship awards. My name is right in the beginning hallway when you walk into the school. I am proud to receive the John K. Potts award (a young man who committed suicide) and an academic scholarship because of my high GPA.
In addition to recalling positive experiences related to mastering academic knowledge, Tyler provided an account related to identity and learning with others who were socially and culturally different, at a summer learning experience through Stanford University in Palo Alto, CA. Tyler’s experience in Palo Alto portrays a voice of a young person in search for his identity while learning how to become a student.

According to Tyler he attended a summer program with “kids from all across the state.” In this account Tyler recalls early on the tension and struggle of becoming a student and developing an individual identity, “so again this element of I still want to be accepted, I still want to fit in, I still want to be cool and it is ok to be smart.” This learning took place in “Palo Alto” a different social context from South Central Los Angeles.

So, a kid from the hood ya know I am at Pala Alto, after eleventh grade, a black male. I was taking a government class, something like that and I am there for three or four weeks, a whole month with blacks, Latino, whites, these are kids from all across the state, and across the country. We’re playing basketball, were playing volleyball but then we are having intellectual conversations . . . and then some of the kids . . . . So I guess what blew me away was wow, so, but these kids are smart. This was blowing me away, like wow, but these kids are kool . . . . So again this element of I still want to be accepted, I still want to fit in, I still want to be kool and it is ok to be smart. And I keep seeing these examples of “I can play sports and be smart, I can be kool if I don’t play sports.”

Lave and Wenger (1991) in their work on situated learning, explain the role of the person and identity “as an aspect of social practice, learning involves the whole person; it
implies not only a relation to specific activities, but a relation to social communities - it implies becoming a full participant, a member, a kind of person” (p. 52). In the following quote, this theme of the identity—referred to as “scholar” and “smart”—shows up again when Tyler returns for his last academic year of high school after his summer academic learning experience in Pala Alto, at Stanford University.

But in the classroom context I am doing well on my test, my quizzes and my book reports, so I am feeling smart is what I am saying. And then I have teachers and adults that view me as a scholar and view me as smart, so I felt smart is what I am saying. . . So I feel affirmed, not only in my home but in my early school environments . . . My senior year I was valedictorian and I graduated before everybody else, because I had this program at Stanford.

Tyler describes what it means to become smart situated in a “school environmnets” that places emphasis on “doing well” with school assignments.

**Teacher Voice Overview: as Evidenced in the Documents-in-use**

This section is a summary of findings from the documents-in-use analyses. For this study, documents-in-use were artifacts used in Tyler’s class design and teaching, including all the written assignment descriptions and interactive web-based reading assignments. I limited my analyses to specific interactive web-based reading assignments that are also referred to as a Webquest (Dodge, 2008), print resources, and either hard copies or electronic copies provided to the pre-service students in Tyler’s class.

Examples of the documents include: numerous online PDF documents, as Tyler does not have a required text for the class, power point presentations, a required reading list for the class, and the course syllabus. Analyses of Tyler’s documents-in-use could be a way to
reveal his philosophical stance related to education and theoretical orientation on learning. Specifically, to highlight potentially unnoticed and hidden categories that did not reveal themselves during the pre-observation interview and to inform the classroom observation and the stimulated-recall (SR) interview. Like Sleeter (1996), I assume that teachers’ documents-in-use are artifacts that represent the thoughts and assumptions that become the foundations of a teacher’s course curriculum. Therefore, these artifacts are an extension of their ideological beliefs about the purpose of education and knowledge construction. Having this philosophical stance required me to collect documents-in-use as part of my research design. Content analysis was used to identify if the instructor’s ideological stance was congruent with his course curriculum (Stage & Manning, 2003).

For example, like Tisdell (as cited in Stage & Manning, 2003) I examined the participant’s syllabus i.e. course description, to identify text related to Tyler’s core assumptions regarding his curriculum, the role of the teacher, the underlying purpose of the teaching and learning, and the importance of pedagogical methods used in his classroom. The coding process was similar to what was applied in my textual analysis of the pre-observation transcript in that I chose to focus on what was said, and how a specific idea or concept was developed, as well as what was not said (i.e. what was omitted).

In prior chapters I identified (through coding of the pre-observation interview) the following etic categories (Maxwell, 2005): education, learning and teaching. These three etic categories were then used to initiate the coding of the documents-in-use as a way of searching for patterns and emic categories (Maxwell, 2005) that emerged during the analyses. The goal of this process was to determine how much time Tyler spent on these
issues in creating and implementing the curriculum for the diversity and equity course he was teaching. The next section presents the results of my documents-in-use analysis.

**Static Emic Findings**

Broadly speaking, the documents-in-use analyses supported the conclusion that Tyler’s educational stance and his thinking about teaching were observable in the static documents-in-use. By static I am referring to when the artifacts were examined and explored outside of the context of actual class. Not only was Tyler’s educational stance and thinking about teaching observable, there was a strong congruence with the curriculum he designed and used in the diversity and equity course. The two major themes revealed in the documents-in-use were a) the concept of empowerment and b) the idea of culturally responsive teaching (Gay, 2000; Villegas & Lucas, 2002). The empowerment theme was assigned to the emic education category and culturally responsive teaching was assigned to the emic teaching category (see Figure 13).
In the next section, quotations from assignments, reading list, and syllabus are provided to illustrate the participant’s etic themes, identified within the three emic categories: education, learning, and teaching.

**Education Category: Etic Theme—Empowerment Education**

The majority of the evidence used to support the presence of the empowerment theme was identified in the reading list, the course syllabus, quizzes and tests, assignments, and power points associated with Tyler’s class lectures. The analyses of the reading list for the diversity and equity course reveals that 70% of the topics on the reading list addressed issues of an inequitable educational system within a racialized society that are consistent with Shor’s (1992) notion of empowering education in the classroom.
Shor (1992) defines empowerment as a critical democratic pedagogy that is student centered for self and social change. According to Shor (1992) the goals of this pedagogy are related to personal growth and social change by developing academic knowledge, habits of inquiry, and critical curiosity about society, power, inequality and change. It is interesting to note, that in the transcript of the pre-observation interview Tyler made reference to Shor (1992) and Freire (1970) as his primary sources for how he thinks about education in the larger since. That they also appear on his reading list supports evidence from two different perspectives that empowerment is an important element of his teacher voice. My analysis of Tyler’s course syllabus also supports the presence of the empowerment theme as a guiding principle for how Tyler designs the curriculum and organization of his course.

Tyler’s course syllabus includes the following empowering educational objective for his pre-service students.

An introduction to and analysis of the educational system in the U.S. and various relevant connected systems for the purpose of preparing students to become more aware, culturally responsive, critical thinkers who can (1) educate all children; (2) recognize, understand and challenge any attempts to or systems that perpetuate oppression through a historical viewpoint and reflection; and (3) serve as active models of reconciliation and anti-racism, following the dictates of the Christian faith.

In addition to the empowerment course objective, the course schedule provides additional evidence of the presence of the empowerment theme. Tyler’s course syllabus documents the organization of the course according to dimensions of systematic oppression (e.g.,
racism, sexism) in historical context. My conclusion is that both the course objectives and course schedule are intentional to focus the pre-service students on critically thinking about the ways these dimensions contribute to an inequitable educational system.

Further evidence of the empowerment theme is also apparent in my analysis of Tyler’s quizzes and tests for his diversity and equity course. Of the 14 quizzes and two tests, over 90% of content was related to the core issues of inequity in the educational system and cultural competency to prepare teachers in the classroom, which are elements associated with empowering education (Shor, 1992). Specifically, the content of his pre and post-quizzes and tests were used to assess his pre-service teachers on topics related to cultural competency and educational equity.

**Education Category: Etic Theme—Social Justice Education**

During the documents-in-use analyses I assigned social justice as the second major theme associated with the education category. In my analysis of the 49 course assignments associated with the course, over 50% fit Ukopokodu’s (2009) notion of social justice education. Ukopokodu (2009) understands social justice education as a “concept, a process, a pedagogical and curricular framework, aimed at challenging hegemonic ideologies, and uncovering and confronting educational inequities” (p. 108). My analysis of these assignments supports the presence of the social justice education theme as a philosophical perspective and vision for Tyler’s stance on the purpose of education to connect students’ knowledge to larger historical and social issues (Shor, 1992). To illustrate the presence of a social justice theme in a lesson on cognitive dissonance, I present text from a power point presentation used by Tyler to make a connection between cognitive dissonance and social justice issues with his students.
When new truths battle established beliefs for space in our consciousness we tend to respond with all manner of defense mechanism . . . the experience of dissonance is unpleasant, we are motivated to reduce or eliminate it, and achieve consonance. Examples are racial equity, white washing, white flight, Emmett Till, Race doesn’t exist but racism does, white affirmation action . . . Cognitive dissonance is not meant to be used as an excuse, manipulation or derail a conversation. An ineffective response to cognitive dissonance is referred to as intellectual amour, when a person refuses to consider the possibility. . . An effective response is understood as a shift in our understanding to fit a new reality . . . to become aware of self, and some movement toward working with issues and becoming a valid researcher.

Tyler uses a lesson on cognitive dissonance in his classroom practice as a resource to facilitate a discussion in guiding pre-service teachers in recognizing social structures that result in systemic oppression.

**Teaching Category: Etic Theme—Culturally Responsive Teaching**

As a result of my categorizing and reflection, I assigned the third theme of culturally responsive teaching. In at least half of the assignments, two major elements of culturally responsive teaching were directly observable in Tyler’s curriculum for the course. Assignments tended to frame education in culturally responsive teaching terminology as described by Gay (2000) and Villegas and Lucas (2002). Terminology included: building on principles of social justice, viewing teaching and learning as cultural and situational, and having affirming views on students from diverse
backgrounds as a strength and vital resource for learning in all students. What follows is a quotation from an article used in a lesson on culturally responsive teaching.

[A white male teacher] teaches at [a local elementary school in a first ring suburb], where about half of the students are racial minorities, many of them struggling academically. The 43-year-old, who is white, has heard about the factors that can contribute to the racial achievement gap, including poverty, unstable living conditions and troubled families. . . . [This white male teacher] is one of several teachers who are learning how to be what educators describe as "culturally responsive" to [their] students as part of a program offered by [another university in the area]. . . . When these kids come to school, I see where their strengths are and where the gaps are. It's my job at the end of the day to fill those gaps." [The state where the research takes place] has some of the worst academic achievement gaps in the nation between white kids and students of color. For example [The state where the research takes place] has the nation's worst on-time graduation rates among Latinos and American Indians and is among the worst for black and Asian students. The [program from the other university] is part of an effort among some teachers to make their classes more culturally relevant to their students. It requires the teachers -- most of whom are white women -- to find new ways to connect to struggling kids. The education system is already working best for white, middle-class kids, particularly female students, so it's no surprise that many teachers share those traits,[according to someone associate with the program]. The state Department of Education estimates that less than 4 percent of the teachers in the state where the research takes place are people of color. Yet
more than a quarter of the students (in the state where the research was conducted) are nonwhite.

Tyler uses current and relevant curriculum as a tool to facilitate discussion on how culturally responsive teaching practice/s may help teachers create a context for learning that is culturally relevant for all students, with a focus to connect with struggling students.

**Summary**

In summary, Tyler’s teacher voice constitutes both a personal and cultural belief system about education, in addition to the influence of living in a complicated world of meanings and relationships within a racialized society. Tyler’s teacher voice is also wrestling with the social practice of teaching pre-service teachers of a particular higher educational system that is embedded in a larger political and economic system of racial inequity.

Chapter Four described Tyler’s teacher voice as a plausible tool to answer two broad research questions related to a teacher’s espoused theory on education, learning, and teaching. Presented were several perspectives on education, learning, and teaching. These perspectives were put into conversations with the idea of making explicit the participant’s teacher voice. This resulted in many ways of talking about and understanding a teacher’s voice; first as an idea, second as an actual person, and finally where a teacher’s voice is lived out in diverse learning situations within a community of relationships.

Chapter Five will present findings from the additional two methods of examining Tyler’s teacher voice: in-classroom observation and the stimulated-recall interview. The
aim of examination was to uncover Tyler’s espoused theory in practice to create a transformative learning experience in the classroom with pre-service teachers.
CHAPTER FIVE

Data Analysis of Teacher Voice—Part II

Introduction

Chapter Five will present findings from the additional two methods of examining Tyler’s teacher voice: in-classroom observation and the stimulated-recall (SR) interview. The aim of examination was to uncover Tyler’s espoused theories in practice to create a transformative learning experience in the classroom with pre-service teachers. In other words, make explicit Tyler’s teacher beliefs and knowledge in relation to his teaching practice. The basic premise of this discussion is that teaching belief and knowledge informs one’s teaching practice in the classroom. In agreement with this premise is Ethell and McMeniman (2000) who believe a call is in order for, “closer attention to the process of learning to teach, the essential relations between theory and practice, and the ways in which student teachers could develop the knowing of effective classroom teaching” (p.1).

Lave and Werner (1991) state the goal of a sociocultural approach is to explain the relationship between human mental functioning on the one hand and on the other, the cultural, institutional and historical situations in which this function occurs. In my classroom observation of Tyler’s teaching practice, I adapted Lave and Werner’s (1991) situated learning framework to guide my approach. This allowed me to: (1) better understand the relationship between Tyler’s teacher beliefs, knowledge and practice in a specific university classroom and (2) use the classroom observation as another way to understand the relationship of Tyler’s view on learning and the social context of his classroom in which it occurs.
The challenge according to Hativa, Barrack, and Simhi (2001) is that many university teachers typically have not received any systematic preparation for examining their teacher beliefs and knowledge about pedagogical practices in the classroom. A consequence of this lack of preparation is that what often goes unexamined are the significant role teacher beliefs on teaching have in the development of teaching practice. The goal of the classroom observation was to make explicit Tyler’s teacher beliefs and knowledge in relation to his teaching practice. Using field and analytical notes from my classroom observation, I organized the study findings within the broader research context and themes, concerning the nature of teaching and learning, like: culturally mediated and situated cognition (Hollins, 2008, Lave & Wenger, 1991).

The classroom practice observation was carried out in a required diversity and equity course for pre-service teachers, taught by Tyler, in a small, mid-western, protestant, liberal arts University. The course had an attendance of 24 students, (male, female, 2 students of color). The main objective of the class (as stated in the course syllabus) was an “introduction to and analysis of the educational system in the United States and various relevant connected systems for the purpose of preparing pre-service students to become more aware, culturally responsive, and critical thinkers.” On the day of observation, the lesson of focus was titled: Racial Geographic Spaces: How did we become segregated?

I used an ethnographic perspective selecting different dimensions of the social situation of a classroom to understand what Tyler did during the course (Spradley, 1979). The field note excerpts describe the characteristics of classroom discourse and activities
of Tyler’s teaching practice in his university classroom. The following sections reveal findings from the classroom practice observation, as recorded through field notes.

**Classroom Practice Observation: Evidences of Culturally Responsive Teaching**

Rios and Stanton (2011) stated for “culturally responsive teaching to occur a teacher must show that they care about their students” (p. 42). After observing Tyler, I wrote a memo about how he created a culturally caring community for critical learning to take place in his classroom. The following is an account of Tyler’s teacher voice related to the broader culturally responsive theme that was connected to classroom activities and his discourse with the students.

**Account 1.** Tyler stands at the front of the classroom, looks at his students with a stance that demands attention and respect, and says: “it is time to get to work.” “Good morning every one, how is everybody doing this morning? I can’t see everybody’s face.” Responding to Tyler’s greeting, in unison, the students respond “good.” In a playful and interactive manner Tyler checks in with students and closes with a recap of his trip to New Orleans. It is a personal and emotional account on how during this visit to his college alma mater, he adapted and adjusted to a different culture and its ways. In a respectful and colloquial southern manner, Tyler provided examples like: eating southern cooking.

There are two relevant aspects within Account 1. One, Tyler’s greeting, “Good morning every one” is a function of him setting the tone to create a particular social context for learning. This ‘checking-in’ conversation sets the tone for a safe place where small group activity and classroom discussion on specific sensitive issues can take place.
educational policy of today’s schools systems. Two, he models how to foster a culturally responsive environment with care by stating: “I can’t see everybody’s face”. Implicitly, Tyler is saying, not everyone in class will interact with me, but everyone is valued in my class. The next excerpt and description illustrates how culturally responsive teaching is an integral part of Tyler’s teacher voice in practice.

Rios and Stanton (2011) contend that schools were structured for certain social, economic and political purposes. Tyler incorporated in his lecture the racialized history of American society and its educational system. By integrating this history into his curriculum content, students had an opportunity to understand the social, economic, and geographic conditions that currently influence classrooms where teaching and learning occur. This is seen in Account 2.

**Account 2.** For 30 minutes during the observation Tyler and his students, debriefed four homework assignments. The first was an online reading assignment on *Sun Down Towns* (Lowen, 2005). The second was engaging in an online learning activity, *Does My Town Have a Racist Past?* In this activity, Tyler’s students researched their town and whether or not it had a history of segregation. Tyler then facilitated the debriefing of two additional articles highlighting current segregation patterns. The articles were *Refugees of Diversity-Searching for Whitopia* (Benjamin, 2009) and *Minnesota’s new ‘white flight’: school open enrollment program* (Boyd, 2013). Tyler explained the objectives of learning about how America created racialized geography by stating:
We are not talking about the same thing but numerous different parts of institutional inequity. We are looking at history and how we have gotten racially segregated geographically, educationally, and socially.

There was much interactive conversation in the small groups and emotionally felt facilitated discussion by Tyler in his passionate attempt to clarify issues raised from class discussion.

The following excerpt and commentary illustrate and discuss the importance of culturally responsive curriculum as an approach to prepare pre-service teachers to teach ethnically diverse students by designing culturally relevant and contextualized curricula (Gay, 2002).

Gay (2002) argues culturally responsive teachers know how to take cultural and ethnic knowledge to design a culturally responsive curriculum to deal with controversial topics and contextualizing issues of race and class with multiple kinds of knowledge and perspectives. Tyler demonstrated the competency described by Gay (2002) during the first 15 minutes of the lesson on Racial Geographic Space. During this time Tyler used diverse cultural and ethnic video material on the *Tulsa Riots* [Beehler, 2012] to engage different kinds of learners (visual with text, supplemental audio and video material) and promote multi-faceted learning, which enhanced his culturally responsive teaching approach. He supported the viewing of the *Tulsa Riots* clip that he showed to his students with an intellectual and emotional appeal to address the personal, institutional, societal, and ideological levels of racism, with a focus on “whiteness.” Tyler phrases his appeal in Account 3.
**Account 3.** Tyler asks his students “What kind of resentment did White America have toward African-Americans in Tulsa in 1920? He follows up by making explicit his goal of using the materials to make the following point: “I am showing you a history of why our communities are geographically and racially segregated.” Tyler used the following open-ended questions to engage in deep conversation about sensitive topics. He encourages his students to talk by asking:

Let’s talk about how they got to the riot.” . . . “Ok so you see another common pattern among white female and black males around relationships and interactions . . . if you study plantation life, Willie Lynch and the Makings of a Slave . . . Let’s talk about Thomas Jefferson and his many black mistresses.

During this presentation and problem-posing teaching strategy, Tyler referred to many sources to introduce students to a very difficult social and relational issue: the theme of violence around people of color and sanctity of white women. He encourages students to become contextualized teachers, learning about American lynch mob history toward black people and understanding for themselves the historical pattern. In continuing to discuss how the politicians and law enforcement in Tulsa did not value these African American lives, Tyler asked his students, “Do we value all of our kids in the classroom?” As I observed his classroom, many students had their heads bowed down and were not looking up. Tyler, aware of his students’ resistance to these ideas, as evidence by their body language, encouraged them by stating: “I know this is tough stuff. . . . don’t shut down on me, if you shut down on ‘this’ you shut down on the conversation, if you shut down on this you do not need to be around anybody’s kids, period. . . . eyes up, don’t shut down on me.”
It was clear Tyler wanted his students to think deeply about the purpose of school in our educational system from a historical and sociocultural contextual perspective. To do this, Tyler designed a culturally relevant curriculum in preparing his pre-service teachers to become more socially aware and critical thinkers in their future classrooms with future students. He demonstrated how to use curriculum from various cultural and historical perspectives exposing his students to complex themes of race, gender, and class to understand how an institutionalized system of racism in America is directly related to our inequitable racialized educational system.

Gay (2002) proposes that cross-cultural communication is a goal and pivotal component of preparing pre-service teachers for culturally responsive teaching. Cross-cultural communication for Gay is the foundation for creating community in a classroom as a meeting place for culturally responsive teaching. Building on Gay (2002), Rios and Stanton (2011) in their work on multicultural education use the metaphor of a kitchen to describe the kind of space to promote cross-cultural communication in order to talk critically about controversial topics such as racism and educational inequity. Like Rios and Stanton (2011), Tyler was willing to make a mess in his “kitchen” (classroom) to ensure a future transformative learning environment could be enjoyed between his future teachers and their future students. “Messy kitchens” are necessary in preparing cross-cultural food for critical thinking and dialogue on educational topics related to racism and inequity with students, who are culturally and ethnically different in their communication styles.

Gay (2002) states that culturally responsive teacher preparation programs teach how the communication styles of different ethnic groups reflect cultural values and shape
learning behaviors and how to modify classroom interactions to better accommodate them. I observed Tyler’s ability to make the types of adjustments described by Gay (2002) with his communication style. Account 4a is the first of a two-part account of Tyler’s teaching practice that supports Tyler is adept at such adjustments.

Account 4a. During the viewing of a Fox news clip from the Whitopia video with his students, Tyler paused the video to explain the concept of white supremacy. His active participation style of communication was like that of a traditional, black Baptist preacher—call and response style—that included changes in intonation to convey a message in talk-story manner. Tyler moved around, animated, communicating with his emotions, body movement.

I am unpacking for you the mindset and behaviors of whiteness that are rooted in white supremacy ideology that one group is better than another group. And that is what I want to break down for you as you gain more information, you can understand what does it mean to be me, what does it mean to be a part of this group or that group, what does it mean for me in a faith based context. Am I being more white, black, Latino than Christian? Are there some mindsets that would be harmful to children?

Account 4b. Tyler shifted gears and took on the role of facilitator for the next 10 minutes. He asked his students for their initial thoughts about what they were learning. One female student shared that she comes from a suburban community and finds the notion of whiteness as depicted in the video as extreme, and hard to believe there are many people who think “that way” (i.e. white supremacy). Tyler listened to the young woman and encouraged other students to share. During this activity Tyler did not
interrupt or comment on their thoughts. He listened carefully and it was clear that the students’ communication style was different from Tyler’s teacher talk. The student discourse was logical, sequential, and linear, with an emphasis on thought without hand gestures, tonality and emotion.

Tyler responded to students’ remarks with a question. He placed no value judgments on their comments, but challenged them to look at the topic from many perspectives. He reminded them not to look at these issues as black and white issues, but rather look at this as a story and narrative of racism with other cultural groups. Tyler explained to them why he uses a lot of African American narratives on racism—“They seem to be the test case, narratives buried so deep…which is why I show it and it happens to be the most misunderstand narrative in regards to interactions and relationship between whites and blacks…please resist the notion to say he is just talking about black people.”

There were four aspects of Tyler’s teaching of particular importance to my study on the relationship between teaching, learning and practice. (1) Use of media. (2) Use of past and current historical content. (3) Use of multiple communication styles. And (4) use of multiple pedagogical approaches. Tyler combined several forms of media with interactive discussion to situate the content in a social context. He strengthened the interactive discussion with past and current historical content like: Sun Down Towns, Tulsa Riots, and Whitopia—an effective strategy for creating cultural responsive curriculum. He used an informal topic-contextual approach (Gay, 2002), to situate the topic in a social setting through storytelling narrative, and then used that to facilitate a formal topic-centered approach (Gay, 2002), that was linear and logical, with emphasis on the topic.
The class began with an instructive approach (Watkins, 2005), in the first part of his lesson. He then moved to a co-constructive approach (Watkins, 2005), in his attempt to generate knowledge and understanding in the dialogue focused on “How did we become so segregated?” Finally, the co-constructivist approach (Watkins, 2005), and change in teacher role from instructor to facilitator and learner seemed to create a social climate for transformative learning to take place.

Analyses of the field notes support that Tyler created a caring social context and a contextualized approach on communication, curriculum resources and instructional strategies to create a possible transformative context for learning. Specifically, Tyler integrated his null curriculum (Wink, 1997) of social justice and equity using multiple perspectives of people from various backgrounds.

Tyler translated the implementation of the null curriculum by facilitating discussion and dialogue to help his students connect with the difficult topic of “whiteness” and, or supremacy in general. He displayed empowerment teaching and achieved this in two ways. One, Tyler addressed prejudice in a way that allowed these pre-service teachers to identify prejudices in their own life, and explore their own individual, racial, and cultural identities. Two, Tyler used multiple instructional strategies (ie. problem-posing, discussion, dialogue) throughout the classroom observation that engaged students and allowed them to give voice to their feelings and perspectives.

Taken together, my field and analytical notes from the classroom observation support that the key values and principles of culturally responsive teaching combined with a social justice ideology are the foundational aspects of Tyler’s teacher voice. In
addition to the classroom observation, Tyler participated in a stimulated-recall (SR) interview, guided by a short, videotaped segment of the class observed. This is discussed in the following section.

**Stimulated-recall Interview: Evidences of Culturally Responsive Teaching**

Dewey (1974) raised concerns that observations must focus on the cognitions underlying, the observable classroom practice. I chose to use a stimulated-recall (SR) interview to address relationships between teacher beliefs, knowledge, discourse (or “teacher talk”) and learning in practice. SR interview seemed the most appropriate tool to use combined with my situated learning approach (Lave & Wenger, 1991) to focus on Tyler’s teacher voice in relation to his classroom activities and discourse.

The SR interview was conducted two days after Tyler’s teaching lesson on *Racial Geographic Spaces: How did we become segregated?* I utilized the video recording of that lesson as a stimulus to prompt Tyler to articulate and explain his thinking processes, personal theories, and beliefs (cognitions) that informed or guided his teaching practice in his classroom with pre-service teachers. The goal of using an SR interview in the study was to provide an opportunity for Tyler to make explicit to me, tacit cognitions that guided his actual approaches to practice.

The themes that emerged from the analyses of the SR interview included: the inadequacy of curricular theory from his teacher education program, understanding relationships between theory and practice, and explicit links between Tyler’s personal beliefs and theories and his teaching practice, as well as, an interest in SR interviewing as a tool of reflective inquiry to help improve teacher practice. The following report of
thematic findings is supported by salient quotes taken from the transcript of the SR interview.

**Teacher Beliefs on Teaching**

Kane, Sandretto and Heath (1990) define teacher beliefs as the highly personal ways in which a teacher understands classrooms, students, nature of learning, teacher’s role in classroom and purpose of education. Based on the research literature for this study, I understand Tyler’s beliefs as pre-existing beliefs based on his experience as a student in the K-16 educational school systems he attended. Second, his beliefs exist in tacit form and are difficult to articulate (Nespor, 1987). I specifically focused on gathering data on Tyler’s views of teaching, engaging student learning, and teaching for educational equity to understand the relationships of his teacher beliefs, knowledge, and practice. Kane et al. (2002) argue an understanding of university teaching is incomplete without consideration of the teacher’s beliefs about teaching and a systematic examination of the relationship between those beliefs and practice (p. 182).

Teachers hold different beliefs about the purpose of teaching. Some teachers hold to the belief that learners acquire new knowledge by being taught (Watkins, 2005). Tyler reflected on his thinking about showing a video-clip on the Tulsa Riots as a historical resource to guide the teaching and learning process with a lesson on institutional racism. He emphasized the importance of using curriculum of people from various cultural backgrounds and learning about contextual knowledge related to academic knowledge. Tyler says:

> . . . I assumed students had not looked at the video link in the article on the Tulsa Riots and intended to show them the video in class during the lesson. So I decided
to show the clip because it is important to honor those communities and so the
students understand more than what they are glancing at from the assignment.

Tyler’s belief about teaching from multiple perspectives, is revealed in this teacher “talk”
and is consistent with his personal experience in a K-16 educational school systems from
a social world perspective (Calderhead, 1996; Lave & Wenger, 1991). Tyler learned
from teachers of diverse ethnicities and backgrounds, who taught from multiple
perspectives with a strong belief that students ought to know about history.

**Teacher Beliefs on Learning**

Shulman (1987) suggests assumptions teachers make about their students and how
their students learn are likely to influence how they approach their teaching task and how
they interact with their students. In my analytical notes, I used Shulmans (1987)
framework regarding teacher beliefs about learners and learning to categorize Tyler’s
teacher “talk” regarding his beliefs about his pre-service teachers. Tyler’s beliefs
included who his pre-service students were as learners and how they were learning about
institutional racism. The following excerpt is a reflective response to my question, why
do your students respond the way they do to the Tulsa Riots story on institutional racism?
What do you think is going on with their learning in their heads about Tulsa Riots? The
following quote addresses a point of tension during the lesson between Tyler and one
particular student (see Account 3) regarding white supremacy.

. . . . they shut down because they look at the story separate from themselves
. . . . they don’t feel a connection to the story . . . . they keep seeing white

Americans as terrorist, harming people of color as those images were raised for
them. I wanted them to see that white folks had the reign to do whatever they
wanted to do.

In reflecting on a specific pre-service student in his class Tyler states the following

. . . . she doesn’t understand the context of what we are talking about, she doesn’t
understand that . . . she didn’t understand the social world . . . free reign to
terrorize their communities . . . many people in Tulsa and today feel as though
people of color have no value or less value than whites, it is important to talk
about this because it is relevant to how white teachers teach kids of color.

Tyler goes on to explain how his students learning about institutional racism can impact
their future actions in the pre-K-12 classroom.

It is important for the teacher to critically understand the institution, the social
navigation. I need to understand what is at play. I need to understand as many
factors that is at work so I can prepare to answer any questions and then to
deconstruct for them because I can’t depend on students [Tyler’s students] to do
that . . . So for me I need to have prompts, prompt them to ask critical questions-
so how could I commandeer a plan and not get arrested? Where were the
policemen? How were they able to decapitate people and then not be called into
account? What is going on with this society during that time period? . . . you see
because of my own socialization I love history, knowledge, and people I bring
that into my teaching . . . This is how I think, I have always been thinking about
history.

Tyler’s teacher “talk” suggests his students learn by reading, viewing, talking, listening,
and interacting with history, and problem solving and problem posing. Most importantly,
tacit in Tyler’s teacher talk is that his students choose what to learn - “don’t shut down” on this. Meaning, if it does not matter to learners—it does not matter. Tyler wants his learners to see that it matters; it is relevant to their pre-service teaching training for life in the classroom as white teachers eventually teaching kids of color.

Tyler used his contextualized teacher voice to express a social world perspective, and not all of his students were happy about this approach. He wants students to see themselves in a socially constructed world of injustice and inequity. Tyler’s teacher voice is the voice of critical pedagogy that poses questions about knowledge, justice, and equity in society and in their own classroom as future teachers.

**Teacher Beliefs on Practice**

Shulman (1987) coined the phrase “wisdom of practice”. His theory was helpful in identifying the role of Tyler’s acquired professional knowledge in his classroom practice; the knowledge that enables him to employ strategies and techniques that he uses to address ideas and issues regarding inequitable educational systems and diversity. The following excerpt illustrates how his use of acquired in-class practice knowledge informs his strategic approach to teaching.

I assume they did not look that up because that has been the pattern over the last six years. One, students do not do anything past the minimum and that is unfortunate. Two, from my experience I know the topic is so heavy the students do not want to know anymore. However, on this topic I was not going to shame students.

Tyler uses his classroom experience as “wisdom of practice” (Shulman, 1987) to advance his empowerment education vision through culturally responsive curriculum.
Teacher Beliefs on Experience

Calderhead (1996) conceptualizes craft knowledge as “personal practical knowledge” or the way that teachers’ understandings of and approaches to their work are strongly shaped by the personalities of teachers themselves, their past experiences, and how they view teaching. This idea of personal practical knowledge seems to be missing from Shulman’s (1987) conceptualization of craft knowledge understood in this study as “wisdom of practice.” Calderhead’s (1996) definition of craft knowledge places more weight on the personal as biographical and narrative identity of the teacher. Calderhead (1996) points out that craft knowledge includes the way that teachers’ understandings of and pedagogical approaches to their practice in the classroom are strongly shaped by the personalities of the teachers themselves, their past experience/s, and their views on teaching.

In my analysis of the data from the SR interview transcript, I focused on listening and looking for patterns of relationships and connections between Tyler’s past experiences and his views on teaching. This next excerpt is an attempt to illustrate how Tyler’s past learning experience/s on institutional racism from a personal and social world perspective influence the ways in which he makes sense in this classroom practice.

When I reflect on how I came to learn this topic it blew me away. Is it emotional yes? Some of it made me want to sit up and cry. The reason I am not shutting down is because it is empowering for me. They [his pre-service students] need to know it, because it gives me a greater sense of understanding of what has happened to my own life and what is happening around and in the U.S. society
with people of color and African Americans specifically . . . They need to know the story . . .

Tyler’s past life-learning experiences created teacher craft knowledge (Calderhead, 1996) and influence his own ideas about pre-service teachers and his ability to see his practice as empowering work, or education for empowerment

Summary

The scope of this study using in-depth and SR interviews, documents-in-use and classroom observation was to focus on the complex relationships between what Tyler does in his classroom and what he knows and believes (i.e. teacher cognitions). In order to understand his view on teaching, I needed to observe his mental activity situated in a classroom. From this study I observed, listened, and analyzed with Tyler how his beliefs about teaching are connected and related to the kind of social engagement that occur in his classroom. These excerpts and accounts are not a generalization but an observation of a classroom context and its link/s to beliefs of the teacher.

My observations left me with more questions than answers. Are teacher beliefs appropriate in preparing students to live and learn in a post-modern, culturally, socially diverse world? What is the social purpose of the classroom? How do we create a social structure of classrooms as transformative learning communities?

In Chapters Four and Five I discussed and presented several working definitions of a teacher’s situated perspective (Lave & Wenger, 1991). These definitions resulted in many ways of talking about [teacher voices] and understanding teacher beliefs and knowledge in practice. See Table 5 for a simple outline of these voices and perspectives.
Table 5. Teacher voices and perspectives

<table>
<thead>
<tr>
<th>Teacher’s Voice on:</th>
<th>Personal perspective situated in the home</th>
<th>Social-world perspective situated in the community</th>
<th>Social practice perspective situated in the K-16 school system</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education</td>
<td>Dialogue about social issues in the community</td>
<td>Contextual -historical and occurs outside of buildings</td>
<td>Empowerment education</td>
</tr>
<tr>
<td>Learning</td>
<td>Literacy –learning book material and experiential learning from field trips</td>
<td>“being smart” learning from people’s narratives and understanding their social class-through conversation and experience</td>
<td>“being taught”</td>
</tr>
<tr>
<td>Teaching</td>
<td>Love and correction</td>
<td>Teaching is a calling, should inspire, empower, challenge, is enjoyable, and we teach who we are</td>
<td>Servant leader, classroom management, Cultural responsive teaching strategies</td>
</tr>
</tbody>
</table>

In Chapter Six I will discuss the implications and recommendations of using teacher voice as a tool for further research, to make explicit the relationship between a teacher’s tacit beliefs and knowledge in practice.
CHAPTER SIX

Discussion and Conclusion

The purpose of this study was to understand deeply a teacher’s belief system and knowledge on education, learning, and teaching in classroom practice. A fundamental assumption of this study is that learning is situated in a culturally mediated view that differs from the dominant one described in the research literature reviewed. This assumption required a research design that made explicit the research subject’s (Tyler) teacher voice—teacher voice includes: view on education, learning, and teaching in classroom practice. The narrative of Tyler’s teacher voice was used to address my primary and secondary research questions.

Primary research question:

1. How does one teacher’s conceptual framework on teaching and learning inform their practice and the context for learning in their classrooms?

Secondary research questions:

2. How does one teacher describe their teacher beliefs, knowledge and learning processes in relation to the actual teaching practice?

3. What is the alignment, if any, between a teacher’s philosophy of education and perspectives on learning in practice?

4. What is the relationship between one teachers understanding of their teacher cognitions in practice and the conditions for creating a transformative learning experience?
The first section of Chapter Six describes my interpretation of the data analyses related to the research questions. This is followed by recommendations for future research related to pre-service teacher preparation, recommendation for improvements in pre-service teacher preparation and personal words of wisdom when reflecting on the study as a whole.

**Reflections on the Primary Research Question**

The most significant learning that took place as a result of this study was constructing meaning to my primary research question. How does one teacher’s conceptual framework on teaching and learning inform their practice and the context for learning in their classrooms? The analyses of the research data supports the idea that Tyler’s educational vision was informed by his lived experiences situated in the sociocultural context of his home and K-16 education. These have been foundational to his vision and purpose of education from an empowerment perspective grounded in a social justice ideology.

Stated another way, Tyler’s lived experiences in his home, community and as a K-16 student are the primary forces that inform the educational views he holds for his pre-service students. Another force influencing Tyler’s educational vision is his reading of black scholars who, interestingly enough, were not a part of his pre-service or graduate level education courses. The writing of black scholars such as W. E. B. Dubois (1973) and Carter G. Woodson (1933) inform his views regarding the nature of knowledge, whose knowledge counts, and the impact of a racialized and inequitable society on race and knowledge construction. Both of these forces seem to be the major factors that contribute to Tyler’s consistent and explicit description of the primary purpose of pre-
service teacher education being the development of K-12 teachers empowered with the skills and knowledge to succeed in teaching all students they will encounter.

What is problematic for me about Tyler’s view of curriculum in practice is in regards to situated learning theory (Lave and Wenger, 1991) and contextualized teaching (Kincheleoe, Slattery, and Steinberg, 2000). As is, Tyler’s current reliance on teacher-directed learning does not consistently result in developing the deep sense of personal meaning and responsibility he desires to cultivate in his pre-service students. From my research perspective, an empowerment education vision requires a teacher to facilitate student-centered learning, rather than teacher-directed learning. Tyler’s teacher practice is situated in a Protestant, conservative, Liberal Arts University in the upper Midwest. Tyler’s teaching results reveal a missing link in his ability to translate his empowerment educational vision into an empowerment learning experience in his context and classroom.

The origins of this missing link may be due to the lack of pedagogical knowledge and knowledge of learning in teacher education programs (Hollins & Guzman, 2005; Levin, 2003; Levin & Ammon, 1996) that was revealed in the review of the literature. The work of Hollins (2011a) in particular sheds light on why Tyler’s limited knowledge of learning theories, which one would assume would have been part of his teacher education program, is related to issues he has with translating his educational vision into actual classroom practice. Hollins (2011a) defines knowledge of pedagogy as a clearly designed and interrelated pattern of learning experiences embedded within a particular theoretical learning perspective and guided by a clearly articulated educational stance that provides vision and purpose for long and short-term learning outcomes (p. 400). One can
use Hollins’ (2011a) work to theorize that if Tyler has half of what he needs to actualize his education vision (a clearly articulated educational stance), then the half he is missing (a clearly designed and interrelated pattern of learning experiences) is a deeper exposure to a learning theory that supports his educational vision. Having this other half, the learning theory, could put him in a stronger position to consistently design a context for empowerment learning.

Hollins’ (2011a) work on teacher preparation for quality teaching would also strongly recommend that an education empowerment vision should be aligned with a constructivist learning theory. My analyses do not indicate that Tyler has a well-developed constructivist learning theory. What appears to be a substitute for constructivist learning theory is Tyler’s exposure to culturally responsive teaching strategies (Gay, 2000). Culturally responsive teaching strategies are focused on implementing a particular set of culturally congruent instructional activities and designing culturally relevant curricula (Gay, 2002). However, based on my review of the research literature, these culturally responsive activities/strategies (Gay, 2002) seem to lack a strong connection to a learning theory, in my professional opinion, required to reach the outcomes of an empowerment pre-service educational vision.

My interactions with Tyler highlight the challenge of a reliance on culturally responsive teaching strategies (Gay, 2002) without a learning theory to guide its facilitation. This explains to me many of the challenges and frustrations Tyler described to me regarding not reaching his educational objectives with the majority of his pre-service students. The data analyses suggests that instead of a learning theory to support his educational vision, Tyler’s view of teaching is informed by what Shulman (1987)
defined as teacher craft knowledge. Shulman (1987) refers to this type of knowledge as wisdom of practice (i.e. professional knowledge with an emphasis on strategies and techniques in classroom practice), in Tyler’s case, culturally responsive teaching (Gay, 2002). Tyler’s reliance on “wisdom of practice” (Shulman, 1987) is what revealed my major conclusion, this being: the learning experience in Tyler’s classroom is teacher-directed, an instructional approach congruent with a view of learning that pre-service teachers are taught information that they need to know (Watkins, 2005). A teacher-directed learning environment would seem to be a major barrier to Tyler reaching his empowerment education vision and is potentially a major source of his frustration with his students “not getting it.” The next significant learning is connected to the first of my secondary research questions: How does one teacher describe their teacher beliefs, knowledge and learning processes in relation to the actual teaching practice.

**Reflections on the Secondary Research Questions**

The data analyses confirm that Tyler’s teacher beliefs, knowledge, and learning do influence his practice in a limited way. An unanswered question for me is the conditional unknown of whether or not a well-developed learning theory would increase the alignment between his empower vision of education and his actual classroom practice. Asking this question was crucial in helping me identify the need for additional research that explores the situated nature of teaching and learning.

Another significant learning was related to research question three (number two of the secondary research questions): What is the alignment, if any, between a teacher’s philosophy of education and perspectives on learning in practice? In this study it was impossible to generate an answer to this question because an essential element of the
question was missing, Tyler’s lack of a particular learning perspective on learning theory. What substitutes for Tyler’s deep understanding of how a particular learning perspective is applied to curriculum and pedagogical practice, is a view of teaching heavily influenced by his lived K-12 learning experience with one specific fourth grade elementary school teacher.

In various places in the research data, Tyler describes this specific fourth grade teacher as modeling a teaching practice with a strong behavioral approach to classroom management that emphasized correction and discipline. In the following quote Tyler describes admiration for this fourth grade elementary school teacher, “the beauty of having a great educator and how much that impacts me.” His admiration for this teacher’s classroom management style is explicitly described in the following quote from the pre-observation interview in response:

Oh, ok . . . so I can still tell the story. So [names his fourth grade teacher] in fourth grade, your in LA, so it is nice outside, about 75 degrees, she [names his fourth grade teacher] has thirty some kids to herself, but goodness can she manage us . . . . there would be days she wouldn’t let us go out and play. And we thought at that time she [names his fourth grade teacher] was the meanest person in the world . . . . Her correction gave us disciple . . . . so discipline and order.

Reader: do you see any connection between learning theory and teaching practice? Based on my classroom observations, my conclusion is that Tyler has tacitly incorporated elements of this fourth grade teacher’s classroom management practice into his view of teaching. I base this conclusion in Tyler’s emphases on the importance of order, in his pre-service interview. If the apparent disconnect between Tyler’s education vision and a
behavioral approach to classroom management were explicit for Tyler, he would be in a position to modify his teacher practice to align with empowerment values. Theoretically, this could reduce the frustration described by Tyler during the research regarding his ability to support his pre-service teachers in meeting the needs of all their future students. Recognizing this disconnect might also reduce the times when Tyler described the only solution to his current professional dissatisfaction as leaving the profession.

The next significant meaning was related to my fourth research question (third secondary question): What is the relationship between one teacher’s understanding of their teacher cognitions in practice and the conditions for creating a transformative learning experience? For a transformative learning experience Tyler needs a well-developed learning theory that supports his empowerment vision of education. While Tyler is passionate about creating a learning environment that is transformative for his pre-service students, during the research study he was frequently unclear about how to facilitate his vision. Specifically, when Tyler was asked to describe what he does to create a transformative learning experience he points to three classroom activities:

a) empowers his students to engage with the material by building on his pre-service teacher’s knowledge so that they will build confidence;

b) during the first few weeks of the course he uses learning exercises to build community; and

c) he has the students complete a pre-assessment test to assess where they are with the material.
What I did not hear was a clearly articulated integration of a particular learning theory with Tyler’s empowerment vision that informed the three specific learning activities described above. These assignments lacked a specific learning theory, such as constructivism, to guide the teacher facilitation required for students to develop metacognitive awareness. Ongoing metacognitive awareness could ensure a higher percentage of learners in Tyler’s classes experience “ah ha” moments that can lead to “now what.”

**Recommendations for Future Research**

My major recommendation for future research is to conduct a larger study encompassing 4 case studies on how pre-service teachers are socialized into a social discourse of power and privilege, and the influence of these beliefs in their classrooms. This larger study would use SR-interviews with pre-service teachers combined with video-taped classroom observations to investigate their relationship with their students and pedagogical practices from teacher and student perspectives.

My second recommendation is to research pre-service teachers who examined and changed their beliefs and thinking informed by power and privilege during their pre-service teacher preparation (Hollins & Guzman, 2005). I suggest a five year follow-up with these same pre-service teachers, to understand to what extent they have applied what they have learned when facing the reality of classroom life and become socialized into the profession and school culture (Levin & Ammon, 1996).

This kind of holistic practice based research could provide further validation of Kane, Sandretto, and Heath’s (2002) idea. Their theory suggests that research only examining what teachers say about their practice and not directly observing what they do
is at risk of telling half the story. In my review of the literature for this dissertation, I gave close attention to locating research studies that followed the research design recommendation of Kane et al. (2002). Unfortunately, I was unable to locate any research studies conducted in the United States that combined teacher interview and classroom observation to make explicit a teacher’s voice. Given my positive experience with the current research design, my recommendation is to use it again with a larger pool of university faculty with a specific focus on those working in pre-service teacher education projects.

Another recommendation for future research is for other researchers to use the S-R interview as the primary tool in making explicit a teacher’s espoused beliefs and knowledge or what is also known as teacher voice regarding their views of teaching and learning in practice.

The benefit of having a collection of multiple single case studies, that use the S-R model, is that there would then be sufficient data to do cross case analysis. The cross case analysis could explore the idea of how teachers develop their pedagogical thinking and if there is any correlation with a specific characteristics or teacher attributes. For example, Umbach (2006) in his study on the contribution of faculty of color to undergraduate students finds that faculty of color are more likely to interact with their students. These findings suggest faculty of color promote discussions and reflections among their students more than majority group professors (Yancey, 2010). Findings from Yancey’s (2010) study on characteristics of successful professors suggest faculty of color can shape the racial atmosphere on college campus and we need to explore why.
In addition, I see a strong need for this research design to be integrated into pre-service teacher education programs. The next section will focus on recommendations in pre-service teacher education specifically.

**Recommendations for Improvements in Pre-service Teacher Education**

Making sense of teacher learning is at the heart of my research study on teacher cognitions in practice. The findings of this single case study suggest that Tyler’s teacher education and training did not focus on helping him construct a philosophy of education and teaching perspective based on a particular learning theory. According to Hollins (2001), lacking a philosophy of education and teaching based on a particular learning theory is required for establishing vision and purpose for teaching practices and learning outcomes.

Like Etta Hollins (2010), I strongly agree that how a teacher makes sense of teacher learning depends on the learning perspective employed. The takeaway for me as a researcher is the need for teacher education programs to make an argument for the centrality of a theoretical learning perspective. Doing this then becomes a guide for facilitating a process of learning to teach and design pre-service teacher preparation programs (Hollins, 2010). The results of this study have reinforced for me the interrelatedness of learning theory and a person’s education philosophy. Lacking one of them has the potential to hamper a teacher in achieving their hoped for educational outcomes.

Another recommendation for pre-service teacher education is the integration of the SR interview into the field experience component, including student teaching. I make this recommendation based on the access that the SR interview provided me to Tyler’s
thinking about learning and teaching in classroom practice. The SR-interview combined with pre-observation interview and observable teaching practice was useful in the documenting and collection of the other half of his story—what Tyler did in his classroom. The pre-observation interview was helpful, but not as useful with the SR-interview in preparing me and Tyler to collaborate and interact on how to see and think about his teaching practice in the classroom with pre-service teachers.

The next part of the discussion focuses on the limitations of the study.

**Limitations of the Study**

This study seeks to report the themes and meanings of one university teacher’s understanding of his espoused theory of teaching and learning and learning in practice in a teacher education program. Due to the limited number of participants in my study, the results are not generalizable to other post-secondary institution/s or based on diagnostic profile. This was a single case qualitative study by design, there was no control group or dependent/independent variable. My intent was to gain a deeper understanding of how one particular teacher, in a particular time and place, constructs meaning to his teaching practice with pre-service students. In choosing such a research approach I let go of the potential for generalizability and opted instead for capturing rich data. Another limitation of this study was my “insider status.” Like Tyler, I am also a faculty member teaching at a conservative Christian university.

Being an insider is a limitation because it may have blinded me to certain types of interpretations. However, being an insider can also be seen as a strength, as it forced me to bracket my biases and assumptions. Being an insider required that while in the field and during the data analysis, I consciously monitored my biases and assumption through
the use of journals. My journals became an important data source of keeping these notions in check. An outsider may not have been as intentional in making explicit their biases and assumptions.

The final section of this chapter focuses on my own personal words of wisdom for further discussion and action.

**Final Thoughts of the Researcher**

The issues and systemic problems related to my research study are cultural, social, political, ideological, and educational. These issues and systemic problems are embedded in a society that allows a racialized system of inequity based on the beliefs and values of power, domination, and control. I am deeply concerned as a human being, a father, grandfather, and teacher about the quality of our teacher education programs. For me, teaching is a moral call and a commitment to prepare pre-service teachers and youth workers with a social justice ideology and a sociocultural and constructivist learning perspective, so that they can work effectively with young people in a racialized and inequitable school system.

What I have taken away from this research is the importance of transformational learning in the preparation of pre-service teachers who are capable of changing the thinking and social discourse from a dominant approach to non-dominant approach (Hollins, 2011b; Kincheloe, et al., 2000). In the following section, I discuss why changing the social discourse, thinking, and the education of pre-service teachers is essential.
Impact of Dominant Culture on Teacher Voice on Teaching and Learning

Several researchers (Hollins, 2011b; Kincheloe, et al. 2000) suggest that when the dominant view undergirds the design of teacher education (i.e. sequence of courses and field work), it produces teachers who learn a script to read to their students and who are unprepared to interpret the learning process in their multicultural classrooms (Hollins, 2011b; Kincheloe, et al. 2011). The data analyses support that Tyler’s teacher voice reflects a mainstream dominant view on teaching and learning, which in his own words is primarily influenced by his K-12 schooling experience. Unfortunately, it appears that Tyler’s pre-service education did not disrupt this mainstream dominant view of teaching and learning.

What is even more problematic is that Tyler himself may not recognize how the dominant view influences the current design of his learning environment. For example, Tyler recognizes that his teacher education program did not offer him courses on curriculum and its relationship to learning theory and practice. Tyler describes how “graduate courses in my education program did not prepare me to teach class per se from a curriculum standpoint.” This point illustrates what is obvious—the ubiquities of the mindless design of courses in a teacher education program situated in a historical black college. Hollins (2011b) based on her research contends that this “dominant discourse of power and privilege is incorporated into the educational process in the curriculum and school practices from kindergarten through graduate school” (p. 400). The dominant voice in the preparation of K-12 teachers does not take into consideration that teaching and learning is a complex and dynamic process and does not place sufficient emphases on the cultural nature of human development and education (Brunner, 1996; Roghoff, 2003).
My life experiences and my experience as a teacher provide ample evidence that Brunner (1996) and Roghoff (2003) are onto something with their presumption that teaching and learning is a complex and dynamic process. However, the most common type of dialogue with colleagues reflects a critical absence regarding the cultural nature of human development when talking about facilitating teaching and learning to address the issue of engaging and retaining students of color. Instead, the dialogue I experience as a university teacher reflects a dominant view on teaching and learning about teaching with an emphasis on strategies and a transmission model of education (Watkins, 2006).

**Alternative Vision of Pre-service Teacher Preparation**

My research has reinforced for me a significant challenge: to think differently about the social and philosophical foundations of teacher learning and how to facilitate teacher learning. Like Hollins (2011b), I would offer students opportunity to develop habits of mind for engaging in meaningful professional discourse, by taking different social perspectives (the student, teacher, parent, etc.); using different theoretical perspectives on learning (behaviorist, constructivist, cognitivist, sociocultural, etc.); and different philosophical positions (social justice, feminist, critical pedagogy, etc.). This approach and thinking is an alternative, holistic, contextualized, practice-based approach to the teacher education program in which I currently work. Pre-service teachers would address questions about what is happening, why, and the impact of the teacher education experience in relationship to the teaching and learning process. The immediate context in which teacher and learning occurs is examined in the following way:

- the university classroom-pre-service teachers read and discuss practice based research and theory related to learning, subject matter, pedagogy,
and the social context of classrooms, and interrogate their own espoused beliefs and thinking about education, teaching and learning in an effort to construct a sound philosophical stance;

- the local community—the social and political context for a particular school can be used to study the connection between school and community; and
- a public school where pre-service teachers examine the organizational culture i.e. structure, norms, social discourse, philosophical stance, in an effort to understand the social discourse and ideology and its relationship with classroom practice (Hollins, 2011b).

Hollins (2011b) summarizes these steps of examination as:

- a holistic and practice-based approach to teacher preparation for quality teaching based on research and theory in teacher education; recent research from the learning sciences and theories on learning; research on reform in PK-12 schools; and observations and conversations with teachers, administrators, and faculty in exemplary schools and teacher preparation (p. 405).

Imagine if the Tylers of this world were to participate in the type of pre-service program envisioned by Hollins (2011b). To allow the discourse of power and privilege to go unchallenged and unshaped in teacher education programs for pre-service teachers will not support the learning of diverse and underserved students (Hollins, 2011b). The education process of preparing the next generation of pre-service teachers is complex.

Based on the research formed in this single case study dissertation, such complexity requires teacher educators to develop programs that will create habits of mind that replace the dominant social discourse of power and privilege in teacher learning. In
addition, to change the social discourse, teacher education programs must focus on
education research and practice in teacher preparation that explores all voices, not just the
dominant voices of research on teacher education, even if it means examining hard
questions about one’s own personal perspective on these issues.
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APPENDIX A

Interview Protocol and Face-to-Face Conversation Guide

**In-depth Interview Protocol**

*Preliminary Information for 45-min: Qualitative Interview One*

The first interview will be held in the participant’s office. I will begin the interview with small talk, an attempt to allow participant to feel comfortable and establish trust. For example, since the first interview will be in September, I will ask participant about his academic year. This will allow for a causal discussion about students, teaching, etc.

**Researcher Responsibilities:**

I will ask the participant if I can tape record the interview. Let the participant know that it is important for you to capture their words and ideas, and using the tape recorder will allow you to do this. Also let them know that you may take some notes while you are conducting the interview, so that you can keep track of the interview as it progresses.

Inform the participant that he will not be identified or described in any way that would reveal their identity. Let them know that only I will study the interview, BUT the interviewee can select a pseudonym (fake name) for use in the dissertation and change any information that would reveal who you are.

You have signed a letter of informed consent but before we start do you have any questions.

I will ask the participant if I can tape record the interview. Let the participant know that it is important for you to capture their words and ideas, and using the tape recorder will allow you to do this. Also let them know that you may take some notes while you are conducting the interview, so that you can keep track of the interview as it progresses.
Face-to-face Conversation Guide – Qualitative Interview One (45-min)

*Turn on the tape recorder.* Then rewind and check to be sure the recording is satisfactory.

As you know, I am conducting a study on how teachers understand their beliefs, thinking, and knowledge about teaching and teaching in practice. I would like to start by considering what experiences shaped your view of teaching and learning.

**Focus Area: Understanding the link between teachers educational and personal life**

**Prompts:** Can you tell me about the experiences that shaped your view of learning? How would you describe these learning experiences? What did you experience?

过渡：Let’s talk for a bit about your teacher beliefs and knowledge about teaching.

**Focus Area: Understanding connections between teacher’s beliefs, knowledge, and thinking about teaching and practice (knowledge of pedagogy)**

**Prompts:** Can you tell me about the teachers who shaped your view of teaching? How did you become a teacher? Who are the theorists that have influenced your thinking about teaching? What is your view of teaching? Do you see any connection between learning theory and teaching practice?

过渡：Let’s talk about how teaching beliefs and knowledge informs your decision making process to create a context for learning with your students?

**Focus Area: Understanding how teacher’s conceptual framework, about teacher beliefs in practice influence context for learning in the classroom (knowledge of educational context)**

**Prompts:** What is it like to teach in this classroom? Could you describe for my as much as possible the social structure of your classroom? How does your view of teaching and learning shape classroom activity with your students?

过渡：So you have been teaching for _____ years in higher education. Let’s talk about how your beliefs, knowledge, and thinking about teaching influence the development of your teaching practice at the university level.
Focus Area: Understanding teacher’s knowledge about teaching and learning and the conditions for creating a transformative learning experience in a Protestant liberal arts university (knowledge of educational context & knowledge of learners)

Prompts: What are your teaching and learning goals as a teacher? Do you see your students as being any different after being with you? How are these things learned or how do your students become that way?
APPENDIX B

SR Interview Protocol

*Turn on the tape recorder.* Ask the participant if it is ok to tape record the interview. Record their verbally stated permission. Then rewind and check to be sure the recording is satisfactory.

**Stimulated Recall Instructions:**

*What we’re going to do now is watch the video. We are interested in what you were thinking at the time you were teaching your lesson. We can see what you were doing by looking at the video, but we don’t know what you were thinking. So what I’d like to you to do is tell me what you were thinking, what was in your mind at the time you were teaching.*

*I am going to put the remote control on the table and you can pause the video any time that you want. So if you want to tell me something about what you were thinking, you can push pause. If I have a question about what you were thinking, then I will push pause and ask you to talk about that part of the video.*

I will demonstrate stopping the video and asking a question for him. If the participant stops the video, I will listen to what he says. If I stop the video, I will ask a question to understand teacher’s personal philosophy of teaching and learning.

1) *How would you explain your personal philosophy of teaching and learning?*

*What were you thinking here/at this point/right then? Can you tell me what you were thinking at that point? I see you’re laughing/looking confused/saying something there/what were you thinking then?*

In my mind I assume that they would not because that is the pattern over the first six years of teaching this course. Unfortunately, students do only the minimum. This topic-racial segregation, is so heavy that they do not want to know anymore.

**Probe:** *In this episode how do you think students learn equity/white privilege/oppression/white supremacy? (I am probing for how he understands cognition and what supports and constraints affect his teaching and learning of his students.)*

If his response is that he does not remember, I will not pursue this because searching for answers that were not immediately provided increases the likely-hood that the answer will be based on what he thinks now or some other memory or perception. I will not try to focus or direct the participant’s responses beyond “what were you thinking then.” I will also try not to react to responses other than providing

2. *How do you think students go about the task of learning?*
I may close with probing question(s) to get at teacher’s view of learning and its relationship to his teaching practice.

I was wondering if I could ask you something. I am just curious. I noticed when you were talking about the video that you mentioned “don’t shut down on me” quite a lot. Is that what you are most concerned about when you are teaching? What about your learning perspective? Do you think about the influence of your personal philosophy of teaching and learning to teach?

I am probing for:

- his personal educational ideological/philosophical assumptions, which are connected to his theoretic perspective on teaching and learning (e.g. critical pedagogy)
- critical role of teaching as a social practice situated in an undergraduate classroom

3. An additional explicit question may elicit useful data to address my research question and/or emerging questions related learning how to teach and professional development.

Probe: Does research or educational reading have a use in teaching? What role does talking with other teachers play in your own philosophy of teaching? How important is self-reflection?

4. Is there anything you consider important in your teaching, which has not been discussed, that you want me to know?

When participant has finished the recall, if there are no other experimental steps to conclude, I will ask the participant if he has any questions or comments about the video or the lesson that they have done.